THREE BOOKS OF Occult Philoſophy,

WRITTEN BY

Henry Cornelius Agrippa,

OF

NETTESHEIM,

Counſeller to CHARLES the Fifth,
EMPEROR of Germany:
AND
Iudge of the Prerogative Court.

Tranſlated out of the Latin into the Engliſh Tongue, By *J. F.*

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The life of Henry Cornelius Agrippa, *Knight.*

Henry Cornelius Agrippa, Deſcended from a noble Family of *Netteſhim* in *Belgia*, Doctor of the Laws and Phyſick, Maſter of the Rols, and Judge of the ſpirituall Court, from his youth he applyed his mind to learning, and by his happy wit obtained great knowledge in all Arts and Sciences; afterwards alſo he followed the Army of the Princes, and for his valor was created Knight in the Field; when he was by theſe means famous for learning and Arms about 1530. He gave his minde to writing, and compoſed three Books *Of Occult Philoſophy*; afterward an Invective or Cynicall declamation of the uncertainty and vanity of all things, in which he teacheth that there is no certainty in any thing, but in the ſolid words of God, and that, to lie hid in the eminency of Gods word; he alſo wrote an Hiſtory of the double Coronation of the Emperor *Charls*, and alſo of the excellency of the feminine ſexe, and of the apparitions of ſpirits; but ſeeing that he publiſhed commentaries on the *Ars Brevis* of *Raymundus Lully*, and was very much addicted to Occult Philoſophy and Aſtrology, there were thoſe who thought that he enjoyed commerce with devils, whom notwithſtanding he confuted in his publiſhed Apology, and ſhewed, that he kept himſelf within the bounds of Art, 1538, He wrote many learned

learned orations, which manifeſt to all the excellency of his wit; but eſpecially ten; the firſt on *Platoes* Banquet, uttered in the *Academy* of *Tricina* containing the praiſe of Love; the ſecond on *Hermes Triſmegiſtus*, and of the power and wiſdom of God; the third for one who was to receive his degree of Doctor; the fourth for the Lords of *Metz*, when he was choſen their Advocate, Syndice and Orator; the fifth to the Senate of *Luxenburg*, for the Lords of *Metz*; The ſixth to ſalute the Prince and Biſhop thereof, written for the Lords of *Metz*; the ſeventh to ſalute a noble man, written likewiſe for the Lords of *Metz*; the eighth for a certain kinſman of his, a *Carmelite*, made Bachelor of Divinity, when he received his regency at *Paris*; the ninth for the ſon of *Criſtiern* King of *Denmark*, *Norway*, and *Sweden*, delivered at the coming of the Emperor; the tenth at the Funerall of the Lady *Margret*, Princeſs of *Auſtria* and *Burgundy*; he wrote alſo a Dialogue concerning man, and a Declamation of a diſputable opinion concerning originall ſin to the Biſhop of *Cyrene*; an Epiſtle to *Michael de Arando* Biſhop of Saint *Paul*; a complaint upon a calumny not proved, Printed at *Strasburg* 1539. and therefore by theſe monuments publiſhed, the name of *Cornelius* for his variety of Learning was famous, not only amongſt the *Germanes*, but alſo other Nations; for *Momus* himſelf carpeth at all amongſt the gods; amongſt the Heroes, *Hercules* hunteth after Monſters; amongſt the divels *Pluto* the king of hell is angry with all the ghoſts; amongſt Philoſophers *Democritus* laugheth at all things, on the contrary *Heraclitus* weepeth at all things; *Pirrhias* is ignorant of all things, and *Ariſtotle* thinketh he knoweth all things; *Diogenes* contemneth all things; this *Agrippa* ſpareth none, he contemneth, knows, is ignorant, weeps, laughs, is angry, purſueth, carps at all things, being himſelf a Philoſopher, a Demon, an Heroes, a god, and all things.



An Encomium on the three Books of Cornelius Agrippa *Knight, By* Eugenius Philalethes.

Great, glorious *Pen-man*! whom I ſhould not name,
Leſt I might Seem to *meaſure Thee* by *Fame*.
Natures *Apoſtle*, and her Choice *High Prieſt*,
Her *Myſtical*, and bright *Evangeliſt*.
How am I *rapt* when I contemplate *Thee*,
And winde *my ſelf* above *All* that I *ſee*!
The *Spirits* of thy *Lines* infuſe a *Fire*
Like the *worlds Soul*, which makes me thus *aſpire*:
I am *unbody'd* by thy Books, and *Thee*,
And in thy *Papers* finde my *Extaſie*.
Or if I pleaſe but to *deſcend* a ſtrain,
Thy *Elements* do *skreen* my *Soul* again.
I can *undreſs* my *Self* by thy bright *Glaſs*,
And then *reſume* th' *Incloſure*, as I *was*.
Now I am *Earth*, and now a *Star*, and then
A *Spirit*: now a *Star*, and *Earth* agen;
Or if I will but *ramaſſe* all that be,
In the leaſt moment I *ingroſs* all *Three*.
I ſpan the *Heaven* and *Earth*, and *things above*,
And which is more, joyn *Natures* with their *Jove*.
He Crowns my *Soul* with *Fire*, and there doth *ſhine*
But like the *Rain-bow* in a *Cloud* of mine.
Yet there's a *Law* by which I *diſcompoſe*
The *Aſhes*, and the *Fire* it ſelf *diſcloſe*,
But in his *Emrald* ſtill *He* doth appear;
They are but *Grave-clothes* which he ſcatters here.
Who ſees this *Fire* without his *Mask*, His *Eye*
Muſt needs be *ſwallow'd* by the *Light*, and *die*.
These are the *Myſteries* for which I wept
Glorious *Agrippa*, where thy Language *ſlept*,
Where thy *dark Texture* made me wander far,
Whiles through that pathleſs *Night*, I trac'd the *ſtar*,
But I have found thoſe *Myſteries*, for which
Thy *Book* was more then *thrice-pil'd* o're with *Pitch*.
Now a new *Eaſt* beyond the *ſtars* I ſee
Where breaks the *Day* of thy *Divinitie*:
Heav'n ſtates a *Commerce* here with *Man*, had He
But gratefull *Hands* to *take*, and *Eyes* to *ſee*.
Hence you fond *School-men*, that *high truths* deride,
And with no *Arguments* but *Noyſe*, and *Pride*;
You that damn *all* but what your ſelves *invent*,
And yet find nothing by *Experiment*;
Your *Fate* is written by an *unſeen Hand*,
But his *Three Books* with the *Three worlds* ſhall ſtand.



To the Reader.

I *Do not doubt but the Title of our Book of* Occult Philoſophy, *or of* Magick, *may by the rarity of it allure many to read it, amongſt which, ſome of a craſie judgement, and ſome that are perverſe will come to hear what I can ſay, who by their raſh ignorance may take the name of* Magick *in the worſe ſenſe, and though ſcarce having ſeen the title, cry out that I teach forbidden Arts, ſow the ſeed of Hereſies, offend pious ears, and ſcandalize excellent wits; that I am a ſorcerer, and ſuperſtitious, and divelliſh, who indeed am a Magician: to whom I anſwer, that a Magician doth not amongſt learned men ſignifie a ſorcerer, or one that is ſuperſtitious, or divelliſh; but a wiſe man, a prieſt, a prophet; and that the Sybils were Magicianeſſes, & therefore prophecyed moſt cleerly of Chriſt; and that Magicians, as wiſemen, by the wonderful ſecrets of the world, knew Chriſt the author of the world to be born, and came firſt of all to worſhip him; and that the name of Magicke was received by Phyloſophers, commended by Divines, and not unacceptable to the Goſpel. I believe that the ſupercilious cenſors will object againſt the Sybils; holy Magicians, and the*

Goſpel it ſelf ſooner then receive the name of Magick into favor; ſo conſciencious are they, that neither Apollo, nor all the Muſes, nor an Angel from Heaven can redeem me from their curſe. Whom therefore I adviſe, that they read not our Writings, nor underſtand them, nor remember them. For they are pernicious, and full of poyſon; the gate of Acheron is in this book; it ſpeaks ſtones, let them take heed that it beat not out their brains. But you that come without prejudice to read it, if you have ſo much diſcretion of prudence, as Bees have in gathering hony, read ſecurely, and believe that you ſhall receive no little profit, and much pleaſure; but if you ſhall find any things that may not pleaſe you, let them alone, and make no uſe of them; for I do not approve of them, but declare them to you; but do not refuſe other things, for they that look into the books of Phyſitians, do together with antidotes and medicines, read alſo poyſons. I confeſs that Magick it ſelf teacheth many ſuperfluous things, and curious prodigies for oſtentation; leave them as empty things, yet be not ignorant of their cauſes. But thoſe things which are for the profit of man, for the turning away of evil events, for the deſtroying of ſorceries, for the curing of diſeaſes, for the exterminating of phantaſmes, for the preſerving of life, honor, fortune, may be done without offence to God, or injury to Religion, becauſe they are, as profitable, ſo neceſſary. But I have admoniſhed you, that I have writ many things, rather narratively then affirmatively; for ſo it ſeemed needful that we ſhould paſs over fewer things following the judgements of Platoniſts, and other Gentile Philoſophers when they did ſuggeſt an argument of Writing to our purpoſe; therefore if any error have been committed, or any thing hath been ſpoken more freely, pardon my youth; for I wrote this being ſcarce a yong man, that I may excuſe my ſelf, and ſay, whileſt I was a child, I ſpake as a childe, I underſtood as a child, but being become a man, I retracted thoſe things which I did being a boy, and in my book of the vanity and uncertainty of Sciences I did for the moſt part retract this book. But here haply you may blame me again, ſaying, Behold thou being a youth didſt write, and now being old haſt retracted it; What therefore haſt thou ſet forth? I confeſs Whilſt I was very yong, I ſet upon the Writing

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of these books, but hoping that I should set them forth with corrections and enlargements, and for that cause I gave them to Tritemius a Neapolitanian Abbot, formerly a Spanhemensian, a man very industrious after secret things. But it happened afterwards, that the work being intercepted, before I finished it, was carryed about imperfect, and impolished, and did fly abroad in Italy, in France, in Germany through many mens hands, and some men, whether more impatiently, or impudently, I know not, would have put it thus imperfect to the press, with which mischeif I being affected, determined to set it forth my self, thinking that there might be less danger if these books came out of my hands with some amendments, then to come forth torn, and in fragments out of other mens hands. Moreover I thought it no crime if I should not suffer the testimony of my youth to perish. Also We added some Chapters, and We inserted many things, which did seem unfit to pass by, which the curious Reader shall be able to understand by the inequality of the very phrase; for we were unwilling to begin the work anew, and to unravell all that We had done, but to correct it, and put some flourish upon it. Wherefore now I pray thee, Curteous Reader, again, Weigh not these things according to the present time of setting them forth, but pardon my curious youth, if thou shalt finde any thing in them that may displease thee.

To R. P.D. *Iohn Tritemius*, an Abbot of Saint *James* in the Suburbs of *Herbipolis*, *Henry Cornelius Agrippa* of *Nettesheym* sendeth greeting.

WHen I was of late (most reverend Father) for a while conversant with you in your Monastery of *Herbipolis*, we conferred together of divers things concerning Chymistry, Magick, and Cabalie, and of other things, which as yet lye hid in secret Sciences, and Arts; and then there was one great question amongst the rest, why Magick, whereas it was accounted by all ancient Philosophers the chiefest Science, & by the ancient wise men, & Priests was always had in great veneration, came at last after the beginning of the Catholike Church to be alwaies odious to, and suspected by the holy Fathers, and then exploded by Divines, and condemned by sacred Canons, and moreover by all laws, and ordinances forbidden. Now the cause, as I conceive is no other then this, *viz.* because by a certain fatall depravation of times, and men, many false Phi-

Philoſophers crep in, and theſe under the name of Magicians, heaping together through various ſorts of errors and factions of falſe Religions, many curſed ſuperſtitions and dangerous Rites, and many wicked Sacriledges, out of Orthodox Religion, even to the perfection of nature, and deſtruction of men, and injury of God, ſet forth very many wic' ed, and unlawfull books, ſuch as we ſee carryed about in theſe dayes, to which they have by ſtealth prefixed the moſt honeſt name, and title of Magick. They therefore by this ſacred title of Magick, hoped to gain credit to their curſed and deteſtable fooleries. Hence it is that this name of Magick, formerly honorable, is now in theſe dayes become moſt odious to good and honeſt men, and accounted a Capital crime, if any one dare profeſs himſelf to be a Magician, either in Doctrine or works, unleſs haply ſome certain old doting woman, dwelling in the Country, would be believed to be skilful, and have a Divine power, that (as ſaith *Apuleius* ſhe can throw down the Heaven, lift up the earth, harden fountains, waſh away mountains, raiſe up Ghoſts, caſt down the Gods, extinguiſh the Stars, illumnate hel, or as *Virgil* ſings,

She'l promiſe by her charms to caſt great cares,
Or eaſe the minds of men, and make the Stars
For to go back, and rivers to ſtand ſtill,
And raiſe the nightly ghoſts even at her will,
To make the earth to groan, and trees to fall
From the mountains——

Hence thoſe things, which *Lucan* relates of *Theſſala* that Magicianeſs, and *Homer* of the omnipotency of *Circe*, whereof many Iconfeſs are as well of a fallacious opinion, as ſuperſtitious diligence, & pernicious labor, as when they cannot come under a wicked Art, yet they preſume they may be able to cloak themſelves under that venerable title of Magick. Since then theſe things are ſo, I wondered much, and was not leſs angry, that as yet there hath been no man, who did challenge this ſublime and ſacred diſcipline with the crime of impiety, or had delivered it purely, and ſincerely to us, ſince I have ſeen of our modern writers *Roger Bacon*, *Robert* an Engliſh man, *Peter Apponus*, *Albertus* the *Teutonich*, *Arnoldas de villa Nova*, *Anſelme* the *Parmenſian*, *Picatrix* the *Spaniard*, *Cicclus Aſculus* of *Florence*, and many others, but writers of an obſcure name, when they promiſed to treat of Magick, to do nothing but irrationall toies, and ſuperſtitions unworthy of honeſt men. Hence my ſpirit was moved, and by reaſon partly of admiration, and partly of indignation, I was willing to play the Philoſopher, ſuppoſing that I ſhould do no diſcommendable work, who have been always from my youth a curious, and undaunted ſearcher of wonderfull effects, and operations full of myſteries; if I ſhould recover that ancient Magick the diſcipline of all wiſe men from the errors of impiety, purifie and adorn it with its proper luſtre, and vindicate it from the injuries of calumniators; which thing though I long deliberated of it in my mind, yet never durſt as yet undertake, but after ſome conference betwixt us of

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theſe things at *Herbipolis*, your tranſcending knowledge, and learning, and your ardent adhortation put courage, and boldneſs into me. There ſelecting the opinions of Philoſophers of known credit, and purging the introduction of the wicked (who diſſemblingly, with a counterfeited knowledge did teach, that traditions of Magicians muſt be learned from very reprobate books of darkneſs, as from inſtitutions of wonderfull operations) and removing all darkneſs, have at laſt compoſed three compendious books of Magick, and titled them *Of Occult Philoſophy*, being a title leſs offenſive, which books I ſubmit (you excelling in the knowledge of theſe things) to your correction and cenſure, that if I have wrote any thing which may tend either to the contumely of nature, offending God, or injury of Religion, you may condemn the error; but if the ſcandal of impiety be diſſolved and purged, you may defend the tradition of truth; and that you would do ſo with theſe books, and Magick it ſelf, that nothing may be concealed which may be profitable, and nothing approved of which cannot but do hurt, by which means theſe three books having paſſed your examination with approbation, may at length be thought worthy to come forth with good ſucceſs in publike, and may not be afraid to come under the cenſure of poſterity.

Farewell, and pardon theſe my bold undertakings.

John

John Tritemius, Abbot of Saint *James* of *Herbipolis*, formerly of *Spanhemia*, to his *Henry Cornelius Agrippa* of *Nettes-heym*, health and love.

Your work (most renowned Agrippa) *Entituled* Of Occult Phylosophy, *which you have sent by this bearer, to me to be examined, with how much pleasure I received it, no mortall tongue can ever express, nor the pen of any write; I woundred at your more then vulgar learning, That you being so yong should penetrate into such secrets as have been hide from most learned men, and not only cleerly, and truly, but also properly, and elegantly set them forth. Whence first I give you thanks for your good will to me, and if I shall ever be able, I shall return you thanks to the utmost of my power; Your work, which no learned man can sufficiently commend, I approve of. Now that you may proceed toward higher things, as you have begun, and not suffer such excellent parts of wit to be idle, I do with as much earnestness as I can advise, intreat, and beseech you, that you would exercise your self in laboring after better things, and demonstrate the light of true wisdom to the ignorant, according as you your self are divinely enlightned; neither let the consideration of idle vain fellows withdraw you from your purpose; I say of them, of whom*

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it ſaid, The wearyed Ox treads hard, Whereas no man, to the judgement of the wiſe, can be truly learned, who is ſworn to the rudiments of one only faculty; But you hath God gifted with a large, and ſublime wit, not that you ſhould imitate Oxen, but birds; neither think it ſufficient that you ſtay about particulars, but bend your minde confidently to univerſals; for by ſo much the more learned any one is thought, by how much fewer things he is ignorant of. Moreover your wit is fully apt to all things, and to be rationally employed, not in a few, or low things, but many, and ſublimer. Yet this one rule I adviſe you to obſerve, that you communicate vulgar ſecrets to vulgar friends, but higher and ſecret to higher, and ſecret friends only. Give Hey to an Ox, Sugar to a Parret only; underſtand my meaning, leaſt you be trod under the Oxens feet, as oftentimes it fals out. Farewell my happy friend, and if it lye in my power to ſerve you, command me, and according to your pleaſure it ſhall without delay be done; alſo let our friendſhip increaſe daily; write often to me, and ſend me ſome of your labors I earneſtly pray you. Again farewell.

From our Monaſtery of *Peapolis*,
the 8. day of *April*, *An.* M.D.X.

To

To the Revernd Father in Chriſt, and moſt Illuſtrious Prince, *Hermannus*, Earl of *Wyda*, by the Grace of God Archbiſhop of the holy Church of *Colonia*, Prince Elector of the holy *Romane* Empire, and Chief Chancellor through *Italy*, Duke of *Weſtphalia*, and *Angaria*, and deſcended of the Legate of the holy Church of *Rome*, one of the Vicar Generals Court, *Henry Cornelius Agrippa* of *Netteſ-heym*, ſendeth greeting.

SUch is the greatneſs of your renowned fame (moſt reverend, and Illuſtrious Prince) ſuch is the greatneſs of your vertues, and ſplendor of learning, and frequent exerciſe of the beſt learning, and grave oration, with ſolid prudence, and elegant readines of ſpeaking, knowledge of many things, conſtant Religion, and commend-

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able conditions, with which you are endowed beyond the common cuſtom of others; I ſay nothing of thoſe ancient monuments of your eminent nobility, the treaſures of your riches, both old, and new, the largneſs of your dominion, the ornaments of the ſacred dignities, with the excellency whereof you excel, together with the comely form, and ſtrength of the body. Though all theſe things be very great, yet I eſteem you far greater then all theſe, for thoſe your Heroick, and ſuper-illuſtrious vertues, by which you truly have cauſed, that byhow much the more any one is learned, & loves vertue, ſo much the more he may deſire to inſinuate himſelf into your favor, whence I alſo am reſolved that your favor ſhall be obtained by me, but after the manner of the people of *Parthia*, *i.e.* not without a preſent, which cuſtom of ſaluting Princes, is indeed derived from the Ages of the Ancients, unto theſe very times, and ſtill we ſee it obſerved. And when I ſee certain other very learned men to furniſh you with fair, and great preſents of their learning, leaſt I only ſhould be a neglecter of your worſhip

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and reverence, I durſt not apply my ſelf with empty hands to your greatneſs. Now being thoughtfull, and looking about in my ſtudy to ſee what preſent I ſhould beſtow upon ſuch an Illuſtrious Prince, behold! amongſt ſuch things are were cloſely laid up, the books *Of Occult Philoſophy, or of Magick*, preſently offered themſelves, ſuch as I attempted to write whileſt I was very yong, and now many yeers being paſt, as it were forgetting them, have neglected to perfect them; I preſently made haſt, as it were to pay my vows, to preſent them to your honor to compleat them. Truly I was perſwaded that I could give nothing more acceptable to you, then a new work of moſt ancient and abſtruſe learning; I ſay a work of my curious youth, but a doctrine of antiquity, by none I dare ſay hitherto attempted to be reſtored. Yet my works are not wrote to you, becauſe they are worthy of you, but that they might make a way open for me to gain your favor. I beſeech you, if it may be, let them be excuſed by you. I ſhall be devotedly yours, if theſe ſtudies of my youth ſhall by the authori-

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ty of your greatneſs come into knowledge, envy being chaſed away by the power of your worthineſs, there remain the memory of them to me, as the fruit of a good conſcience, ſeeing many things in them ſeemed to me, being older, as moſt profitable, ſo moſt neceſſary to be known. You have therefore the work, not only of my youth, but of my preſent Age, for I have corrected many Erratae of the work of my youth, I have inſerted many things in many places, and have added many things to many Chapters, which may eaſily be perceived by the inequality of the ſtile; and ſo ſhall you know that I ſhall all my life be devoted to your pleaſure. Farewell moſt happy Prince of happy *Colonia*.

From Mechlinia, Anno M. D. X X X I. *In the moneth of* January.

Judicious Reader !

THere is the outside, and the inside of Philosophy; but the former without the latter is but an empty flourish; yet with this alone most are satisfied. To have a bare notion of a Diety, to apprehend some motions of the Celestials, together with the common operations thereof, and to conceive of some Terrestial productions, is but what is superficiall, and vulgar; But this is true, this is sublime, but Occult Philosophy; to understand the mysterious influences of the intellectuall world upon the Celestial, and of both upon the Terrestiall; and to know how to dispose, and fit our selves so, as to be capable of receiving those superiour operations, Whereby we may be enabled to operate wonderfull things, which indeed seem impossible, or at least unlawfull, When as indeed they may be effected by a naturall power, and without either offence to God, or violation of Religion. To defend Kingdoms, to discover the secret counsels of men, to overcome enemies, to redeem captives, to increase riches, to procure the favor of men, to expell diseases, to preserve health, to prolong life, to renew youth, to foretell future events, to see and know things done many miles off, and such like as these, by vertue of superior influences, may seem things incredible; Yet read but the ensuing Treatise, and thou shalt see the possibility thereof confirmed both by reason, and example. I speak now to the judicious, for as for others, they neither know, nor believe, nor will know any thing, but What is vulgar, nay they think, that beyond this there is scarce any thing knowable; When as indeed there are profound mysteries in all beings, even from God in the highest heavens, to the divels in the lowest hell; Yea in very numbers, names, letters, characters, gestures, time, place, and such like, all which are by this learned Author pro-

foundly

foundly diſcuſſed. I cannot deny but in this his Work there is much ſuperſtition, and vanity. But remember that the beſt Gold muſt have the greateſt allowance; conſider the time of darkneſs, and of his youth, When, the place Where, and the things Which he hath diſcovered and wrote, and thou wilt rather admire his ſolidity, then condemn his vanity. Gold hath much blackneſs adhearing to it aſſoon as it is taken out of the earth. Myſterious truths do not preſently ſhine like rayes of the Sun aſſoon as they are recovered from a long darkneſs, but are clouded With ſome obſcurity. Nay I will not ſay but this Agrippa *might obſcure theſe myſteries like an Hermeticall Philoſopher, on purpoſe, that only the ſons of Art might underſtand them. He perhaps might mix chaffe With his Wheat, that quick ſighted birds only might find it out, and not ſwine trample it underfoot.*

From ſaying much as touching the excuſing, or commending this Author, I am already prevented; For at the beginning and ending of this book there are ſeveral Epiſtles of his own to others, Wherein he excuſeth what may be excepted againſt him; and of others to him ſufficiently commending what is praiſe Worthy in him; to which may be added that honorable teſtimony given to him by the author of that moſt witty, & ſublime The-anthroposophia Theo-magica, *lately ſet forth. All that I ſhall ſay to perſwade thee to read this book, is but to deſire thee to caſt thine eye upon the Index of the Chapters contained therein, which is at the end thereof: and thou ſhalt therein ſee ſuch variety of wonderful ſubjects, that at the ſight thereof thou Wilt be impatient till thou haſt read them. I ſhall crave leave now to ſpeak one Word for my ſelf. If this my tranſlation ſhall neither anſWer the worth of the Author, or expectation of the reader; conſider that the unquothneſs of the Authors ſtile in many places, the manifold Errata's, as well literall, as thoſe in reſpect of Grammatical conſtruction, may happily occaſion ſome miſtakes in this my tranſlation. Yet nowithſtanding, I hope I have, though without much elegancy (which indeed the matter would not bear) put it into as intelligible an Engliſh phraſe as the orginal would afford. As for the terms of art, which are many, divers of them Would not bear any Engliſh expreſſion, therefore I have expreſſed them in Latiniſms or Greciſms,*

ac-

according as I have found them. I hope an Artiſt will be able to underſtand them; as for Errata's, as I curſorily read over the book, I obſerved theſe as you ſee mentioned. If thou ſhalt meet with any more, as it is poſſible thou mayſt, be thou candid, and impute them to the Printers miſtake; for which, as alſo for taking in the beſt ſenſe, what here I preſent thee withall, thou ſhalt for ever oblige thy friend,

J. F.

Errata. emendata

Page 5. line 1. blot out the word ſtaturall. p. 12. l. 13. r. Heſiod. p. 20. l. 6 r. very little. p. 24. l. 4 r. Theſe vertues are. p. 24. l. 5 r. they. p. 24. l. 5 r. are. P. 41 l. 4. r. Origanum. p. 59 l. 12. r. were p. 83. l. 12. which. p. 86. l. 37. r. Storax. p. 96. l. 31. r. or to. p. 109. l. 37 r. odiſſes. p. 126 l. 15. r. place. p. 146. l. 7 r. brought forth. p. 183 l. 28. r. Jove. p. 185. l. 15 r. Theut. p. 188. l. 14. r. taſting and feeling. p. 191. l. 21. r. Manna is to be gathered, and work to be done. p. 210. l. 8. r. expiated. p. 211. l. 37. r. every. p. 235. l. 1. r. of the ſame. p. 236. l. 20. r. twelves. p. 242. l. 7. r. from it. p. 247. l. 2. for 48. r. 43 p. 247 l. 3. for 18. r. 81. p. 247 l. 6. for 38. r. 39. p. 249. l. 3. for 45. r. 48. p. 249. l. 4. for 38. r. 35. p. 249. l. 4. for 25 r. 28. p 249. l 6. for 45. r. 46. p. 251. l. 1. for 75. r. 78. p. 251. l. 2. for 45. r. 54 p. 251. l. 2. for 35. r. 38. p. 251. l. 4 for 45. r. 48. p. 251. l 5. for 68. r. 65. p. 251. l. 6. for 55. r. 58. p. 251. l. 7. for 78. r. 75. p. 256. l. 25. for the Grammarian, r. Grammaticus. p. 260. l. 13. r. Are. p 264. l. 5. r. ſomething. p. 304. l. 26 r. ſilver. p. 306. l. 7. r. jeat. p 326. l. 3. r. deuoniacall. p. 331. l. 24 r. corruptible. p. 346. l. 10. r. confide. p. 354. l. 15. r. injurious. p. 368. l. 4. r. Seraphins. p. 370. l. 10. r. genii. p. 380. l. 16. for portraiting even infinetly, r. penetrating even to the very centre. p. 389. l. 19. r. Cuſanus. p. 403. l. 1. r. world. p. 406. l. 16. r. unite us. p. 437. l. 17. blot out an. p. 437. l. 19. r. they. p. 439. l. 29. blot out the. p. 445. l. 8. r. writ. p. 448. l. 1. r. by theſe. p. 451. l. 30. blot out of. p. 477. l. 27. r. many. p. 510. l. 19. r. ſights. p. 517. l. 6. r. do they. p. 525. l. 9. r. leſs. p. 529. l. 15. r. things to. p. 551. l. 35. r. marking.

To my moſt honorable, and no leſs learned Friend, *Robert Childe*, Doctor of Phyſick.

SIR! Great men decline, mighty men may fall, but an honeſt Philoſopher keeps his Station for ever. To your ſelf therefore I crave leave to preſent, what I know you are able to protect; not with ſword, but by reaſon; & not that only, but what by your acceptance you are able to give a luſtre to. I ſee it is not in vain that you have compaſſed Sea and Land, for thereby you have made a Proſelyte, not of another, but of your ſelf, by being converted from vulgar, and irrational incredulities to the rational embracing of the ſublime, Hermeticall, and Theomagicall truths. You are skilled in the one as if *Hermes* had been your Tutor; have inſight in the other, as if *Agrippa*

your Maſter. Many tranſmarine Philoſophers, which we only read, you have converſed with: many Countries, rarities, and antiquities, which we have only heard of, and admire, you have ſeen. Nay you have not only heard of, but ſeen, not in Maps, but in *Rome* it ſelf the manners of *Rome*. There you have ſeen much Ceremony, and little Religion; and in the wilderneſs of New *England*, you have ſeen amongſt ſome, much Religion, and little Ceremony; and amongſt others, I mean the Natives thereof, neither Ceremony, nor Religion, but what nature dictates to them. In this there is no ſmall variety, and your obſervation not little. In your paſſage thither by Sea, you have ſeen the wonders of God in the Deep; and by Land, you have ſeen the aſtoniſhing works of God in the unacceſsible Mountains. You have left no ſtone unturned, that the turning thereof might conduce to the diſcovery of what was Occult, and worthy to be known. It is part of my ambition to let the world know that I honor ſuch as your ſelf, & my learned friend, & your experienced fellow-traveller, Doctor *Charlet*, who have, like true Philoſophers

phers neglected your worldly advantages to become maſters of that which hath now rendred you both truly honorable. If I had as many languages as your ſelves, the rhetoricall and patheticall expreſsions thereof would fail to ſignifie my eſtimation of, and affections towards you both. Now *Sir*! as in reference to this my tranſlation, if your judgement ſhall finde a deficiency therein, let your candor make a ſupply thereof. Let this Treatiſe of Occult Philoſophy coming as a ſtranger amongſt the Engliſh, be patronized by you, remembring that you your ſelf was once a ſtranger in the Country of its Nativity. This ſtranger I have dreſſed in an Engliſh garb; but if it be not according to the faſhion, and therefore ungrateful to any, let your approbation make it the mode; you know ſtrangers moſt commonly induce a faſhion, eſpecially if any once begin to approve of their habit. Your approbation is that which it will ſtand in need of, and which will render me,

SIR,

Moſt obligedly yours,

J. F.

PRagmatick Schoolmen, men made up of pride,
And rayling Arguments, who truth deride,
And ſcorn all elſe but what your ſelves deviſe,
And think theſe high-learned Tracts to be but lies,
Do not preſume, unleſs with hallowed hand
To touch theſe books who with the world ſhall ſtand;
They are indeed myſterious, rare and rich,
And far tranſcend the ordinary pitch.

Io. Booker.

Three Books of Occult Philoſophy, or of Magick; Written by that Famous Man

Henry Cornelius Agrippa, Knight,

And Doctor of both Laws, Counſellor to *Cæſars* Sacred Majeſty, and Judge of the Prerogative Court.

BOOK I.

CHAP. I.

How Magicians Collect vertues from the three-fold World, is declared in theſe three Books.

SEeing there is a three fold World, Elementary, Celeſtiall, and Intellectuall and every inferior is governed by its ſuperior, and receiveth the influence of the vertues thereof, ſo that the very original, and chief Worker of all doth by Angels, the Heavens, Stars, Elements, Animals, Plants, Metals, and Stones convey from himſelf the vertues of his Omnipotency upon us, for whoſe

 ſervice

ſervice he made, and created all theſe things : Wiſe men conceive it no way irrationall that it ſhould be poſſible for us to aſcend by the ſame degrees through each World, to the ſame very originall World it ſelf, the Maker of all things, and firſt Cauſe, from whence all things are, and proceed ; and alſo to enjoy not only theſe vertues, which are already in the more excellent kind of things, but alſo beſides theſe, to draw new vertues from above. Hence it is that they ſeek after the vertues of the Elementary world, through the help of Phyſick, and Naturall Philoſophy in the various mixtions of Naturall things, then of the Celeſtiall world in the Rayes, and influences thereof, according to the rules of Aſtrologers, and the doctrines of Mathematicians, joyning the Celeſtiall vertues to the former : Moreover, they ratifie and confirm all theſe with the powers of divers Intelligencies, through the ſacred Ceremonies of Religions. The order and proceſs of all theſe I ſhall endeavor to deliver in theſe three Books : Whereof the firſt contains naturall Magick, the ſecond Celeſtiall, and the third Ceremoniall. But I know not whether it be an unpardonable preſumption in me, that I, a man of ſo little judgement and learning, ſhould in my very youth ſo confidently ſet upon a buſineſs ſo difficult, ſo hard, and intricate as this is. Wherefore, whatſoever things have here already, and ſhall afterward be ſaid by me, I would not have any one aſſent to them, nor ſhall I my ſelf, any further then they ſhall be approved of by the Univerſall Church, and the Congregation of the Faithfull.

CHAP. II.

What Magick is, What are the Parts thereof, and how the Profeſſors thereof muſt be qualified.

MAgick is a faculty of wonderfull vertue, full of moſt high myſteries, containing the moſt profound Contemplation of moſt ſecret things, together with the nature, power, quality, ſubſtance, and vertues thereof, as alſo the know-

knowledge of whole nature, and it doth inſtruct us concerning the differing, and agreement of things amongſt themſelves, whence it produceth its wonderfull effects, by uniting the vertues of things through the application of them one to the other, and to their inferior ſutable ſubjects, joyning and knitting them together throughly by the powers, and vertues of the ſuperior Bodies. This is the moſt perfect, and chief Science, that ſacred, and ſublimer kind of Phyloſophy, and laſtly the moſt abſolute perfection of all moſt excellent Philoſophy. For ſeeing that all regulative Philoſophy is divided into Naturall, Mathematicall, and Theologicall: (Naturall Philoſophy teacheth the nature of thoſe things which are in the world, ſearching and enquiring into their Cauſes, Effects, Times, Places, Faſhions, Events, their Whole, and Parts, alſo

The Number and the Nature of thoſe things,
Cal'd Elements, what Fire, Earth, Aire forth brings:
From whence the Heavens their beginnings had;
Whence Tide, whence Rainbow in gay colours clad.
What makes the Clouds that gathered are, and black,
To ſend forth Lightnings, and a Thundring crack;
What doth the Nightly Flames, and Comets make;
What makes the Earth to ſwell, and then to quake:
What is the ſeed of Metals, and of Gold
What Vertues, Wealth, doth Nature's Coffer hold.

All theſe things doth naturall Philoſophy, the viewer of nature contain, teaching us according to *Virgil's* Muſe.

——— Whence all things flow,
Whence Mankind, Beaſt, whence Fire, whence Rain, and Snow,
Whence Earth-quakes are, why the whole Ocean beats
Over his Banks, and then again retreats:
Whence ſtrength of Hearbs, whence Courage, rage of Bruits,
All kinds of Stone, of Creeping things, and Fruits.

But Mathematicall Philoſophy teacheth us to know the

quantity of naturall Bodies, as extended into three dimenſions, as alſo to conceive of the motion, and courſe of Celeſtiall Bodies.

——— As in great haſt,
What makes the golden Stars to march ſo faſt;
What makes the Moon ſometimes to maſk her face,
The Sun alſo, as if in ſome diſgrace.

And as *Virgil* ſings,

How th' Sun doth rule with twelve Zodiack Signs.
The Orb thats meaſur'd round about with Lines,
It doth the Heavens Starry way make known,
And ſtrange Eclipſes of the Sun, and Moon.
Arctiurns alſo, and the Stars of Rain,
The ſeaven Stars likewiſe, and Charles *his Wain,*
Why Winter Suns make tow'rds the Weſt ſo faſt;
What makes the Nights ſo long ere they be paſt?

All which are underſtood by Mathematicall Philoſophy.

——— Hence by the Heavens we may foreknow
The ſeaſons all; times for to reap and ſow,
And when 'tis fit to launch into the deep,
And when to War, and when in peace to ſleep,
And when to dig up Trees, and them again
To ſet; that ſo they may bring forth amain.

Now Theologicall Philoſophy, or Divinity, teacheth what God is, what the Mind, what an Intelligence, what an Angel, what a Divell, what the Soul, what Religion, what ſacred Inſtitutions, Rites, Temples, Obſervations, and ſacred Myſteries are: It inſtructs us alſo concerning Faith, Miracles, the vertues of Words and Figures, the ſecret operations and myſteries of Seals, and as *Apuleius* ſaith, it teacheth us rightly to underſtand, and to be skilled in the Ceremoniall Laws, the equity of Holy things, and rule of Religions. But to recollect my ſelf) theſe

theſe three principall faculties [redacted] Magick comprehends, unites, and actuates; deſervedly therefore was it by the Ancients eſteemed as the higheſt, and moſt ſacred Philoſophy. It was, as we find, brought to light by moſt ſage Authours, and moſt famous Writers; amongſt which principally *Zamolxis* and *Zoroaſter* were ſo famous, that many believed they were the inventers of this Science. Their track *Abbaris* the *Hyperborean*, *Charmondas*, *Damigeron*, *Eudoxus*, *Hermippus* followed: there were alſo other eminent, choice men, as *Mercurius Treſmegiſtus*, *Porphyrius*, *Iamblicus*, *Plotinus*, *Proclus*, *Dardanus*, *Orpheus* the Thracian, *Gog* the Grecian, *Germa* the Babilonian, *Apollonius* of Tyana, *Oſthanes* alſo wrote excellently in this Art; whoſe Books being as it were loſt, *Democritus* of Abdera recovered, and ſet forth with his own Commentaries. Beſides *Pythagoras*, *Empedocles*, *Democritus*, *Plato*, and many other renowned Philoſophers travelled far by Sea to learn this Art: and being returned, publiſhed it with wonderfull devoutneſs, eſteeming of it as a great ſecret. Alſo it is well known that *Pythagoras*, and *Plato* went to the Prophets of Memphis to learn it, and travelled through almoſt all Syria, Egypt, Judea, and the Schools of the Caldeans, that they might not be ignorant of the moſt ſacred Memorials, and Records of Magick, as alſo that they might be furniſhed with Divine things. Whoſoever therefore is deſirous to ſtudy in this Faculty, if he be not skilled in naturall Philoſophy, wherein are diſcovered the qualities of things, and in which are found the occult properties of every Being, and if he be not skilfull in the Mathematicks, and in the Aſpects, and Figures of the Stars, upon which depends the ſublime vertue, and property of every thing; and if he be not learned in Theologie, wherein are manifeſted thoſe immateriall ſubſtances, which diſpence, and miniſter all things, he cannot be poſſibly able to underſtand the rationality of Magick. For there is no work that is done by meer Magick, nor any work that is meerly Magicall, that doth not comprehend theſe three Faculties.

CHAP.

CHAP. III.

Of the four Elements, their qualities, and mutuall mixtions.

THere are four Elements, and originall grounds of all corporeall things, Fire, Earth, VVater, Aire, of which all elementated inferiour bodies are compounded; not by way of heaping them up together, but by tranſmutation, and union; and when they are deſtroyed, they are reſolved into Elements. For there is none of the ſenſible Elements that is pure, but they are more or leſs mixed, and apt to be changed one into the other: Even as Earth becoming dirty, and being diſſolved, becomes Water, and the ſame being made thick and hard, become Earth again; but being evaporated through heat, paſſeth into Aire, and that being kindled, paſſeth into Fire, and this being extinguiſhed, returns back again into Aire, but being cooled again after its burning, becomes Earth, or Stone, or Sulphur, and this is manifeſted by Lightening: *Plato* alſo was of that opinion, that Earth was wholly changeable, and that the reſt of the Elements are changed, as into this, ſo into one another ſucceſſively. But it is the opinion of the ſubtiller ſort of Philoſophers, that Earth is not changed, but relented and mixed with other Elements, which do diſſolve it, and that it returns back into it ſelf again. Now every one of the Elements hath two ſpecificall qualities, the former whereof it retains as proper to it ſelf, in the other, as a mean, it agrees with that which comes next after it. For Fire is hot and dry, the Earth dry and cold, the VVater cold and moiſt, the Aire moiſt and hot. And ſo after this manner the Elements, according to two contrary qualities, are contrary one to the other, as Fire to VVater, and Earth to Aire. Moreover, the Elements are upon another account oppoſite one to the other: For ſome are heavy, as Earth and VVater, and others are light, as Aire and Fire. VVherefore the Stoicks called the former paſſives, but the latter actives. And yet once again *Plato* diſtinguiſheth them after another manner, and aſſigns to every one of them three

three qualities, *viz.* to the Fire brightneſs, thinneſs, and motion, but to the Earth darkneſs, thickneſs and quietneſs. And according to theſe qualities the Elements of Fire and Earth are contrary. But the other Elements borrow their qualities from theſe, ſo that the Aire receives two qualities of the Fire, thinneſs and motion; and one of the Earth, *viz.* darkneſs. In like manner Water receives two qualities of the Earth, darkneſs and thickneſs, and one of Fire, *viz.* motion. But Fire is twice more thin then Aire, thrice more moveable, and four times more bright: and the Aire is twice more bright, thrice more thin, and four times more moveable then Water. Wherefore Water is twice more bright then Earth, thrice more thin, and four times more moveable. As therefore the Fire is to the Aire, ſo Aire to the Water, and Water to the Earth; and again, as the Earth is to the VVater, ſo the VVater to the Aire, and the Aire to the Fire. And this is the root and foundation of all bodies, natures, vertues, and wonderfull works; and he which ſhall know theſe qualities of the Elements, and their mixtions, ſhall eaſily bring to paſs ſuch things that are wonderfull, and aſtoniſhing, and ſhall be perfect in Magick.

CHAP. IV.

Of a three-fold conſideration of the Elements.

THere are then, as we have ſaid, four Elements, without the perfect knowledge whereof we can effect nothing in Magick. Now each of them is three-fold, that ſo the number of four may make up the number of twelve; and by paſſing by the number of ſeven into the number of ten, there may be a progreſs to the ſupream Unity, upon which all vertue and wonderfull operation depends. Of the firſt Order are the pure Elements, which are neither compounded nor changed, nor admit of mixtion, but are incorruptible, and not of which, but through which the vertues of all naturall things are brought forth into act. No man is able to declare their vertues,

becauſe they can do all things upon all things. He which is ignorant of theſe, ſhall never be able to bring to paſs any wonderfull matter. Of the ſecond Order are Elements that are compounded, changeable, and impure, yet ſuch as may by art be reduced to their pure ſimplicity, whoſe vertue, when they are thus reduced to their ſimplicity, doth above all things perfect all occult, and common operations of nature: and theſe are the foundation of the whole naturall Magick. Of the third Order are thoſe Elements, which originally and of themſelves are not Elements, but are twice compounded, various, and changeable one into the other. They are the infallible *Medium*, and therefore are called the middle nature, or Soul of the middle nature: Very few there are that underſtand the deep myſteries thereof. In them is, by means of certain numbers, degrees, and orders, the perfection of every effect in what thing ſoever, whether Naturall, Celeſtiall, or Superceleſtiall; they are full of wonders, and myſteries, and are operative, as in Magick Naturall, ſo Divine: For from theſe, through them, proceed the bindings, looſings, and tranſmutations of all things, the knowing and foretelling of things to come, alſo the driving forth of evill, and the gaining of good ſpirits. Let no man therefore, without theſe three ſorts of Elements, and the knowledge thereof, be confident that he is able to work any thing in the occult Sciences of Magick, and Nature. But whoſoever ſhall know how to reduce thoſe of one Order, into thoſe of another, impure into pure, compounded into ſimple, and ſhall know how to underſtand diſtinctly the nature, vertue, and power of them in number, degrees, and order, without dividing the ſubſtance, he ſhall eaſily attain to the knowledge, and perfect operation of all Naturall things, and Celeſtiall ſecrets.

CHAP.

CHAP. V.

Of the wonderfull Natures of Fire, and Earth.

THere are two things (ſaith *Hermes*) *viz.* Fire and Earth, which are ſufficient for the operation of all wonderfull things: the former is active, the latter paſſive. Fire (as ſaith *Dionyſius*) in all things, and through all things, comes and goes away bright, it is in all things bright, and at the ſame time occult, and unknown; When it is by it ſelf (no other matter coming to it, in which it ſhould manifeſt its proper action) it is boundleſs, and inviſible, of it ſelf ſufficient for every action that is proper to it, moveable, yielding it ſelf after a maner to all things that come next to it, renewing, guarding nature, enlightening, not comprehended by lights that are vailed over, clear, parted, leaping back, bending upwards, quick in motion, high, alwayes raiſing motions, comprehending another, not Comprehended it ſelf, not ſtanding in need of another, ſecretly increaſing of it ſelf, and manifeſting its greatneſs to things that receive it. Active, Powerfull, Inviſibly preſent in all things at once; it will not be affronted or oppoſed, but as it were in a way of revenge, it will reduce on a ſudden things into obedience to it ſelf, incomprehenſible, impalpable, not leſſened, moſt rich in all diſpenſations of it ſelf. Fire (as ſaith *Pliny*) is the boundleſs, and miſchievous part of the nature of things, it being a queſtion whether it deſtroys, or produceth moſt things. Fire it ſelf is one, and penetrates through all things (as ſay the *Pythagorians*) alſo ſpread abroad in the Heavens, and ſhining: but in the infernall place ſtreightened, dark, and tormenting, in the mid way it partakes of both. Fire therefore in it ſelf is one, but in that which receives it, manifold, and in differing ſubjects it is diſtributed in a different manner, as *Cleanthes* witneſſeth in *Cicero*. That fire then which we uſe is fetched out of other things. It is in ſtones, and is fetched out by the ſtroke of the ſteele: it is in Earth, and makes that, after digging up, to ſmoake: it is in Water, and heats ſprings, and wells: it is in the depth

depth of the Sea, and makes that, being toſſed with winds, warm: it is in the Aire, and makes it (as we oftentimes ſee) to burn. And all Animals, and living things whatſoever, as alſo all Vegetables are preſerved by heat: and every thing that lives, lives by reaſon of the incloſed heat. The properties of the Fire that is above, are heat, making all things Fruitfull, and light, giving life to all things. The properties of the infernall Fire are a parching heat, conſuming all things, and darkneſs, making all things barren. The Celeſtiall, and bright Fire drives away ſpirits of darkneſs; alſo this our Fire made with VVood drives away the ſame, in as much as it hath an Analogy with, and is the *vehiculum* of that Superior light; as alſo of him, who ſaith, *I am the Light of the World*, which is true Fire, the Father of lights, from whom every good thing that is given, Comes; ſending forth the light of his Fire, and communicating it firſt to the Sun, and the reſt of the Celeſtiall bodies, and by theſe, as by mediating inſtruments conveying that light into our Fire. As therefore the ſpirits of darkneſs are ſtronger in the dark: ſo good ſpirits, which are Angels of Light, are augmented, not only by that light, which is Divine, of the Sun, and Celeſtiall, but alſo by the light of our common Fire. Hence it was that the firſt, and moſt wiſe inſtitutors of Religions, and Ceremonies ordained, that Prayers, Singings, and all manner of Divine Worſhips whatſoever ſhould not be performed without lighted Candles, or Torches. (Hence alſo was that ſignificant ſaying of *Pythagoras*. Do not ſpeak of God without a Light) and they commanded that for the driving away of wicked ſpirits, Lights and Fires ſhould be kindled by the Corpſes of the dead, and that they ſhould not be removed, untill the expiations were after a Holy manner performed, and they buried. And the great *Jehovah* himſelf in the old Law Commanded that all his Sacrifices ſhould be offered with Fire, and that Fire ſhould always be burning upon the Altar, which Cuſtome the Prieſts of the Altar did always obſerve, and keep amongſt the *Romanes*. Now the Baſis, and foundation of all the Elements, is the Earth, for that is the object, ſubject, and receptacle of all Celeſtiall rayes, and in-

influencies; in it are contained the ſeeds, and Seminall vertues of all things; and therefore it is ſaid to be Animall, Vegetable, and Minerall. It being made fruitfull by the other Elements, and the Heavens, brings forth all things of it ſelf; It receives the abundance of all things, and is, as it were the firſt fountain, from whence all things ſpring, it is the Center, foundation, and mother of all things. Take as much of it as you pleaſe, ſeperated, waſhed, depurated, ſubtilized, if you let it lye in the open Aire a little while, it will, being full, and abounding with Heavenly vertues, of it ſelf bring forth Plants, Worms, and other living things, alſo Stones, and bright ſparks of Metals. In it are great ſecrets, if at any time it ſhall be purified by the help of Fire, and reduced unto its ſimplicity by a convenient waſhing. It is the firſt matter of our Creation, and the trueſt Medicine that can reſtore, and preſerve us.

CHAP. VI.

Of the wonderfull Natures of Water, Aire, and Winds.

THe other two Elements, *viz.* Water, and Aire are not leſs efficacious then the former; neither is nature wanting to work wonderfull things in them. There is ſo great a neceſſity of Water, that without it no living thing can live. No Hearb, nor Plant whatſoever, without the moiſtening of Water can branch forth. In it is the Seminary vertue of all things, eſpecially of Animals, whoſe ſeed is manifeſtly wateriſh. The ſeeds alſo of Trees, and Plants, although they are earthy, muſt notwithſtanding of neceſſity be rotted in Water, before they can be fruitfull; whether they be imbibed with the moiſture of the Earth, or with Dew, or Rain, or any other Water that is on purpoſe put to them. For *Moſes* writes, that only Earth, and Water bring forth a living ſoul. But he aſcribes a twofold production of things to Water, *viz.* of things ſwimming in the VVaters, and of things flying in the Aire above

above the Earth. And that thoſe productions that are made in, and upon the Earth, are partly attributed to the very Water, the ſame Scripture teſtifies, where it ſaith that the Plants, and the Herbs did not grow, becauſe God had not cauſed it to rain upon the Earth. Such is the efficacy of this Element of Water, that Spirituall regeneration cannot be done without it, as Chriſt himſelf teſtified to *Nicodemus*. Very great alſo is the vertue of it in the Religious Worſhip of God, in expiations, and purifications; yea, the neceſſity of it is no leſs then that of Fire. Infinite are the benefits, and divers are the uſes thereof, as being that by vertue of which all things ſubſiſt, are generated, nouriſhed, and increaſed. Thence it was that *Thales* of *Miletus*, and *Heſiod* concluded that Water was the beginning of all things, and ſaid it was the firſt of all the Elements, and the moſt potent, and that becauſe it hath the maſtery over all the reſt. For, as *Pliny* ſaith, Waters ſwallow up the Earth, extinguiſh flames, aſcend on high, and by the ſtretching forth of the clouds, challenge the Heaven for their own: the ſame falling down become the Cauſe of all things that grow in the Earth. Very many are the wonders that are done by Waters, according to the Writings of *Pliny*, *Solinus*, and many other Hiſtorians, of the wonderfull vertue whereof, *Ovid* alſo makes mention in theſe Verſes.

——*Horrid* Hammons *Waters at high noon*
Are cold; hot at Sun-riſe, and ſetting Sun.
Wood, put in bubling Athemas *is Fir'd,*
The Moon then fartheſt from the Sun retir'd,
Ciconian *ſtreams congeal his guts to Stone*
That thereof drinks; and what therein is thrown.
Crathis, *and* Sybaris *(from the Mountains rold)*
Color the hair like Amber, or pure Gold.
Some fountains, of a more prodigious kinde,
Not only change the body, but the minde.
Who hath not heard of obſcene Salmacis?
Of th' Æthiopian lake? for who of this

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But only taſt, their Wits no longer keep,
Or forthwith fall into a deadly ſleep.
Who at Clitorius *fountain thirſt remove,*
Loath Wine, and abſtinent, meer Water love.
With ſtreams oppos'd to theſe Linceſtus *flowes:*
They reel, as drunk, who drink too much of thoſe.
A Lake in fair Arcadia *ſtands, of old*
Call'd Pheneus; *ſuſpected, as twofold:*
Fear, and forbear to drink thereof by night:
By night unwholſome, wholſome by day-light.

Joſephus alſo makes relation of the wonderfull nature of a certain river betwixt *Arcea*, and *Raphanea*, Cities of *Syria*: which runs with a full Channell all the Sabboth Day, and then on a ſudden ceaſeth, as if the ſprings were ſtopped, and all the ſix dayes you may paſs over it dry-ſhod: but again on the ſeaventh day (no man knowing the reaſon of it) the Waters return again in abundance, as before. Wherefore the inhabitants thereabout called it the Sabboth-day river, becauſe of the Seaventh day, which was holy to the Jews. The Goſpel alſo teſtifies of a ſheep-poole, into which whoſoever ſtepped firſt, after the Water was troubled by the Angel, was made whole of whatſoever diſeaſe he had. The ſame vertue, and efficacy we read was in a ſpring of the *Jonian Nymphs*, which was in the territories belonging to the Town of *Elis*, at a Village called *Heraclea*, neer the river *Citheron*: which whoſoever ſtepped into, being diſeaſed came forth whole, and cured of all his diſeaſes. *Pauſanias* alſo reports, that in *Lyceus*, a mountain of *Arcadia*, there was a ſpring called *Agria*, to which, as often as the dryneſs of the Region threatned the deſtruction of fruits, *Jupiters* Prieſt of *Lyceus* went, and after the offering of Sacrifices, devoutly praying to the Waters of the Spring, holding a Bough of an Oke in his hand, put it down to the bottome of the hallowed ſpring; Then the waters being troubled, a Vapour aſcending from thence into the Air was blown into Clouds, with which being joyned together, the whole Heaven was overſpread: which being a litle after diſſolved into

into rain, watered all the Country moſt wholſomly. Moreover *Ruffus* a Phyſitian of Epheſus, beſides many other Authours, wrote ſtrange things concerning the wonders of VVaters, which, for ought I know, are found in no other Authour.

It remains that I ſpeak of the Aire. This is a vitall ſpirit, paſſing through all Beings, giving life, and ſubſiſtence to all things, binding, moving, and filling all things. Hence it is that the Hebrew Doctors reckon it not amongſt the Elements, but count it as a *Medium* or glew, joyning things together, and as the reſounding ſpirit of the worlds inſtrument. It immediatly receives into it ſelf the influencies of all Celeſtiall bodies, and then communicates them to the other Elements, as alſo to all mixt bodies: Alſo it receives into it ſelf, as if it were a divine Looking-glaſs, the ſpecies of all things, as well naturall, as artificiall, as alſo of all manner of ſpeeches, and retains them; And carrying them with it, and entering into the bodies of Men, and other Animals, through their pores, makes an Impreſſion upon them, as well when they ſleep, as when they be awake, and affords matter for divers ſtrange Dreams and Divinations. Hence they ſay it is, that a man paſſing by a place where a man was ſlain, or the Carkaſe newly hid, is moved with fear and dread; becauſe the Aire in that place being full of the dreadfull ſpecies of Man-ſlaughter, doth, being breathed in, move and trouble the ſpirit of the man with the like ſpecies, whence it is that he comes to be afraid. For every thing that makes a ſudden impreſſion, aſtoniſheth nature. Whence it is, that many Philoſophers were of opinion that Aire is the cauſe of dreams, and of many other impreſſions of the mind, through the prolonging of Images, or ſimilitudes, or ſpecies (which are fallen from things, and ſpeeches, multiplyed in the very Aire) untill they come to the ſenſes, and then to the phantaſy, and ſoul of him that receives them, which being freed from cares, and no way hindred, expecting to meet ſuch kind of ſpecies, is informed by them. For the ſpecies of things, although of their own proper nature, they are carryed to the ſenſes of men, and other animals in generall, may notwithſtanding get ſome impreſſion from the Heaven, whileſt they

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be in the Aire, by reaſon of which, together with the aptneſs and diſpoſition of him that receives them, they may be carryed to the ſence of one, rather then of another. And hence it is poſsible naturally, and far from all manner of ſuperſtition, no other ſpirit coming between, that a man ſhould be able in a very little time to ſignifie his mind unto another man, abiding at a very long and unknown diſtance from him; although he cannot preciſely give an eſtimate of the time when it is, yet of neceſsity it muſt be within 24. hours; and I my ſelf know how to do it, and have often done it. The ſame alſo in time paſt did the Abbot *Tritenius* both know and do. Alſo when certain appearances, not only ſpirituall, but alſo naturall do flow forth from things, that is to ſay, by a certain kind of flowings forth of bodies from bodies, and do gather ſtrength in the Air, they offer, and ſhew themſelves to us as well through light as motion, as well to the ſight as to other ſenſes, and ſometimes work wonderfull things upon us, as *Plotinus* proves and teacheth. And we ſee how by the South wind the Air is condenſed into thin clouds, in which, as in a Looking-glaſs are reflected repreſentations at a great diſtance of Caſtles, Mountains, Horſes, and Men, and other things, which when the clouds are gone, preſently vaniſh. And *Ariſtotle* in his Meteors ſhews, that a Rainbow is conceived in a cloud of the Aire, as in a Looking-glaſs. And *Albertus* ſaith, that the effigies of bodies may by the ſtrength of nature, in a moiſt Aire be eaſily repreſented, in the ſame manner as the repreſentations of things are in things. And *Ariſtotle* tels of a man, to whom it happened by reaſon of the weakneſs of his ſight, that the Aire that was near to him, became as it were a Looking-glaſs to him, and the optick beam did reflect back upon himſelf, and could not penetrate the Aire, ſo that whitherſoever he went, he thought he ſaw his own image, with his face towards him, go before him. In like manner, by the artificialneſs of ſome certain Looking-glaſſes, may be produced at a diſtance in the Aire, beſide the Looking-glaſſes, what images we pleaſe; which when ignorant men ſee, they think they ſee the appearances of ſpirits, or ſouls; when indeed they are nothing elſe but ſemblances

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kin to themſelves, and without life. And it is well known, if in a dark place where there is no light but by the coming in of a beam of the Sun ſomewhere through a litle hole, a white paper, or plain Looking-glaſs be ſet up againſt that light, that there may be ſeen upon them, whatſoever things are done without, being ſhined upon by the Sun. And there is another ſleight, or trick yet more wonderfull. If any one ſhall take images artificially painted, or written letters, and in a clear night ſet them againſt the beams of the full Moon, whoſe reſemblances being multiplyed in the Aire, and caught upward, and reflected back together with the beams of the Moon, any other man that is privy to the thing, at a long diſtance ſees, reads, and knows them in the very compaſs, and Circle of the Moon, which Art of declaring ſecrets is indeed very profitable for Towns, and Cities that are beſieged, being a thing which *Pythagoras* long ſince did often do, and which is not unknown to ſome in theſe dayes, I will not except my ſelf. And all theſe, and many more, and greater then theſe are grounded in the very nature of the Aire, and have their reaſons, and cauſes declared in Mathematicks, and Opticks. And as theſe reſemblances are reflected back to the ſight, ſo alſo ſometimes to the hearing, as is manifeſt in the *Echo*. But there are more ſecret arts then theſe, and ſuch whereby any one may at a very remote diſtance hear, and underſtand what another ſpeaks, or whiſpers ſoftly.

There are alſo from the airy Element VVinds. For they are nothing elſe, but Air moved, and ſtirred up. Of theſe there are four that are principall, blowing from the four corners of the Heaven, *viz.* *Notus* from the South, *Boreas* from the North, *Zephyrus* from the Weſt, *Eurus* from the Eaſt, which *Pontanus* comprehending in theſe verſes, ſaith,

Cold Boreas *from the top of* 'lympus *blows,*
And from the bottom cloudy Notus *flows.*
From ſetting Phœbus *fruitfull* Zeph'rus *flies,*
And barren Eurus *from the Suns up-riſe.*

Notus

Notus is the Southern Wind, cloudy, moiſt, warm, and ſickly, which *Hieronimus* cals the butler of the rains. *Ovid* deſcribes it thus.

Out flies South-Wind, with dropping wings, who ſhrowds
His fearful aſpect in the pitchie clouds,
His White Haire ſtream's, his Beard big-ſwoln with ſhowres;
Miſts binde his Brows, rain from his Boſome powres.

But *Boreas* is contrary to *Notus*, and is the Northern Wind, fierce, and roaring, and diſcuſſing clouds, makes the Aire ſerene, and binds the Water with Froſt, Him doth *Ovid* thus bring in ſpeaking of himſelf.

Force me befits: with this thick clouds I drive;
Toſs the blew Billows, knotty Okes up-rive;
Congeal ſoft Snow, and beat the Earth with haile:
When I my brethren in the Aire aſſaile,
(For thats our Field) We meet with ſuch a ſhock,
That thundring Skies with our encounters rock
And cloud-ſtruck lightning flaſhes from on high,
When through the Crannies of the Earth I flie,
And force her in her hollow Caves, I make
The Ghoſts to tremble, and the ground to quake.

And *Zephyrus*, which is the VVeſtern Wind, is moſt ſoft, blowing from the Weſt with a pleaſant gale, it is cold and moiſt, removing the effects of Winter, bringing forth Branches, and Flowers. To this *Eurus* is contrary, which is the Eaſtern wind, and is called Apeliotes, it is wateriſh, cloudy, and ravenous. Of theſe two *Ovid* ſings thus:

To Perſis, *and* Sabea, Eurus *flies;*
Whoſe gums perfume the bluſhing Mornes up-riſe:
Next to the Evening, and the Coaſt that glows
With ſetting Phœbus, *flowry* Zephirus *blows:*

In Scythia *horrid* Boreas *holds his rain,*
Beneath Boites, *and the frozen Wain:*
The land to this oppos'd doth Auſter ſteep
With fruitfull ſhowres, and clouds which ever weep.

CHAP. VII.

Of the kinds of Compounds, what relation they ſtand into the Elements, and what relation there is betwixt the Elements themſelves, and the ſoul, ſenſes, and diſpoſitions of men.

NExt after the four ſimple Elements follow the four kinds of perfect Bodies compounded of them, and they are Stones, Metals, Plants, and Animals: and although unto the generation of each of theſe all the Elements meet together in the compoſition, yet every one of them follows, and reſembles one of the Elements, which is moſt predominant. For all Stones are earthy, for they are naturally heavy, and deſcend, and ſo hardened with dryneſs, that they cannot be melted. But Metals are wateriſh, and may be melted, which Naturaliſts confeſs, and Chymiſts finde to be true, *viz.* that they are generated of a viſcous Water, or wateriſh argent vive. Plants have ſuch an affinity with the Aire, that unleſs they be abroad in the open Aire, they do neither bud, nor increaſe. So alſo all Animals

Have in their Natures a moſt fiery force,
And alſo ſpring from a Celeſtiall ſource.

And Fire is ſo naturall to them, that that being extinguiſhed they preſently dye. And again every one of thoſe kinds is diſtinguiſhed within it ſelf by reaſon of degrees of the Elements. For amongſt the Stones they eſpecially are called earthy that are dark, and more heavy; and thoſe wateriſh, which are tranſparent, and are compacted of water, as Cryſtall,

ſtall, Beryll, and Pearls in the Shels of Fiſhes: and they are called airy, which ſwim upon the Water, and are ſpongious, as the Stones of a Sponge, the pumiſh Stone, and the Stone Sophus: and they are called fiery, out of which fire is extracted, or which are reſolved into Fire, or which are produced of Fire: as Thunderbolts, Fire-ſtones, and the Stone Asbeſtus. Alſo amongſt Metals, Lead, and Silver are earthy; Quickſilver is wateriſh: Copper, and Tin are airy: and Gold, and Iron are fiery. In Plants alſo, the roots reſemble the Earth, by reaſon of their thickneſs: and the leaves, Water, becauſe of their juice: Flowers, the Aire, becauſe of their ſubtility, and the Seeds the Fire, by reaſon of their multiplying ſpirit. Beſides, they are called ſome hot, ſome cold, ſome moiſt, ſome dry, borrowing their names from the qualities of the Elements. Amongſt Animals alſo, ſome are in compariſon of others earthy, and dwell in the bowels of the Earth, as Worms and Moles, and many other ſmall creeping Vermine: others are watery, as Fiſhes; others airy, which cannot live out of the Aire: others alſo are fiery, living in the Fire, as Salamanders, and Crickets, ſuch as are of a fiery heat, as Pigeons, Eſtriches, Lions, and ſuch as the wiſe man cals beaſts breathing Fire. Beſides, in Animals the Bones reſemble the Earth, Fleſh the Aire, the vital ſpirit the Fire, and the humors the Water. And theſe humors alſo partake of the Elements, for yellow choller is inſtead of Fire, blood inſtead of Aire, Flegme inſtead of Water, and black choller, or melancholy inſtead of Earth. And laſtly, in the Soul it ſelf, according to *Auſtin*, the underſtanding reſembles Fire, reaſon the Aire, imagination the Water, and the ſenſes the Earth. And theſe ſenſes alſo are divided amongſt themſelves by reaſon of the Elements, for the ſight is fiery, neither can it perceive without Fire, and Light: the hearing is airy, for a ſound is made by the ſtriking of the Aire; The ſmell, and taſt reſemble the Water, without the moiſture of which there is neither ſmell, nor taſt; and laſtly the feeling is wholly earthy, and taketh groſs bodies for its object. The actions alſo, and the operations of man are governed by the Elements. The Earth ſignifies a ſlow, and firm motion;

The Water ſignifies fearfulneſs, & ſluggiſhneſs, and remiſſeneſs in working: Aire ſignifies chearfulneſs, and an amiable diſpoſition: but Fire a fierce, quick, and angry diſpoſition. The Elements therefore are the firſt of all things, and all things are of, and according to them, and they are in all things, and diffuſe their vertues through all things.

CHAP. VIII.

How the Elements are in the Heavens, in Stars, in Divels, in Angels, and laſtly in God himſelf.

IT is the unanimous conſent of all Platoniſts, that as in the originall, and exemplary World, all things are in all; ſo alſo in this corporeal world, all things are in all: ſo alſo the Elements are not only in theſe inferiour bodies, but alſo in the Heavens, in Stars, in Divels, in Angels, and laſtly in God, the maker, and orginall example of all things. Now in theſe inferiour bodies, the Elements are accompanied with much groſs matter; but in the Heavens the Elements are with their natures, and vertues, *viz.* after a Celeſtiall, and more excellent manner, then in ſublunary things. For the firmneſs of the Celeſtiall Earth is there without the groſsneſs of Water: and the agility of the Aire without running over its bounds; the heat of Fire without burning, only ſhining, and giving life to all things by its heat. Amongſt the Stars alſo, ſome are fiery, as *Mars*, and *Sol*: airy, as *Jupiter*, and *Venus*: watery, as *Saturn*, and *Mercury*: and earthy, ſuch as inhabit the eighth Orbe, and the Moon (which notwithſtanding by many is accounted watery) ſeeing, as if it were Earth, it attracts to it ſelf the Celeſtiall waters, with which being imbibed, it doth by reaſon of its neerneſs to us power out, and communicate to us. There are alſo amongſt the Signes, ſome fiery, ſome earthy, ſome airy, ſome watery: the Elements rule them alſo in the Heavens, diſtributing to them theſe four threefold conſiderations of every Element, *viz.* the beginning, middle, and

and end: ſo *Aries* poſſeſſeth the beginning of Fire, *Leo* the progreſs, and increaſe, and *Sagittarius* the end. *Taurus* the beginning of the Earth, *Virgo* the progreſs, *Capricorn* the end. *Gemini* the beginning of the Aire, *Libra* the progreſs, *Aquarius* the end. *Cancer* the beginning of Water, *Scorpius* the middle, and *Piſces* the end. Of the mixtions therefore of theſe Planets, and Signes, together with the Elements are all bodies made. Moreover Divels alſo are upon this account diſtinguiſhed the one from the other, ſo that ſome are called fiery, ſome earthy, ſome airy, and ſome watery. Hence alſo thoſe four Infernall Rivers, fiery *Phlegethon*, airy *Cocytus*, watery *Styx*, earthy *Acheron*. Alſo in the Goſpel we read of Hell Fire, and eternall Fire, into which the Curſed ſhall be commanded to go: and in the Revelation we read of a Lake of Fire, and *Iſaiah* ſpeaks of the damned, that the Lord will ſmite them with corrupt Aire. And in *Job*, They ſhall skip from the Waters of the Snow to extremity of heat, and in the ſame we read, That the Earth is dark, and covered with the darkneſs of death, and miſerable darkneſs. Moreover alſo theſe Elements are placed in the Angels in Heaven, and the bleſſed intelligencies; there is in them a ſtability of their eſſence, which is an earthy vertue, in which is the ſtedfaſt ſeat of God; alſo their mercy, and piety is a watery cleanſing vertue. Hence by the *Pſalmiſt* they are called Waters, where he ſpeaking of the Heavens, ſaith, Who ruleſt the Waters that are higher then the Heavens; alſo in them their ſubtill breath is Aire, and their love is ſhining Fire: Hence they are called in Scripture the Wings of the Wind; and in another place the *Pſalmiſt* ſpeaks of them, *Who makeſt Angels thy Spirits and thy Miniſters a flaming fire*. Alſo according to orders of Angels, ſome are fiery, as *Seraphin*, and authorities, and powers; earthy as *Cherubin*: watery as Thrones, and Archangels: airy as Dominions, and Principalities. Do we not alſo read of the original maker of all things, that the earth ſhall be opened and bring forth a Saviour? Is it not ſpoken of the ſame, that he ſhall be a fountain of living Water, cleanſing, and regenerating? Is not the ſame Spirit breathing the breath of life: and

the ſame according to *Moſes*, and *Pauls* teſtimony, *A conſuming Fire?* That Elements therefore are to be found ever y where, and in all things after their manner, no man can deny. First in theſe inferiour bodies feculent, and groſs, and in Celſtials more pure, and clear; but in ſuperceleſtials living, and in all reſpects bleſſed. Elements therefore in the exemplary world are *Idea's* of things to be produced, in Intelligencies are diſtributed powers, in Heavens are vertues, and in inferiour bodies groſs forms.

CHAP. IX.

Of the vertues of things Naturall, depending immediatly upon Elements.

OF the naturall vertues of things, ſome are Elementary, as to heat, to cool, to moiſten, to dry; and they are called operations, or firſt qualities, and the ſecond act: for theſe qualities only do wholly change the whole ſubſtance, which none of the other qualities can do. And ſome are in things compounded of Elements, and theſe are more then firſt qualities, and ſuch are thoſe that are maturating, digeſting, reſolving, mollifying, hardening, reſtringing, abſterging, corroding, burning, opening, evaporating, ſtrengthening, mitigating, conglutinating, obſtructing, expelling, retaining, attracting, repercuſsing, ſtupifying, beſtowing, lubrifying, and many more. Elementary qualities do many things in a mixt body, which they cannot do in the Elements themſelves. And theſe operations are called ſecondary qualities, becauſe they follow the nature, and proportion of the mixtion of the firſt vertues, as largely it is treated of in Phyſick Books. As maturation, which is the operation of naturall heat, according to a certain proportion in the ſubſtance of the matter. Induration is the operation of cold; ſo alſo is congelation, and ſo of the reſt. And theſe operations ſometimes act upon a certain member, as ſuch which provoke Urine, Milk, the Menſtrua, and they

they are called third qualities, which follow the ſecond, as the ſecond do the firſt. According therefore to theſe firſt, ſecond, and third qualities many diſeaſes are both cured, and cauſed. Many things alſo there are artificially made, which men much wonder at; as is Fire, which burns Water, which they call the Greek Fire, of which *Ariſtotle* teacheth many compoſitions in his particular Treatiſe of this ſubject. In like manner there is made a Fire that is extinguiſhed with Oyl, and is kindled with cold Water, when it is ſprinkled upon it; and a Fire which is kindled either with Rain, Wind, or the Sun; and there is made a Fire, which is called burning Water, the Confection whereof is well known, and it conſumes nothing but it ſelf: and alſo there are made Fires that cannot be quenched, and incombuſtible Oyles, and perpetuall Lamps, which can be extinguiſhed neither with Wind, nor Water, nor any other way; which ſeems utterly incredible, but that there had been ſuch a moſt famous Lamp, which once did ſhine in the Temple of *Venus*, in which the ſtone *Asbeſtus* did burn, which being once fired can never be extinguiſhed. Alſo on the contrary, Wood, or any other combuſtible matter may be ſo ordered, that it can receive no harm from the Fire; and there are made certain Confections, with which the hands being anointed, we may carry red hot Iron in them, or put them into melted Metall, or go with our whole bodies, being firſt anointed therewith, into the Fire without any manner of harm, and ſuch like things as theſe may be done. There is alſo a kind of flax, which *Pliny* cals *Asbeſtum*, the Greeks call ἄσβεστον, which is not conſumed by Fire, of which *Anaxilaus* ſaith, that a Tree compaſſed about with it, may be cut down with inſenſible blows, that cannot be heard.

CHAP. X.

Of the occult Vertues of things.

THere are alſo other vertues in things, which are not from any Element, as to expell poyſon, to drive away the noxious vapours of Minerals, to attract Iron, or any thing elſe; and this vertue is a ſequell of the ſpecies, and form of this or that thing; whence alſo it being litle in quantity, is of great efficacy; which is not granted to any Elementary quality. For theſe vertues having much form, and litle matter, can do very much; but an Elementary vertue, becauſe it hath more materiality, requires much matter for its acting. And they are called occult qualities, becauſe their Cauſes lie hid, and mans intellect cannot in any way reach, and find them out. Wherefore Philoſophers have attained to the greateſt part of them by long experience, rather then by the ſearch of reaſon: for as in the Stomack the meat is digeſted by heat, which we know; ſo it is changed by a certain hidden vertue which we know not: for truly it is not changed by heat, becauſe then it ſhould rather be changed by the Fire ſide, then in the Stomack. So there are in things, beſides the Elementary qualities which we know, other certain imbred vertues created by nature, which we admire, and are amazed at, being ſuch as we know not, and indeed ſeldom or never have ſeen. As we read in *Ovid* of the *Phœnix*, one only Bird, which renews her ſelf.

All Birds from others do derive their birth,
But yet one Fowle there is in all the Earth,
Call'd by th' Aſſyrians Phœnix, *who the Wain*
Of age, repairs, and ſows her ſelf again.

And in another place,

Ægyptus came to ſee this Wondrous ſight:
And this rare Bird is welcom'd with delight.

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Long ſince *Metreas* brought a very great wonderment upon the Greeks, and Romans concerning himſelf. He ſaid that he nouriſhed, and bred a beaſt that did devour it ſelf. Hence many to this day are ſolicitous, what this beaſt of *Matreas* ſhould be. Who would not wonder that Fiſhes ſhould be digged out of the Earth, of which *Ariſtotle*, *Theophraſtus*, and *Polybius* the Hiſtorian makes mention? And theſe things which *Pauſanias* wrote concerning the ſinging Stones? All theſe are effects of occult vertues. So the Eſtrich concocts cold, and moſt hard Iron, and digeſts it into nouriſhment for his body; whoſe Stomack they alſo report, cannot be hurt with red hot Iron. So that little Fiſh called *Echeneis* doth ſo curb the violence of the Winds, and appeaſe the rage of the Sea, that, let the Tempeſts be never ſo imperious, and raging, the Sails alſo bearing a full Gale, it doth notwithſtanding by its meer touch ſtay the Ships, and makes them ſtand ſtill, that by no means they can be moved. So *Salamanders*, and Crickets live in the Fire; although they ſeem ſometimes to burn, yet they are not hurt. The like is ſaid of a kind of Bitumen, with which the weapons of the *Amazons* were ſaid to be ſmeared over, by which means they could be ſpoiled neither with Sword nor Fire; with which alſo the Gates of *Caſpia*, made of Braſs, are reported to be ſmeared over by *Alexander* the great. We read alſo that *Noah's* Ark was joyned together with this Bitumen, and that endured ſome thouſands of years upon the Mountains of *Armenia*. There are many ſuch kind of wonderfull things, ſcarce credible, which notwithſtanding are known by experience. Amongſt which Antiquity makes mention of Satyrs, which were Animals, in ſhape half men, and half bruits, yet capable of ſpeech, and reaſon; one whereof S. *Hierome* reporteth, ſpake once unto holy *Antonius* the Hermite, and condemned the errour of the Gentiles, in worſhipping ſuch poor creatures as they were, and deſired him that he would pray unto the true God for him; alſo he affirms that there was one of them ſhewed openly alive, and afterwards ſent to *Conſtantine* the Emperour.

CHAP.

CHAP. XI.

How Occult Vertues are infuſed into the ſeverall kinds of things by Idea's, *through the help of the Soul of the World, and rayes of the Stars: and what things abound moſt With this Vertue.*

Platoniſts ſay that all inferiour bodies are exemplified by the ſuperiour *Idea's*. Now they define an *Idea* to be a form, above bodies, ſouls, minds, and to be but one, ſimple, pure, immutable, indiviſible, incorporeal, and eternall: and that the nature of all *Idea's* is the ſame. Now they place *Idea's* in the firſt place in very goodneſs it ſelf (*i.e.*) God, by way of cauſe; and that they are diſtinguiſhed amongſt themſelves by ſome relative conſiderations only, leaſt whatſoever is in the world, ſhould be but one thing without any variety, and that they agree in eſſence, leaſt God ſhould be a compound ſubſtance. In the ſecond place, they place them in the very intelligible it ſelf (*i.e.*) in the Soul of the world, differing the one from the other by abſolute forms, ſo that all the *Idea's* in God indeed are but one form: but in the Soul of the world they are many. They are placed in the minds of all other things, whether they be joyned to the body, or ſeparated from the body, by a certain participation, and now by degrees are diſtinguiſhed more, and more. They place them in nature, as certain ſmall ſeed of forms infuſed by the *Idea's*, and laſtly they place them in matter, as ſhadows. Hereunto may be added, that in the Soul of the world there are as many Seminal forms of things, as *Idea's* in the mind of God, by which forms ſhe did in the Heavens above the Stars frame to her ſelf ſhapes alſo, and ſtamped upon all theſe ſome properties; on theſe Stars therefore, ſhapes, and properties, all vertues of inferiour ſpecies, as alſo their properties do depend; ſo that every ſpecies hath its Celeſtiall ſhape, or figure that is ſutable to it, from which alſo proceeds a wonderfull power of operating, which proper gift it receives from its own *Idea*, through the Seminal forms of the

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Soul of the world. For *Idea's* are not only eſſentiall cauſes of every ſpecies, but are alſo the cauſes of every vertue, which is in the ſpecies: and this is that which many Philoſophers ſay, that the properties, which are in the nature of things (which vertues indeed are the operations of the *Idea's*) are moved by certain vertues, *viz.* ſuch as have a certain, and ſure foundation, not fortuitous, nor caſuall, but efficacious, powerfull, and ſufficient, doing nothing in vain. Now theſe Vertues do not err in their actings, but by accident, *viz.* by reaſon of the impurity, or inequality of the matter: For upon this account there are found things of the ſame ſpecies, more, or leſs powerful, according to the purity, or indiſpoſition of the matter; for all Celeſtial influencies may be hindred by the indiſpoſition, and inſufficiency of the matter. Whence it was a Proverb amongſt the Platoniſts, That Celeſtial Vertues were infuſed according to the deſert of the matter: Which alſo *Virgil* makes mention of, when he ſings,

Their natures fiery are, and from above,
And from groſs bodies freed, divinely move.

Wherefore thoſe things, in which there is leſs of the *Idea* of the matter (*i.e.*) ſuch things which have a greater reſemblance of things ſeparated, have more powerfull vertues in operation, being like to the operation of a ſeparated *Idea*. We ſee then that the ſituation, and figure of Celeſtials is the cauſe of all thoſe excellent Vertues, that are in inferiour ſpecies.

CHAP. XII.

How it is that particluar Vertues are infuſed into particular Individuals, even of the ſame Species.

THere are alſo in many Individuals, or particular things, peculiar gifts, as wonderfull, as in the ſpecies, and theſe alſo are from the figure, and ſituation of Celeſtiall Stars. For every

every Individuall, when it begins to be under a determined Horoſcope, and Celeſtiall Conſtellation, Contracts together with its eſſence a certain wonderfull vertue both of doing, and ſuffering ſomething that is remarkable, even beſides that which it receives from its ſpecies, and this it doth partly by the influence of the Heaven, and partly through that obedientialneſs of the matter of things to be generated, to the Soul of the World, which obedientialneſs indeed is ſuch as that of our bodies to our ſouls. For we perceive that there is this in us, that according to our conceptions of things, our bodies are moved, and that cheerfully, as when we are afraid of, or fly from any thing. So many times when the Celeſtiall ſouls conceive ſeveral things, then the matter is moved obedientially to it: Alſo in Nature there appear divers prodigies, by reaſon of the imagination of ſuperiour motions. So alſo they conceive, & imagine divers vertues, not only things naturall, but alſo ſometimes things artificial, and this eſpecially if the Soul of the operator be inclined towards the ſame. Whence *Avicen* ſaith, that whatſoever things are done here, muſt have been before in the motions, and conceptions of the Stars, and Orbes. So in things, various effects, inclinations, and diſpoſitions are occaſioned not only from the matter variouſly diſpoſed, as many ſuppoſe, but from a various influence, and diverſe form; not truly with a ſpecifical difference, but peculiar, and proper. And the degrees of theſe are variouſly diſtributed by the firſt Cauſe of all things, God himſelf, who being unchangeable, diſtributes to every one as he pleaſeth, with whom notwithſtanding ſecond Cauſes, Angelical, and Celeſtial cooperate, diſpoſing of the Corporeal matter, and other things that are committed to them. All vertues therefore are infuſed by God, through the Soul of the World, yet by a particular power of reſemblances, and intelligences over-ruling them, and concourſe of the rayes, and aſpects of the Stars in a certain peculiar harmonious conſent.

CHAP.

CHAP. XIII.

Whence the Occult Vertues of things proceed.

IT is well known to all, that there is a Certain vertue in the Loadſtone, by which it attracts Iron, and that the Diamond doth by its preſence take away that vertue of the Loadſtone: ſo alſo Amber, and jeat rubbed, and warmed draw a ſtraw to them, and the Stone Asbeſtus being once fired is never, or ſcarce extinguiſhed: a Carbuncle ſhines in the dark, the Stone Aetites put above the young fruit of Women, or Plants, ſtrengthens them, but being put under, cauſeth abortion; the Jaſper ſtencheth blood; the litle fiſh *Echeneis* ſtops the ſhips: Rhuharb expels choller; the liver of the *Camelion* burnt, raiſeth ſhowers, and thunders. The Stone Heliotropium dazles the ſight, and makes him that wears it to be inviſible, the Stone Lyucurius takes away deluſions from before the eyes, the perfume of the Stone Lypparis cals forth all the beaſts, the Stone Synochitis brings up infernal Ghoſts, the Stone Anachitis makes the images of the Gods appear. The Ennectis put under them that dream, cauſeth Oracles. There is an Hearb in *Æthiopia*, with which they report ponds, and lakes are dryed up, and all things that are ſhut, to be opened; and we read of an Hearb called Latace which the *Perſian* Kings give to their Embaſſadours, that whitherſoever they ſhall come, they ſhall abound with plenty of all things. There is alſo a *Scythian* Hearb, with which being taſted, or at leaſt held in the mouth, they report the *Scythians* will endure twelve dayes hunger, and thirſt; and *Apuleius* ſaith, that he was taught by an Oracle that there were many kinds of Hearbs, and Stones, with which men might prolong their lives for ever, but that it was not lawfull for men to underſtand the knowledge of thoſe things, becauſe, whereas they have but a ſhort time to live, they ſtudy miſchief with all their might, and attempt all manner of wickedneſs; if they ſhould be ſure of a very long time, they would not ſpare the Gods themſelves. But from whence theſe

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vertues are, none of all theſe have ſhewed, who have ſet forth huge Volumes of the properties of things, not *Hermes*, not *Bochus*, not *Aaron*, not *Orpheus*, not *Theophraſtus*, not *Thebith*, not *Zenothemis*, not *Zoroaſter*, not *Evax*, not *Dioſcorides*, not *Iſaaick* the Jew, not *Zacharias* the Babilonian, not *Albertus*, not *Arnoldus*; and yet all theſe have confeſſed the ſame, that *Zacharias* writes to *Mithridites*, that great power, and humane deſtinies are couched in the vertues of Stones, and Hearbs. But to know from whence theſe come, a higher ſpeculation is required. *Alexander* the Peripateticke not going any further then his ſenſes, and qualities, is of the opinion that theſe proceed from Elements, and their qualities, which haply might be ſuppoſed to be true, if thoſe were of the ſame ſpecies; but many of the operations of the Stones agree neither *in genere*, nor *ſpecie*. Therefore *Plato*, and his Schollers attribute theſe vertues to *Idea's*, the formers of things. But *Avicen* reduceth theſe kinds of operations to Intelligencies, *Hermes* to the Stars, *Albertus* to the ſpecificall forms of things. And although theſe Authors ſeem to thwart one the other, yet none of them, if they be rightly underſtood, goes beſide the truth: ſince all their ſayings are the ſame in effect in moſt things. For God in the firſt place is the end, and beginning of all Vertues, he gives the ſeal of the *Idea's* to his ſervants the Intelligencies; who as faithfull officers ſign all things intruſted to them with an Ideall Vertue, the Heavens, and Stars, as inſtruments, diſpoſing the matter in the mean while for the receiving of thoſe forms which reſide in Divine Majeſty (as ſaith *Plato* in *Timeus*) and to be conveyed by Stars; and the Giver of forms diſtributes them by the Miniſtery of his Intelligencies, which he hath ſet as Rulers, and Controllers over his Works, to whom ſuch a power is intruſted in things committed to them, that ſo all Vertue of Stones, Hearbs, Metals, and all other things may come from the Intelligencies, the Governours. The Form therefore, and Vertue of things comes firſt from the *Idea's*, then from the ruling, and governing Intelligencies, then from the aſpects of the Heavens diſpoſing, and laſtly from the tempers of the Elements diſpoſed, anſwering

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the influencies of the Heavens, by which the Elements themſelves are ordered, or diſpoſed. Theſe kinds of operations therefore are performed in theſe inferiour things by expreſs forms, and in the Heavens by diſpoſing vertues, in Intelligencies by mediating rules, in the originall Cauſe by *Idea's*, and exemplary forms, all which muſt of neceſſity agree in the execution of the effect, and vertue of every thing.

There is therefore a wonderfull vertue, and operation in every Hearb, and Stone, but greater in a Star, beyond which, even from the governing Intelligencies every thing receiveth, and obtains many things for it ſelf, eſpecially from the Supream Cauſe, with whom all things do mutually, and exactly correſpond, agreeing in an harmonious conſent, as it were in Hymnes, alwaies praiſing the higheſt Maker of all things, as by the three Children in the fiery furnace were all things called upon to praiſe God with ſingings. Bleſs ye the Lord all things that grow upon the Earth, and all things which move in the Waters, all fowls of the Heavens, Beaſts, and Cattle, together with the ſons of men. There is therefore no other cauſe of the neceſſity of effects, then the connexion of all things with the firſt Cauſe, and their correſpondency with thoſe Divine patterns, and eternall *Idea's*, whence every thing hath its determinate, and particular place in the exemplary world, from whence it lives, and receives its originall being; And every vertue of Hearbs, Stones, Metals, Animals, Words, and Speeches, and all things that are of God, is placed there. Now the firſt Cauſe, which is God, although he doth by Intelligencies, and the Heavens work upon theſe inferiour things, doth ſometimes (theſe *Mediums* being laid aſide, or their officiating being ſuſpended) works thoſe things immediatly by himſelf, which works then are called Miracles: But whereas ſecondary cauſes, which *Plato*, and others call handmaids, do by the Command, and appointment of the firſt Cauſe, neceſſarily act, and are neceſſitated to produce their effects, if God ſhall notwithſtanding according to his pleaſure ſo diſcharge, and ſuſpend them, that they ſhall wholly deſiſt from the neceſsity of that Command, and appointment; then they are called the greateſt

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Miracles of God. So the fire in the Chaldeans furnace did not burn the Children : So alſo the Sun at the Command of *Joſhua* went back from its courſe the ſpace of one whole day ; ſo alſo at the prayer of *Hezekiah* it went back ten degrees, or hours. So when Chriſt was Crucified the Sun was darkened, though at full Moon : And the reaſons of theſe operations can by no rationall diſcourſe, no Magick, or occult,or profound Science whatſoever be found out, or underſtood, but are to be learned, and inquired into by Divine Oracles only.

CHAP. XIV.

Of the Spirit of the World, What it is, and how by Way of medium *it unites occult Vertues to their ſubjects.*

Democritus, and *Orpheus*, and many Pythagorians having moſt diligently ſearched into the vertues of Celeſtiall things, and natures of inferiour things, ſaid, That all things are full of God, and not without cauſe : For there is nothing of ſuch tranſcending vertues, which being deſtitute of Divine aſſiſtance, is content with the nature of it ſelf. Alſo they called thoſe Divine powers which are diffuſed in things, Gods: which *Zoroaſter* called Divine allurements, *Syneſius* Symbolicall inticements, others called them Lives,and ſome alſo Souls; ſaying, that the vertues of things did depend upon theſe ; becauſe it is the property of the Soul to be from one matter extended into divers things, about which it operates : So is a man, who extends his intellect unto intelligible things, and his imagination unto imaginable things; and this is that which they underſtood, when they ſaid, *viz.* That the Soul of one thing went out, and went into another thing, altering it, and hindering the operations of it : As a Diamond hinders the operation of the Loadſtone, that it cannot attract Iron. Now ſeeing the Soul is the firſt thing that is moveable, and as they ſay,is moved of it ſelf; but the body,or the matter is of it ſelf unable, and unfit for motion, and doth much degenerate from the

the Soul, therefore they ſay there is need of a more excellent *Medium*, *viz.* Such a one that may be as it were no body, but as it were a Soul, or as it were no Soul, but as it were a body, *viz.* by which the ſoul may be joyned to the body. Now they conceive ſuch a *medium* to be the ſpirit of the World, *viz.* that which we call the quinteſſence : becauſe it is not from the four Elements, but a certain firſt thing, having its being above, and beſides them. There is therefore ſuch a kind of ſpirit required to be, as it were the *medium*, whereby Celeſtiall Souls are joyned to groſs bodies, and beſtow upon them wonderfull gifts. This ſpirit is after the ſame manner in the body of the world, as ours is in the body of man. For as the powers of our ſoul are communicated to the members of the body by the ſpirit, ſo alſo the Vertue of the Soul of the World is diffuſed through all things by the quinteſſence : For there is nothing found in the whole world, that hath not a ſpark of the Vertue thereof. Yet it is more, nay moſt of all infuſed into thoſe things which have received, or taken in moſt of this ſpirit: Now this ſpirit is received or taken in by the rayes of the Stars, ſo far forth as things render themſelves conformable to them. By this ſpirit therefore every occult property is conveyed into Hearbs, Stones, Metals, and Animals, through the Sun, Moon, Planets, and through Stars higher then the Planets. Now this ſpirit may be more advantagious to us, if any one knew how to ſeparate it from the Elements : or at leaſt to uſe thoſe things chiefly, which do moſt abound with this ſpirit. For theſe things, in which this ſpirit is leſs drowned in a body, and leſs checked by matter, do more powerfully, and perfectly act, and alſo more readily generate their like : for in it are all generative, & ſeminary Vertues. For which cauſe the *Alchymiſts* endeavour to ſeparate this ſpirit from Gold, and Silver; which being rightly ſeparated, and extracted, if thou ſhalt afterward project upon any matter of the ſame kind (*i. e.*) any Metall, preſently will turn it into Gold, or Silver. And we know how to do that, and have ſeen it done : but we could make no more Gold, then the weight of that was, out of which we extracted the ſpirit. For ſeeing that is an extenſe form, and not

intenſe, it cannot beyond its own bounds change an imperfect body into a perfect: which I deny not, but may be done by another way.

CHAP. XV.

How we muſt find out, and examine the Vertues of things by way of ſimilitude.

IT is now manifeſt that the occult properties in things are not from the nature of the Elements, but infuſed from above, hid from our ſenſes, and ſcarce at laſt known by our reaſon, which indeed come from the Life, and the Spirit of the World, through the rayes of the Stars: and can no otherwiſe but by experience, and conjecture be enquired into by us. Wherefore, he that deſires to enter upon this ſtudy, muſt conſider, that every thing moves, and turns it ſelf to its like, and inclines that to it ſelf with all its might, as well in property, *viz.* Occult vertue, as in quality, *viz.* Elementary vertue. Sometimes alſo in ſubſtance it ſelf, as we ſee in Salt, for whatſoever hath long ſtood with Salt, becomes Salt: for every agent, when it hath begun to act, doth not attempt to make a thing inferiour to it ſelf, but as much as may be, like, and ſutable to it ſelf. Which alſo we manifeſtly ſee in ſenſible Animals, in which the nutritive Vertue doth not change the meat into an Hearb, or a Plant, but turns it into ſenſible fleſh. In what things therefore there is an exceſs of any quality, or property, as heat, cold, boldneſs, fear, ſadneſs, anger, love, hatred, or any other paſſion, or Vertue; whether it be in them by nature, or ſometimes alſo by art, or chance, as boldneſs in a harlot; theſe things do very much move, and provoke to ſuch a quality, paſſion, or Vertue. So Fire moves to Fire, and Water moves to Water, and he that is bold moves to boldneſs. And it is well known amongſt Phyſitians, that brain helps the brain, and lungs, the lungs. So alſo it is ſaid, that the right eye of a Frog helps the ſoreneſs of a mans right eye,

eye, and the left eye thereof, helps the ſoreneſs of his left eye, if they be hanged about his neck in a Cloth of its naturall Colour: The like is reported of the eyes of a Crab. So the foot of a Tortoiſe helps them that have the Gout in their being applyed thus, as foot to foot, hand to hand, right to right, left to left.

After this manner they ſay, that any Animall that is barren cauſeth another to be barren; and of the Animall, eſpecially the Teſticles, Matrix, or Urin. So they report that a woman ſhall not conceive, if ſhe drink every moneth of the Urin of a Mule, or any thing ſteeped in it. If therefore we would obtain any property or Vertue, let us ſeek for ſuch Animals, or ſuch other things whatſoever, in which ſuch a property is in a more eminent manner then in any other thing, and in theſe let us take that part in which ſuch a property, or Vertue is moſt vigorous: as if at any time we would promote love, let us ſeek ſome Animall which is moſt loving, of which kind are Pigeons, Turtles, Sparrows, Swallows, Wagtailes: and in theſe let us take thoſe members, or parts, in which the Venerall appetite is moſt vigorous, and ſuch are the heart, teſticles, matrix, yard, ſperme, and menſtrues. And it muſt be done at that time when theſe Animals have this affection moſt intenſe: for then they do much provoke, and draw love. In like manner to increaſe boldneſs, let us look for a Lyon, or a Cock, and of theſe let us take the heart, eyes, or forehead. And ſo we muſt underſtand that which *Pſellus* the *Platoniſt* ſaith, *viz.* that Dogs, Crows, and Cocks conduce much to watchfulneſs: alſo the Nightingale, and Bat, and horn Owle, and in theſe the heart, head, and eyes eſpecially. Therefore it is ſaid, if any ſhall carry the heart of a Crow, or a Bat about him, he ſhall not ſleep till he caſt it away from him. The ſame doth the head of a Bat dryed, and bound to the right arme of him that is awake, for if it be put upon him when he is aſleep, it is ſaid, that he ſhall not be awaked till it be taken off from him. After the ſame manner doth a Frog, and an Owle make one talkative, and of theſe ſpecially the tongue, and heart; So the tongue alſo of a Water-frog laid under the head, makes a man

ſpeak in his ſleep, and the heart of a ſcrich-Owle laid upon the left breaſt of a woman that is aſleep is ſaid to make her utter all her ſecrets. The ſame alſo the heart of the horn Owle is ſaid to do, alſo the ſewet of a Hare laid upon the breaſt of one that is aſleep. Upon the ſame account do Animals that are long lived, conduce to long life; and whatſoever things have a power in themſelves, to renew themſelves, conduce to the renovation of our body, and reſtoring of youth, which Phyſitians have often profeſſed they know to be true; as is manifeſt of the Viper, and Snake. And it is known that Harts renew their old age by the eating of Snakes. After the ſame manner the Phœnix is renewed by a fire which ſhe makes for her ſelf; and the like vertue there is in a Pellican, whoſe right foot being put under warm dung, after three moneths there is of that generated a Pellican. Therefore ſome Phyſitians by ſome certain confections made of Vipers, and Hellebor, and the fleſh of ſome ſuch kind of Animals do reſtore youth, and indeed do ſometimes reſtore it ſo, as *Medea* reſtored old *Pileas*. It is alſo believed that the blood of a Bear, if it be ſucked out of her wound doth increaſe the ſtrength of the body, becauſe that Animall is the ſtrongeſt creature.

CHAP. XVI.

How the operations of ſeverall Vertues paſs from one thing into another, and are communicated one to the other.

THou muſt know, that ſo great is the power of naturall things, that they not only work upon all things that are neer them, by their Vertue, but alſo beſides this, they infuſe into them a like power, through which by the ſame Vertue they alſo work upon other things, as we ſee in the Loadſtone, which Stone indeed doth not only draw Iron Rings, but alſo infuſeth a Vertue into the Rings themſelves, whereby they can do the ſame, which *Auſtin*, and *Albertus* ſay they ſaw. After this manner it is, as they ſay, that a common harlot, grounded in

in boldneſs, and impudence doth infect all that are neer her, by this property, whereby they are made like her ſelf. Therefore they ſay that if any one ſhall put on the inward garment of an Harlot, or ſhall have about him that looking glaſs, which ſhe daily looks into, he ſhall thereby become bold, confident, impudent, and wanton. In like maner they ſay, that a cloth that was about a dead Corpes hath received from thence the property of ſadneſs, and melancholy · and that the halter wherewith a man was hanged hath certain wonderfull properties. The like ſtory tels *Pliny*, if any ſhall put a green Lizard made blind, together with Iron, or Gold Rings into a glaſs-veſſel, putting under them ſome earth, and then ſhutting the veſſel, and when it appears that the Lizard hath received his ſight, ſhall put him out of the glaſs, that thoſe Rings ſhall help ſore eyes. The ſame may be done with Rings, and a Weeſel, whoſe eyes after they are with any kind of prick put out, it is certain are reſtored to ſight again. Upon the ſame account Rings are put for a certain time in the neſt of Sparrows, or Swallows, which afterwards are uſed to procure love, and favor.

CHAP. XVII.

How by enmity and friendſhip the vertues of things are to be tryed, and found out.

In the next place it is requiſite that we conſider that all things have a friendlineſs, and enmity amongſt themſelves, and every thing hath ſomething that it fears & dreads, that is an enemy, and deſtructive to it; and on the contrary ſomething that it rejoyceth, and delighteth in, and is ſtrengthened by. So in the Elements, Fire is an enemy to Water, and Aire to Earth, but yet they agree amongſt themſelves. And again, in Celeſtiall bodies, *Mercury*, *Jupiter*, the *Sun*, and *Moon* are friends to *Saturne*; *Mars*, and *Venus* enemies to him, all the Planets beſides *Mars* are friends to *Jupiter*, alſo all beſides *Venus* hate *Mars*; *Jupiter*, and *Venus* love the *Sun*, *Mars*, *Mercury*,

cury, and the *Moon* are enemies to him, all beſides *Saturne* love *Venus*; *Jupiter*, *Venus*, and *Saturne* friends to *Mercury*, the *Sun*, *Moon*, and *Mars* his enemies. *Jupiter*, *Venus*, *Saturne* are friends to the *Moon*, *Mars*, and *Mercury* her enemies. There is another kind of enmity amongſt the Stars, *viz.* when they have oppoſite houſes; as *Saturne* to the Sun and Moon, *Jupiter* to *Mercury*, *Mars* to *Venus*. And their enmity is ſtronger, whoſe exaltations are oppoſite: as of *Saturne*, and the Sun; of *Jupiter*, and *Mars*; of *Venus*, and *Mercury*. But their friendſhip is the ſtrongeſt, who agree in nature quality, ſubſtance, and power; as *Mars* with the Sun, and *Venus* with the Moon, as *Jupiter* with *Venus*, as alſo their friendſhip whoſe exaltation is in the houſe of another, as that of *Saturne* with *Venus*, of *Jupiter* with the Moon, of *Mars* with *Saturn*, of the Sun with *Mars*, of *Venus* with *Jupiter*, of the Moon with *Venus*. And of what ſort the friendſhips, and enmities of the ſuperiours be, ſuch are the inclinations of things ſubjected to them in theſe inferiour. Theſe diſpoſitions therefore of friendſhip, and enmity are nothing elſe but certain inclinations of things of the one to another, deſiring ſuch, and ſuch a thing if it be abſent, and to move towards it, unleſs it be hindred, and to acquieſs in it when it is obtained, ſhunning the contrary, and dreading the approach of it, and not reſting in, or being contented with it. *Heraclitus* therefore being guided by this opinion, profeſſed that all things were made by enmity & friendſhip. Now the inclinations of friendſhip are ſuch in Vegetables and Minerals, as is that attractive inclination, which the Loadſtone hath upon Iron, and the Emrald upon riches, and favour; the Jaſper upon the birth of any thing, and the Stone Achates upon Eloquence; In like manner there is a kind of Bituminous Clay that draws Fire, and leaps into it, whereſoever it ſees it: Even ſo doth the root of the Herb Aproxis draw Fire from afar off. Alſo the ſame inclination there is betwixt the male palme, and female: whereof when the bough of one ſhall touch the bough of the other, they fold themſelves into mutual embraces, neither doth the female bring forth fruit without the male. And the Almond tree, when ſhe is alone is leſs fruitfull.

The

The Vines love the Elme, and the Olive-tree, and myrtle love one the other: alſo the Olive-tree, and Fig tree. Now in Animals there is amity betwixt the Blackbird, and Thruſh, betwixt the Crow, and Heron, betwixt Peacocks, and Pigeons, Turtles, and Parrats. Whence *Sappho* writes to *Phaon*.

To Birds unlike oftimes joyned are white Doves;
Alſo the Bird that's green, black Turtle loves.

Again, the Whale, and the little Fiſh his guide are friendly. Neither is this amity in Animals amongſt themſelves, but alſo with other things, as with Metals, Stones, and Vegetables; ſo the Cat delights in the Hearb Nip, by rubbing her ſelf upon which ſhe is ſaid to conceive without a male; and there be Mares in *Cappadocia*, that expoſe themſelves to the blaſt of the wind, and by the attraction thereof conceive. So Frogs, Toads, Snakes, and all manner of creeping poiſonous things delight in the Plant called Paſ flower, of whom, as the Phyſitians ſay, if any one eat, he ſhall dye with laughing. The Tortoiſe alſo when he is hunted by the Adder, eats Origanum, and is thereby ſtrengthened: and the Stork, when he hath eat Snakes, ſeeks for a remedy in Origanum: and the Weeſell, when he goes to fight with the Baſilisk, eats Rue, whence we come to know that Orgianum, and Rue are effectuall againſt poiſon. So in ſome Animals there is an imbred skil, and medicinall art; for when the Toad is wounded with a bite or poiſon of another Animall, he is wont to go to Rue, or Sage, and Rub the place wounded, and ſo eſcapes the danger of the poiſon. So men have learned many excellent remedies of diſeaſes, & vertues of things from bruits; So Swallows have ſhewed us that Sallendine is very medicinable for the ſight, with which they cure the eyes of their young, and the pye when ſhe is ſick, puts a Bay-leafe into her neſt, and is recovered. In like maner, Cranes, Daws, Partriges, Blackbirds purge their nauſeous ſtomacks with the ſame, with which alſo Crows allay the poiſon of the Chameleon; and the Lyon, if

he be feavoriſh, is recovered by eating of an Ape. The Lapwing being ſurfetted with eating of Grapes, cures himſelf with Southernwood; ſo the Harts have taught us that the Hearb Ditany is very good to draw out Darts; for they being wounded with an Arrow, caſt it out by eating of this Hearb: the ſame do Goats in Candy. So Hinds, a little before they bring forth, purge themſelves with a certain Hearb called Mountain Oſier. Alſo they that are hurt with Spiders, ſeek a remedy by eating of Crabs: Swine alſo being hurt by Snakes cure themſelves by eating of them; and Crows when they perceive they are poiſoned with a kinde of French poiſon, ſeek for cure in the Oake; Elephants, when they have ſwallowed a Chameleon help themſelves with the wild olive. Bears being hurt with Mandrakes, eſcape the danger by eating of Piſmires. Geeſe, Ducks, and ſuch like watery fowle, cure themſelves with the Hearb called wall-ſage. Pigeons, Turtles, Hens, with the Hearb called Pellitory of the wall. Cranes with Bull-ruſhes. Leopards cure themſelves, being hurt, with the Hearb called Wolfes-bane, by mans dung: Boars with Ivy, Hinds with the Hearb called Cinnara.

CHAP. XVIII.

Of the Inclinations of Enmities.

ON the contrary there are inclinations of Enmities, and they are as it were the *odium*, and anger, indignation, and a certain kind of obſtinate contrariety of nature, ſo that any thing ſhuns its contrary, and drives it away out of its preſence. Such kind of inclinations hath *Rhubarb* againſt Choller, *Treacle* againſt poiſon, the Saphir Stone againſt hot biles, and feavoriſh heats, and diſeaſes of the eyes; the Amethyſt againſt drunkenneſs, the Jaſper againſt Flux of blood, and offenſive imaginations, the Emrald, and Agnus Caſtus againſt Luſt, Achates againſt poiſon, Piony againſt the Falling ſickneſs, Corall againſt the ebullition of black Choller, and pains

of

of the ſtomack. The Topaze againſt ſpirituall heats, ſuch as are coveteouſneſs, luſt, and all manner of exceſſes of love. The like inclination is there alſo of Piſmires againſt the Hearb Origanum, and the wing of a Bat, and the heart of a Lapwing, from the preſence of which they flie. Alſo Origanum is contrary to a certain poiſonous fly, which cannot endure the Sun, and reſiſts Salamanders, and loaths Cabbage with ſuch a deadly hatred, that they deſtroy one the other; ſo Cucumbers hate oile, and will run themſelves into a ring leaſt they ſhould touch it. And it is ſaid that the Gall of a Crow makes men afraid, and drives them away where it is, as alſo certain other things; ſo a Diamond doth diſagree with the Load-ſtone, that being ſet by it, it will not ſuffer Iron to be drawn to it; and ſheep fly from Frog-parſley as from ſome deadly thing: and that which is more wonderfull, nature hath pictured the ſign of this death in the livers of ſheep, in which the very figure of Frog-parſly being deſcribed, doth nuturally appear; So Goats do ſo hate Garden baſil, as if there were nothing more pernicious. And again, amongſt Animals, Mice, and Weeſels do diſagree; whence it is ſaid that Mice will not touch Cheeſe, if the brains of a Weeſel be put into the rennet, and beſides that the Cheeſe will not be corrupt with age. So a Lizard is ſo contrary to Scorpions, that it makes them afraid with its very ſight, as alſo it puts them into a cold ſweat, therefore they are killed with the oile of them, which oile alſo cures the wounds made by Scorpions. There is alſo an enmity betwixt Scorpions, and Mice: wherefore if a Mouſe be applyed to a prick or wound made by a Scorpion, it cures it, as it is reported. There is alſo an enmity betwixt Scorpions, and Stalabors, Aſpes, and Waſpes. It is reported alſo that nothing is ſo much an enemy to Snakes as Crabs, and that if Swine be hurt therewith they eat them, and are cured. The Sun alſo being in *Cancer*, Serpents are tormented. Alſo the Scorpion, and Crocodile kil one the other; and if the Bird Ibis doth but touch a crocodile with one of his feathers, he makes him immoveable; the Bird called Buſtard flies away at the ſight of a horſe; and a Hart runs away at the ſight of a Ram, as alſo of a Viper.

Viper. An Elephant trembles at the hearing of the grunting of a Hog, ſo doth a Lyon at the ſight of a Cock: And Panthers will not touch them that are annointed all over with the broth of a Hen, eſpecially if Garlick hath been boiled in it. There is alſo enmity betwixt Foxes, and Swans, Buls, and Daws. Amongſt Birds alſo ſome are at a perpetuall ſtrife one with another, as alſo with other Animals, as Daws, and Owles, the Kite, and Crows, the Turtle, and Ring-taile, Egepis, and Eagles, Harts, and Dragons. Alſo amongſt Water Animals there is an enmity, as betwixt Dolphins, and Whirpools, Mullets, and Pikes, Lampreys, and Congers: Alſo the fiſh called Pourcontrel makes the Lobſter ſo much afraid, that the Lobſter ſeeing the other but neer him is ſtruck dead. The Lobſter, and Conger tear one the other. The Civet Cat is ſaid to ſtand ſo in awe of the Panther, that he hath no power to reſiſt him, or touch his skin: and they ſay that if the skins of both of them be hanged up one againſt the other, the haires of the Panthers skin fall off. And *Orus Apollo* ſaith in his Hiereglyphicks, if any one be girt about with the skin of the Civet Cat, that he may paſs ſafely through the middle of his enemies, and not at all be afraid. Alſo the Lamb is very much afraid of the Wolf, and flies from him. And they ſay that if the taile, or skin, or head of a Wolf be hanged upon the ſheep-coate, the ſheep are much troubled, and cannot eat their meat for fear. And *Pliny* makes mention of a Bird called *Marlin*, that breaks Crows Eggs; whoſe young are annoyed by the Fox that ſhe alſo will pinch, and pull the Foxes whelps, and the Fox her ſelf alſo: which when the Crows ſee, they help the Fox againſt her, as againſt a common enemy. The litle Bird called a Linnet living in Thiſtles, hates Aſſes, becauſe they eat the Flowers of Thiſtles. Alſo there is ſuch a bitter enmity betwixt the litle Bird called Eſalon, and the Aſſe, that their blood will not mix together, and that at the braying of the Aſſe both the eggs and young of the Eſalon periſh. There is alſo ſuch a diſagreement betwixt the Olive-tree and a Harlot, that if ſhe Plant it, it will either be alwayes unfruitfull, or altogether wither. A Lyon fears nothing ſo much as fired Torches, and

will

will be tamed by nothing ſo much as by theſe: and the Wolf fears neither ſword, nor ſpear, but a ſtone, by the throwing of which a wound being made, worms breed in the Wolf. A Horſe fears a Camell, ſo that he cannot endure to ſee ſo much as his picture. An Elephant when he rageth, is quieted by ſeeing of a Cock. A Snake is afraid of a man that is naked, but purſues a man that is clothed. A mad Bull is tamed by being tyed to a Fig-tree. Amber draws all things to it beſides Garden Baſill, and thoſe things, which are ſmeared with oile, betwixt which there is a kinde of a naturall Antipathy.

CHAP. XIX.

How the Vertues of things are to be tryed and found out, Which are in them ſpecifically, or any one Individuall by Way of ſpeciall gift.

MOreover thou muſt conſider that the Vertues of things are in ſome things according to the ſpecies, as boldneſs, and courage in a Lyon, & Cock: fearfulneſs in a Hare, or Lamb, ravenouſneſs in a Wolf, treachery, and deceitfulneſs in a Fox, flattery in a Dog, coveteouſneſs in a Crow, and Daw, pride in a Horſe, anger in a Tygre, and Boar, ſadneſs, and melancholy in a Cat, luſt in a Sparrow, and ſo of the reſt. For the greateſt part of naturall Vertues doth follow the ſpecies. Yet ſome are in things individually; as there be ſome men which do ſo wonderfully abhor the ſight of a Cat, that they cannot look upon her without quaking; which fear it is manifeſt, is not in them as they are men. And *Avicen* tels of a man that lived in his time, whom all poiſonous things did ſhun, all of them dying, which did by chance bite him, he himſelf not being hurt, and *Albertus* reports that in a City of the *Ubians* he ſaw a wench which would catch Spiders to eat them, and being much pleaſed with ſuch a kind of meat, was wonderfully nouriſhed therewith. So is boldneſs in a Harlot, fearfulneſs in a Thief. And upon this account it is that Philoſophers ſay, that any par-

particular thing that never was ſick, is good againſt any manner of ſickneſs: therefore they ſay that a bone of a dead man, which never had a feavor, being laid upon the patient, frees him of his quartane. There are alſo many ſingular vertues infuſed into particular things by Celeſtiall bodies, as we have ſhewed before.

CHAP. XX.

That naturall Vertues are in ſome things throughout their Whole ſubſtance, and in other things in certain parts, and members.

AGain thou muſt conſider, that the vertues of things are in ſome things in the whole *(i.e.)* the whole ſubſtance of them, or in all their parts, as that little fiſh *Echeneis*, which is ſaid to ſtop a ſhip by its meer touch, this it doth not do according to any particular part, but according to the whole ſubſtance. So the Civet Cat hath this in its whole ſubſtance, that Dogs by the very touch of his ſhadow hold their peace. So Salendine is good for the ſight, not according to any one, but all its parts, not more in the root then in the leaves, and ſeeds; and ſo of the reſt. But ſome vertues are in things according to ſome parts of it, *viz.* only in the tongue, or eyes, or ſome other members, and parts; ſo in the eyes of a Baſilisk, is a moſt violent power to kill men, aſſoon as they ſee them: the like power is there in the eyes of the Civet Cat, which makes any Animall that it hath looked upon, to ſtand ſtill, to be amazed, and not able to move it ſelf. The like vertue is there in the eyes of ſome Wolfes, which if they ſee a man firſt, make him amazed, and ſo hoarſe, that if he would cry out, he hath not the uſe of his voice: Of this *Virgil* makes mention, when he ſings,

Mœris *is dumb, hath loſt his voice, and why?*
The Wolf on Mœris *firſt hath caſt his eye.*

So

So alſo there were ſome certain women in *Scythia*, and amongſt the *Illyrians*, and *Triballians*, who as often as they looked angrily upon any man, were ſaid to ſlay him. Alſo we read of a certain people of *Rhodes* called *Telchines*, who corrupted all things with their ſight. wherefore *Jupiter* drowned them. Therefore Witches, when they would after this manner work by witchcraft, uſe the eyes of ſuch kind of Animals in their waters for the eyes, for the like effects. In like manner do Piſmires fly from the heart of a Lapwing, not from the head, foot, or eyes. So the gall of Lizards being bruiſed in Water is ſaid to gather Weeſels together, not the taile or the head of it; and the gall of Goats put into the Earth in a brazen Veſel, gathers Frogs together; and a Goats liver is an enemy to Butterflies and all Maggots, and Dogs ſhun them that have the heart of a Dog about them, and Foxes will not touch thoſe poultry that have eaten the liver of a Fox. So divers things have divers vertues diſperſed variouſly through ſeveral parts, as they are from above infuſed into them according to the diverſity of things to be received; as in a mans body the bones receive nothing but life, the eyes ſight, the ears hearing. And there is in mans body a certain little bone, which the Hebrews call LVZ, of the bigneſs of a pulſe that is huſked, which is ſubject to no corruption, neither is it overcome with Fire, but is alwaies preſerved unhurt, out of which, as they ſay, as a Plant out of the ſeed, our Animall bodies ſhall in the Reſurrection of the dead ſpring up And theſe vertues are not cleared by reaſon, but by experience.

CHAP. XXI.

Of the Vertues of things which are in them only in their life time, and ſuch as remain in them even after their death.

MOreover we muſt know that there are ſome properties in things only whileſt they live, and ſome that remain after their death. So the litle fiſh *Echeneis* ſtops the ſhips, and the

the Baſiliſk, and Catablepa kill with their ſight, when they are alive; but when they are dead do no ſuch thing. So they ſay that in the Colick, if a live Duck be applyed to the belly, it takes away the pain, and her ſelf dies: like to this is that which *Archytas* ſayes. If you take a heart newly taken out of an Animall, and whileſt it is yet warm, and hang it upon one that hath a quartane feavor, it drives it away. So if any one ſwallow the heart of a Lapwing, or a Swallow, or a Weeſel, or a Mole whileſt it is yet warm with naturall heat, it ſhall be helpfull to him for remembring, underſtanding, and foretelling: Hence is this generall rule, *viz.* That whatſoever things are taken out of Animals, whether they be Stones, any Member, Excrements, as Haire, Dung, Nailes, they muſt be taken from thoſe Animals, whileſt they be yet living; and if it be poſſible, that ſo they may be alive afterwards. Whence they ſay, when you take the tongue of a Frog, you muſt put the Frog into the water again, and if you take the tooth of a Wolf, you muſt not kill the Wolf; and ſo of the reſt. So writes *Democritus*, if any one take out the tongue of a water-Frog, yet living, no other part of the body ſticking to it, and ſhe be let go into the Water again, & lay it upon the place where the heart beats, of a woman, ſhe ſhall anſwer truly whatſoever you ask her. Alſo they ſay, that if the eyes of a Frog be before Sun riſing bound to the ſick party, and the Frog be let go again blind into the Water, they will drive away a tertian ague; as alſo that they will, being bound with the fleſh of a Nightingale in the skin of a Hart, keep one alwaies watchfull without ſleep. Alſo the ray of the fork fiſh being bound to the Navil, is ſaid to make a woman have an eaſie travel, if it be taken from it alive, and that put into the Sea again. So they ſay the right eye of a Serpent being applyed, doth help the watering of the eyes, if the Serpent be let go alive. And there is a certain fiſh, or great Serpent called *Myrus*, whoſe eye, if it be pulled out, and bound to the forehead of the patient, is ſaid to cure the inflamation of the eyes, and that the eye of the fiſh grows again, and that he is taken blind that did not let the fiſh go. Alſo the teeth of all Serpents, being taken out whileſt they

are

are alive, and hanged about the patient, are ſaid to cure the quartane. So doth the tooth of a Mole taken out whileſt ſhe is alive, being afterwards let go, cure the tooth-ach: and Dogs will not bark at thoſe that have the taile of a Weeſel that is eſcaped. And *Democritus* relates that the tongue of a Chameleon, if it be taken from her alive, doth conduce to a good ſucceſs in trials, and is profitable for women that are in travel, if it be about the outſide of the houſe, for you muſt take heed that it be not brought into the houſe, becauſe that would be moſt dangerous; Moreover there be ſome properties that remain after death: and of theſe the *Platoniſts* ſay, that they are things in which the *Idea* of the matter is leſs ſwallowed up, in theſe, even after death that which is immortall in them, doth not ceaſe to work wonderfull things. So in the Hearbs, and Plants pulled aſunder, and dryed, that vertue is quick, and operative which was infuſed at firſt into them by the *Idea*. Thence it is, that as the Eagle all her life time doth overcome all other birds: ſo alſo her feathers after her death deſtroy, and conſume the feathers of all other birds. Upon the ſame account doth a Lyons skin deſtroy all other skins: and the skin of the Civet Cat deſtroyes the skin of the Panther: and the skin of a Wolf corrodes the skin of a Lamb: And ſome of theſe do not do it by way of a corporeall contract, but alſo ſometimes by their very ſound. So a drum made of the skin of a Wolf, makes a drum made of a Lamb skin not to ſound. Alſo a drum made of the skin of the fiſh called Rotchet, drives away all creeping things, at what diſtance ſoever the ſound of it is heard: and the ſtrings of an inſtrument made of the guts of a Wolf, and being ſtrained upon a Harp, or Lute with ſtrings made of ſheeps guts, will make no harmony.

CHAP.

CHAP. XXII.

How inferiour things are ſubjected to ſuperiour bodies, and how the bodies, the actions, and diſpoſitions of men are aſcribed to Stars, and Signes.

IT is manifeſt that all things inferiour are ſubject to the ſuperiour, and after a manner (as ſaith *Proclus*) they are one in the other, *viz.* in inferiour are ſuperiour, and in ſuperiour are inferiour: ſo in the Heaven are things Terreſtiall, but as in their cauſe, and in a Celeſtiall manner; and in the Earth are things Celeſtiall, but after a Terreſtiall manner, as in an effect. So we ſay that there be here certain things which are Solary, and certain which are Lunary, in which the Sun, and Moon make a ſtrong impreſſion of their vertue. Whence it is that theſe kind of things receive more operations, and properties, like to thoſe of the Stars, & Signes which they are under: So we know that Solary things reſpect the heart, & head, by reaſon that *Leo* is the houſe of the Sun, and *Aries* the exaltation of the Sun: ſo things under *Mars* are good for the head, and teſticles, by reaſon of *Aries*, and *Scorpio*. Hence they whoſe ſenſes faile, and heads ake by reaſon of drunkenneſs, if they put their teſticles into cold Water, or waſh them with Vineger, find preſent help. But in reference to theſe it is neceſſary to know how mans body is diſtributed to Planets, & Signes. Know therefore that according to the doctrine of the *Arabians*, the Sun rules over the brain, heart, the thigh, the marrow, the right eye, and the ſpirit; alſo the tongue, the mouth, and the reſt of the Organs of the ſenſes, as well internall as externall; alſo the hands, feet, legs, nerves, and the power of imagination. That *Mercury* rules over the ſpleen, ſtomack, bladder, womb, and right ear, as alſo the faculty of the common ſenſe. That *Saturn* rules over the liver, and fleſhy part of the ſtomack. That *Jupiter* over the belly, and navill, whence it is written by the Ancients, that the effigies of a navil was laid up in the temple of *Jupiter Hammon*. Alſo ſome attribute to him the ribs, breaſt,

breaſt, bowels, blood, arms, and the right hand, and left ear, and the powers natural. And ſome ſet *Mars* over the blood, and veins, and kidnies the bag of the gall, the buttocks, the back, and motion of the ſperm, and the iraſcible power. Again they ſet *Venus* over the kidnies, the teſticles, the privities, the womb, the ſeed, and concupiſcible power; as alſo the fleſh, fat, belly, breaſt, navill, and all ſuch parts as ſerve to venerall acts, alſo the *Os ſacrum*, the back bone, and loins; as alſo the head, mouth, with which they give a kiſs, as a token of love. Now the Moon, although ſhe may challenge the whole body, and every member thereof according to the variety of the Signes: yet more particularly they aſcribe to her the brain, lungs, marrow of the back bone, the ſtomack, the menſtrues, and all other excrements, and the left eye, as alſo the power of increaſing. But *Hermes* ſaith, That there are ſeven holes in the head of an Animall, diſtributed to the ſeven Planets, *viz.* the right ear to *Saturne*, the left to *Jupiter*, the right noſtrell to *Mars*, the left to *Venus*, the right eye to the *Sun*, the left to the *Moon*, and the mouth to *Mercury*. The ſeverall Signes alſo of the *Zodiack* take care of their members. So *Aries* governs the head, and face, *Taurus* the neck, *Gemini* the arms, and ſhoulders, *Cancer* the breaſt, lungs, ſtomack, and armes, *Leo* heart, ſtomack, liver, and back, *Virgo* the bowels, and bottome of the ſtomack, *Libra* the kidnies, thighs, and buttocks, *Scorpius* the genitals, the privities, and womb, *Sagittarius* the thigh, and groins, *Capricornus* the knees, *Aquarius* the legs and ſhins, *Piſces* the feet. And as the triplicities of theſe Signes anſwer one the other, and agree in Celeſtials, ſo alſo they agree in the members, which is ſufficiently manifeſt by experience, becauſe with the coldneſs of the feet, the belly, and breaſt are affected, which members anſwer the ſame triplicity; whence it is, if a medicine be applyed to the one, it helps the other, as by the warming of the feet, the pain of the belly eaſeth. Remember therefore this order, and know, that things which are under any one of the Planets, have a certain particular aſpect, or inclination to thoſe members that are attributed to that Planet, and eſpecially to the houſes, and exaltations

altations thereof. For the reſt of the dignities, as thoſe triplicities, and markes, and face are of litle account in this; upon this account therefore Piony, Balme, Clove-gilliflowers, Citron-pils, ſweet Majoram, Cynnamon, Saffron, Lignum Aloes, Frankincenſe, Amber, Musk, and Myrrh help the head, and heart; by reaſon of *Sol*, *Aries*, and *Leo*: ſo doth Rib-wort, the Hearb of *Mars*, help the head, and teſticles by reaſon of *Aries*, and *Scorpio*: and ſo of the reſt. Alſo all things under *Saturne* conduce to ſadneſs, and melancholly; thoſe under *Jupiter* to mirth, and honour; thoſe under *Mars* to boldneſs, contention, and anger; thoſe under the *Sun* to glory, victory, and courage; thoſe under *Venus* to love, luſt, and concupiſcence; thoſe under *Mercury* to Eloquence; thoſe under the *Moon* to a common life. Alſo all the actions, and diſpoſitions of men are diſtributed according to the Planets. For *Saturne* governes old men, Monkes, melancholly men, and hid treaſures; and thoſe things which are obtained with long journies, and difficulty; but *Jupiter*, thoſe that are Religious, Prelates, Kings, and Dukes, and ſuch kind of gains that are got lawfully: *Mars* rules over Barbers, Chirurgeons, Phyſitians, Sergents, Executioners, Butchers, all that make fires, Bakers, Souldiers, who are every where called Matial men. Alſo do the other Stars ſignifie their office, as they are deſcribed in the books of Aſtrologers.

CHAP. XXIII.

How we ſhall know what Stars naturall things are under, and what things are under the Sun, which are called Solary.

NOw it is very hard to know, what Star, or Signe every thing is under: yet it is known through the imitation of their rayes, or motion, or figure of the ſuperiours. Alſo ſome of them are known by their colours and odours, alſo ſome by the effects of their operations, anſwering to ſome Stars. So then Solary things, or things under the power of the Sun are,

are, amongſt Elements, the lucid flame; in the humours, the purer blood, and ſpirit of life; amongſt taſts, that which is quick, mixed with ſweetneſs. Amongſt Metals, Gold by reaſon of its ſplendor, and its receiving that from the Sun which makes it cordiall. And amongſt ſtones, they which reſemble the rayes of the Sun by their golden ſparklings, as doth the glittering ſtone Aetites which hath power againſt the Falling-ſickneſs, and poiſons: ſo alſo the ſtone, which is called the eye of the Sun, being of a figure like to the Apple of the eye, from the middle whereof ſhines forth a ray, it comforts the brain, and ſtrengthens the ſight; So the Carbuncle which ſhines by night, hath a vertue againſt all aiery, and vaporous poiſon: ſo the Chryſolite ſtone is of a light green colour, in which, when it is held againſt the Sun, there ſhines forth a golden Star; and this comforts thoſe parts that ſerve for breathing, & helps thoſe that be Aſthmaticall, and if it be bored through, and the hole filled with the Mane of an Aſſe, and bound to the left arme, it drives away idle imaginations, and melancholy fears, and puts away fooliſhneſs: So the ſtone called Iris, which is like Cryſtall in colour, being often found with ſix corners, when under ſome roof part of it is held againſt the rayes of the Sun, and the other part is held in the ſhadow, it gathers the rayes of the Sun into it ſelf, which, whileſt it ſends them forth, by way of reflection, makes a Rain-bow appear on the oppoſite wall. Alſo the Stone Heliotropion green like the Jaſper, or Emrald, beſet with red ſpecks, makes a man conſtant, renowned, and famous, alſo it conduceth to long life: And the vertue of it indeed is moſt wonderfull upon the beams of the Sun, which it is ſaid to turn into blood (*e.i.*) to appear of the colour of blood, as if the Sun were eclypſed, *viz.* When it is joyned to the juice of an Hearb of the ſame name, and be put into a veſſell full of Water: There is alſo another vertue of it more wonderfull, and that is upon the eyes of men, whoſe ſight it doth ſo dim, and dazel, that it doth not ſuffer him that carries it to ſee it, & this it doth not do without the help of the Hearb of the ſaid name, which alſo is called Heliotropium, (*e.i.*) following the Sun. Theſe vertues doth *Albertus Magnus*,

and *William* of *Paris* confirm in their writings. The Hyacinth alſo hath a vertue from the Sun againſt poiſons, and peſtiferous vapours; it makes him that carries it to be ſafe, and acceptable; it conduceth alſo to riches, and wit, it ſtrengthens the heart; being held in the mouth, it doth wonderfully cheer up the mind. Alſo there is the ſtone Pyrophylus, of a red mixture, which *Albertus Magnus*, ſaith *Æſculapius*, makes mention of in one of his Epiſtles unto *Octavius Auguſtus*, ſaying, that there is a certain poiſon ſo wonderfull cold, which preſerves the heart of man being taken out from burning, ſo that if for any time it be put into the Fire, it is turned into a ſtone, and this is that ſtone which is called Pyrophylus, from the fire. It hath a wonderfull vertue againſt poiſon, and it makes him that carries it, to be renowned and dreadfull to his enemies. But above all, that ſtone is moſt Solary, which *Apollonius* is reported to have found, and is called Pantaura, which draws other ſtones to it, as the Loadſtone doth Iron, moſt powerfull againſt all poiſons; it is called by ſome Pantherus, becauſe it is ſpotted like the beaſt called the Panther. It is therefore alſo called Pantochras, becauſe it contains all colours. *Aaron* calls it Evanthum. There are alſo other Solary ſtones, as the Topazius, Chryſopaſſius, the Rubine, and Balagius. So alſo is Auripigmentum, and things of a golden colour, and very lucid. Amongſt plants alſo and trees, thoſe are Solary, which turn towards the Sun, as the Marygold, and thoſe which fold in their leaves when the Sun is neer upon ſetting, but when it riſeth unfold their leaves by little and little. The Lote-tree alſo is Solary, as is manifeſt by the figure of the fruit & leaves. So alſo Piony, Sallendine, Balme, Ginger, Gentian, Dittany, & Vervin, which is of uſe in prophecying, and expiations, as alſo driving away evill ſpirits. The Bay-tree alſo is conſecrated to *Phœbus*, ſo is the Cedar, the Palm tree, the aſh, the Ivie, and Vine, and whatſoever repell poiſons, and lightnings, and thoſe things which never fear the extremities of the Winter. Solary alſo are Mint, Maſtick, Zedoary, Saffron, Balſome, Amber, Muſk, Yellow honey, Lignum aloes, Cloves, Cinnamon, Calamus, Aromaticus, Pepper, Frankincenſe, ſweet Majoram, and Libanotis,

Libanotis, which *Orpheus* cals the ſweet perfume of the Sun. Amongſt Animals thoſe are Solary which are magnanimous, couragious, ambitious of victory, and renown : as the Lyon, King of beaſts, the Crocodile, the ſpotted Wolf, the Ram, the Boar, the Bull, King of the herd, which was by the Egyptians at Heliopolis dedicated to the Sun, which they call Verites; and an Ox was conſecrated to *Apis* in Memphi, and in Herminthus a Bull by the name of *Pathis*. The Wolf alſo was conſecrated to *Apollo*, and *Latona*. Alſo the beaſt called Baboon is Solary, which twelve times in a day, *viz.* every hour barks, and in time of Equinoctium piſſeth twelve times every hour : the ſame alſo it doth in the night, whence the Egyptians did Engrave him upon their Fountains. Alſo amongſt birds theſe are Solary, the Phœnix, being but one of that kind, and the Eagle, the Queen of birds, alſo the Vultur, the Swan, and thoſe which ſing at the riſing Sun, and as it were calling upon it to riſe, as the Cock, Crow, alſo the Hawk, which becauſe in the Divinity of the Egyptians is an emblem of the ſpirit, and light, is by Porphyrius reckoned amongſt the Solary birds. Moreover, all ſuch things as have ſome reſemblence of the works of the Sun, as Worms ſhining in the night, and the Betle, which is a creature that lies under Cow-dung, alſo according to *Appions* interpretation, ſuch whoſe eyes are changed according to the courſe of the Sun, are accounted Solary, and thoſe things which come of them. And amongſt fiſh, the Sea Calf is chiefly Solary, who doth reſiſt lightning, alſo ſhell fiſh, and the fiſh called *Pulmo*, both which ſhine in the night, and the fiſh called Stella for his parching heat, and the fiſh called Strombi. that follow their King, and Margari, which alſo have a King, and being dryed, are hardened into a ſtone of a golden colour.

CHAP. XXIV.

What things are Lunary, or under the power of the Moon.

THeſe things are Lunary, amongſt the Elements, *viz.* the Earth then the Water, as well that of the Sea, as of the Rivers, and all moiſt things, as the moiſture of Trees, and Animals, eſpecially they which are White, as the Whites of Eggs, fat, ſweat, flegme, and the ſuperfluities of bodies. Amongſt taſts, ſalt, and inſipid: amongſt Metals, Silver; amongſt ſtones, Cryſtall, the Silver Marcaſite, and all thoſe ſtones that are White, and Green. Alſo the ſtone Selenites (*e. i.*) Lunary, ſhining from a white body, with a yellow brightneſs, imitating the motion of the Moon, having in it the figure of the Moon which daily increaſeth, or decreaſeth as doth the Moon. Alſo Pearls, which are generated in ſhels of fiſhes from the droppings of Water, alſo the Berill. Amongſt Plants and Trees, theſe are Lunary, as the Selenotropion, which turns towards the Moon, as doth the Heliotropion towards the Sun, and the Palme tree ſends forth a bough at every riſing of the Moon; Hyſſope alſo, and Roſemary, Agnus Caſtu, and the Olive-tree, are Lunary. Alſo the Hearb Chinoſta, which increaſeth, and decreaſeth with the Moon, *viz.* in ſubſtance and number of leaves, not only in Sap, and vertue, which indeed is in ſome ſort common to all Plants, except Onions, which are under the influence of *Mars*, which have contrary properties; As amongſt flying things the Saturnine bird, called a Quaile is a great enemy to the Moon and Sun. Lunary Animals are ſuch as delight to be in mans company, and ſuch as do naturally excell in love, or hatred, as all kinds of Dogs: The Chameleon alſo is Lunary, which alwaies aſſumes a colour according to the variety of the colour of the object: as the Moon changeth her nature according to the variety of the Signe which it is found in. Lunary alſo are Swine, Hinds, Goats, and all Animals whatſoever, that obſerve, and imitate the motion of the Moon: As the Baboon, and Panther, which is ſaid to have a ſpot upon her ſhoulder like the Moon, increaſing

creaſing into a roundneſs, and having horns that bend inwards. Cats alſo are Lunary, whoſe eyes become greater or leſs, according to the courſe of the Moon: and thoſe things which are of like nature, as Menſtruous blood, of which are made wonderfull ſtrange things by Magicians; The Civet-Cat alſo changing her ſex, being obnoxious to divers Sorceries, and all Animals that live in water as well as on land: as Otters, and ſuch as prey upon fiſh. Alſo all Monſtrous beaſts, ſuch as without any manifeſt ſeed are equivocally generated, as Mice, which ſometimes are generated by Coition, ſometimes of the putrefaction of the Earth. Amongſt fowle, Geeſe, Ducks, Didoppers, and all kind of watery fowl as prey upon fiſh, as the Heron, and thoſe that are equivocally produced, as Waſps of the Carkaſes of horſes: Bees of the putrefaction of Cows, ſmall Flies of putrefied wine, and Betles of the fleſh of Aſſes; but moſt Lunary of all is the two-horned Betle, horned after the manner of a Bull: which digs under Cow-dung, and there remaines for the ſpace of twenty eight daies, in which time the Moon meaſures the whole *Zodiack*, and in the twenty ninth day, when it thinks there will be a conjunction of their brightneſs, it opens the dung and caſts it into Water, from whence then come Betles. Amongſt fiſh theſe are Lunary, *Ælurus*, whoſe eyes are changed according to the courſe of the Moon, and whatſoever obſerve the motion of the Moon, as the Tortoiſe, the Echeneis, the Crab, Oiſters, Cockles, and Frogs.

CHAP. XXV.

What things are Saturnine, or under the power of Saturne.

SAturnine things, amongſt Elements, are Earth, and alſo Water: amongſt humors, black Choller that is moiſt, as well natural, as adventitious, aduſt Choller is excepted. Amongſt taſts, ſoure, tart, and dead. Amongſt Metals, Lead, and Gold, by reaſon of its weight, and the golden Marcaſite. Amongſt ſtones, the Onix, the Ziazaa, the Camonius, the Saphir, the brown Jaſper, the Chalcedon, the Loadſtone, and all dark,

weighty, earthy things. Amongſt Plants, and Trees the Daffodill, Dragon-wort, Rue, Cummin, Hellebor, the tree from whence Benzoine comes, Mandrake, Opium, and thoſe things which ſtupifie, and thoſe things which are never ſown, and never bear fruit, and thoſe which bring forth berries of a dark colour, and black fruit, as the black Fig-tree, the Pine-tree, the Cypreſs-tree, and a certain tree uſed at burials, which never ſprings afreſh with berries, rough, of a bitter taſt, of a ſtrong ſmell, of a black ſhadow, yielding a moſt ſharp pitch, bearing a moſt unprofitable fruit, never dies with age, deadly, dedicated to *Pluto*, as is the Hearb paſſ-flower, with which they were wont Anciently to ſtrow the graves before they put the dead bodies into them, wherefore it was lawfull to make their Garlands at feaſts with all Hearbs, and Flowers beſides paſſflower, becauſe it was mournfull, and not conducing to mirth. Alſo all creeping Animals, living apart, and ſolitary, nightly, ſad, contemplative, dull, covetous, fearfull, melancholly, that take much pains, ſlow, that feed groſly, and ſuch as eat their young. Of theſe kinds therefore are the Mole, the Aſſes, the Wolf, the Hare, the Mule, the Cat, the Camel, the Bear, the Hog, the Ape, the Dragon, the Baſilisk, the Toad, all Serpents, and creeping things, Scorpious, Piſmires, and ſuch things as proceed from putrefaction in the Earth, in Water, or in the ruines of houſes, as Mice, and many ſorts of Vermin. Amongſt birds thoſe are Saturnine, which have long necks, and harſh voices, as Cranes, Eſtriches, and Peacocks, which are dedicated to *Saturn*, and *Juno*. Alſo the ſcrich-Owle, the horn-Owle, the Bat, the Lapwing, the Crow, the Quaile, which is the moſt envious bird of all. Amongſt fiſhes, the Eel, living apart from all other fiſh; the Lamprey, the Dog-fiſh, which devours her young, alſo the Tortoiſe, Oiſters, Cockles, to which may be added Sea-ſpunges, and all ſuch things as come of them.

CHAP.

CHAP. XXVI.

What things are under the power of Jupiter, *and are called Jovial.*

THings under *Jupiter*, amongſt Elements, are the Aire: amongſt humors, blood, and the ſpirit of life, alſo all things which reſpect the encreaſe, nouriſhment, and vegetation of the life. Amongſt taſts ſuch as are ſweet, and pleaſant. Amongſt Metals, Tin, Silver, and Gold, by reaſon of their temperateneſs: Amongſt ſtones, the Hyacinth, Beril, Saphir, the Emrald, green Jaſper, and aiery colours: Amongſt Plants and Trees, Sea-green, Garden Baſil, Bugloſs, Mace, Spike, Mints, Maſtick, Elicampane, the Violet, Darnell, Henbane, the Poplar tree, and thoſe which are called lucky trees, as the Oke, the tree Æſculus, which is like an Oke, but much bigger, the Holm tree, the Beech tree, the Haſle tree, the Service tree, the white Fig tree, the Pear tree, the Apple tree, the Vine, the Plum tree, the Aſh, the Dog-tree, and the Olive tree, and alſo Oile. Alſo all manner of Corn, as Barley, Wheat, alſo Raiſins, Licoriſh, Sugar, and all ſuch things whoſe ſweetneſs is manifeſt, and ſubtile, partaking ſomewhat of an aſtringent, and ſharp taſt, as are Nuts, Almonds, Pine-apples, Filberds, Piſtake Nuts, roots of Peony, Mirabolaus, Rhubarb, and Manna, *Orpheus* adds Storax. Amongſt Animals ſuch as have ſome ſtatelineſs, and wiſdom in them, and thoſe which are mild, well trained up, and of good diſpoſitions, as the Hart, Elephant, and thoſe which are gentle, as the Sheep, and Lambs: Amongſt birds, thoſe that are of a temperate complexion, as Hens, together with the Yolk of their Eggs. Alſo the Partridge, the Pheaſant, the Swallow, the Pellican, the Cuckow, the Stork, birds given to a kind of devotion which are Emblemes of gratitude. The Eagle is dedicated to *Jupiter*, ſhe is the Enſigne of Emperours, and an Embleme of Juſtice, and Clemency. Amongſt fiſh, the Dolphin, the fiſh called Anchia, the Sheath fiſh, by reaſon of his devoutneſs.

CHAP.

CHAP. XXVII.

What things are under the power of Mars, *and are called Martial.*

THeſe things are Martiall, amongſt Elements, Fire, together with all aduſt, and ſharp things: Amongſt humours, Choller; alſo bitter taſts, tart, and burning the tongue, and cauſing tears: Amongſt Metals, Iron, and red Braſs; and all fiery, red, and ſulphureous things: Amongſt Stones the Diamond, Loadſtone, the Blood-ſtone, the Jaſper, the ſtone that conſiſts of divers kinds, the Amethiſt. Amongſt Plants, and Trees, Hellebor, Garlick, Euphorbium, Cartabana, Armoniack, Radiſh, the Laurell, Wolfs-bane, Scammony, and all ſuch as are poyſonous, by reaſon of too much heat, and thoſe which are beſet round about with prickles, or by touching the skin, burn it, prick it, or make it ſwell, as Cardis, the Nettle, Crowfoot, and ſuch as being eaten cauſe tears, as Onyons, Aſcolonia, Leeks, Muſtardſeed, and all thorny Trees, and the Dog-tree, which is dedicated to *Mars*. And all ſuch Animals as are warlike, ravenous, bold, and of clear fancy, as the Horſe, Mule, Goat, Kid, Wolf, Libard, the wild Aſs; Serpents alſo, and Dragons full of diſpleaſure, and poyſon; alſo all ſuch as are offenſive to men, as Gnats, Flies, Baboon, by reaſon of his anger. All Birds that are ravenous, devour fleſh, break bones, as the Eagle, the Faulcon, the Hawk, the Vultur; and thoſe which are called the fatall Birds, as the Horn-Owl, the Scrich-Owl, Caſtrels, Kites, and ſuch as are hungry, and ravenous, and ſuch as make a noiſe in their ſwallowing, as Crows, Daws, the Pie, which above all the reſt is dedicated to *Mars*. And amongſt Fiſhes, the Pike, the Barbell, the Fork-fiſh, the Fiſh that hath horns like a Ram, the Sturgeon, the Glaucus, all which are great devourers, and ravenous.

CHAP.

CHAP. XXVIII.

What things are under the power of Venus, *and are called Venereall.*

THeſe things are under *Venus*, amongſt Elements, Aire, and Water; amongſt humours, Flegm, with Blood, Spirit, and Seed; amongſt taſts, thoſe which are ſweet, unctuous, and delectable; amongſt Metals, Silver, and Braſs, both yellow, and red; amongſt Stones, the Berill, Chryſolite, Emrald, Saphir, green Jaſper, the Corneola, the ſtone Aetites, the Lazull ſtone, Corall, and all of a fair, various, white, and green Colour; amongſt Plants and Trees the Vervin, Violet, Maidenhaire, Valerian, which by the Arabian is called Phu; alſo Thyme, the gum Ladanum, Amber griſe, Musk, Sanders, Coriander, and all ſweet perfumes, and delightfull, and ſweet fruits, as ſweet Pears, Figs, Pomegranats, which the Poets ſay ~~was~~ bore in Cyprus, firſt ſown by *Venus*. Alſo the Roſe of *Lucifer* was dedicated to her, alſo the Myrtle tree of *Heſperus*. Moreover all luxurious, delicious Animals, and of a ſtrong love, as Dogs, Conies, ſtinking Sheep, and Goats, both female, and male, which generates ſooner then any other Animall, for they ſay that he couples after the ſeventh day of his being brought forth; alſo the Bull for his diſdam, and the Calf for his wantonneſs. Amongſt birds the Swan, the Wagtail, the Swallow, the Pellican, the Burgander, which are very loving to their yong. Alſo the Crow, and Pigeon, which is dedicated to *Venus*, and the Turtle, one whereof was Commanded to be offered at the purification, after bringing forth. The Sparrow alſo was dedicated to *Venus*, which was Commanded in the Law to be uſed in the purification, after the Leproſie, a martiall diſeaſe, then which nothing was of more force to reſiſt it. Alſo the Egyptians called the Eagle *Venus*, becauſe ſhe is prone to Venery for after ſhe hath been trod thirteen times in a day, if the Male call her, ſhe runs to him again. Amongſt fiſhes, theſe are Venereall the luſtfull Pilchards, the letcherous Gilthead, the Whiting for her love to her yong, the Crab fighting for his Mate, and Tithymallus for its fragrant, and ſweet ſmell.

CHAP.

CHAP. XXIX.

What things are under the power of Mercury, *and are called Mercuriall.*

THings under *Mercury* are theſe; amongſt Elements, Water, although it moves all things indiſtinctly; amongſt humors, thoſe eſpecially which are mixed, as alſo the Animall ſpirit; amongſt taſts thoſe that are various, ſtrange, and mixed: amongſt Metals, Quick-ſilver, Tin, the Silver Marcaſite; amongſt ſtones, the Emrald, Achates, red Marble, Topaze, and thoſe which are of divers colours, and various figures naturally, & thoſe that are artificiall, as glaſs, & thoſe which have a colour mixed with yellow, and green. Amongſt Plants, and Trees, the Hazle, Five-leaved-graſs, the Hearb Mercury, Fumitary, Pimpernell, Majoram, Parſly, and ſuch as have ſhorter and leſs leaves, being compounded of mixed natures, and divers colours. Animals alſo, that are of quick ſence, ingenious, ſtrong, inconſtant, ſwift, and ſuch as become eaſily acquainted with men, as Dogs, Apes, Foxes, Weeſels, the Hart, and Mule; and all Animals that are of both ſexes, and thoſe which can change their Sex, as the Hare, Civet-Cat, and ſuch like. Amongſt birds, thoſe which are naturally witty, melodious, and inconſtant, as the Linet, Nightingale, Blackbird, Thruſh, Lark, the Gnat-ſapper, the bird Calandra, the Parret, the Pie, the Bird Ibis, the bird Porphyrio, the black Betle with one horn. And amongſt fiſh, the fiſh called Trochius, which goes into himſelf, alſo Pourcontrell for deceitfulneſs, and changeableneſs, and the Fork fiſh for its induſtry; the Mullet alſo that ſhakes off the bait on the hook with his taile.

CHAP.

CHAP. XXX.

That the whole ſublunary World, and thoſe things which are in it, are diſtributed to Planets.

MOreover whatſoever is found in the whole world is made according to the governments of the Planets, and accordingly receives its vertue. So in Fire the enlivening light thereof is under the government of the Sun, the heat of it under *Mars*, in the Earth, the various ſuperficies thereof under the *Moon*, and *Mercury*, and the ſtarry Heaven, the whole maſs of it under *Saturne*, but in the middle Elements, Aire is under *Jupiter*, and Water the *Moon*, but being mixed are under *Mercury*, and *Venus*. In like manner naturall active cauſes obſerve the Sun, the matter the Moon, the fruitfulneſs of active cauſes *Jupiter*, the fruitfullneſs of the matter, *Venus*, the ſudden effecting of any thing, *Mars*, and *Mercury*, that for his vehemency, this for his dexterity, and manifold vertue: But the permanent continuation of all things is aſcribed to *Saturne*. Alſo amongſt Vegetables, every thing that bears fruit is from *Jupiter*, and every thing that bears Flowers is from *Venus*, all Seed, and Bark is from *Mercury*, and all roots from *Saturne*, and all Wood from *Mars*, and leaves from the *Moon*. Wherefore all that bring forth fruit, and not Flowers, are of *Saturne* and *Jupiter*, but they that bring forth Flowers, and Seed, and not fruit, are of *Venus*, and *Mercury*; Theſe which are brought forth of their own accord without Seed, are of the *Moon*, and *Saturne*; All beauty is from *Venus*, all ſtrength from *Mars*, and every Planet rules, and diſpoſeth that which is like to it. Alſo in ſtones, their weight, Clammineſs, Slipticknes is of *Saturne*, their uſe, and temperament of *Jupiter*, their hardneſs from *Mars*, their life from the *Sun*, their beauty and fairneſs from *Venus*, their occult vertue from *Mercury*, their common uſe from the *Moon*.

CHAP.

CHAP. XXXI.

How Provinces, and Kingdomes are diſtributed to Planets.

MOreover the whole Orb of the Earth is diſtributed by Kingdoms, and Provinces to the Planets, and Signes: For Macedonia, Thracia, Illyria, India, Arriana, Gordiana, (many of which countries are in the leſſer Aſia) are under *Saturne* with *Capricorn*; but with *Aquarius*, under him are the Sauromatian Country, Oxiana, Sogdiana, Arabia, Phazania, Media, Æthiopia, which Countries for the moſt part belong to the more inward Aſia. Under *Jupiter* with *Sagittarius* are Tuſcana, Celtica, Spaine, and happy Arabia: under him with *Piſces*, are Lycia, Lydia, Cilicia, Pamphylia, Paphlagonia, Naſamonia, and Lybia. *Mars* with *Aries* governs Britany, France, Germany, Baſtarnia, the lower parts of Syria, Idumea, and Judea: with *Scorpio*, he rules Syria, Comagena, Cappadocia, Metagonium, Mauritania, and Getulia. The *Sun* with *Leo* governs Italy, Apulia, Sicilia, Phenicia, Chaldea, & the Orchenians. *Venus* with *Taurus* governs the Iſles Cyclades, the Seas of litle Aſia, Cyprus, Parthia, Media, Perſia: but with *Libra* ſhe commands the people of the Iſland Bractia, of Caſpia, of Seres, of Thebais, of Oaſis, and of Troglodys. *Mercury* with *Gemini*, rules Hircania, Armenia, Mantiana, Cyrenaica, Marmarica, and the lower Egypt: but with *Virgo*, Greece, Achaia, Creta, Babylon, Meſopotamia, Aſſyria, and Ela, whence they of that place are in Scripture called Elamites. The *Moon* with *Cancer* governs Bithivia, Phrygia, Colchica, Numidia Africa, Carthage, and all Carchedonia. Theſe we have in this manner gathered from *Ptolomies* opinion, to which according to the writings of other Aſtrologers many more may be added. But he which knows how to compare theſe diviſions of Provinces according to the diviſions of the Stars, with the Miniſtery of the ruling Intelligencies, and bleſſings of the Tribes of Iſrael, the lots of the Apoſtles, and typicall ſeales of the ſacred Scripture, ſhall be able to obtain great and prophetical oracles concerning every Region, of things to come.

CHAP.

CHAP. XXXII.

What things are under the Signes, the fixed Stars, and their Images.

THe like conſideration is to be had in all things concerning the figures of the fixed Stars: ſo they will have the Terreſtiall Ram to be under the rule of the Celeſtiall *Aries:* and the Terreſtiall Bull, and Ox to be under the Celeſtiall *Taurus*. So alſo that *Cancer* ſhould rule over Crabs, and *Leo* over Lyons: *Virgo* over Virgins, and *Scorpio* over Scorpions. *Capricorn* over Goats. *Sagittarius* over Horſes, and *Piſces* over Fiſhes. Alſo the Celeſtiall *Urſa* over Bears, *Hydra* over Serpents, and the Dog-ſtar over Dogs, and ſo of the reſt. Now *Apuleius* diſtributes certain and peculiar Hearbs to the Signes, and Planets, *viz.* to *Aries* the Hearb Sange, to *Taurus* Vervine that grows ſtraight, to *Gemini* Vervine that growes bending, to *Cancer* Comfrey, to *Leo* Sowbread, to *Virgo* Calamint, to *Libra* Mug-wort, to *Scorpio* Scorpion-graſs, to *Sagittarius* Pimpernell, to *Capricorn* the Dock, to *Aquarius* Dragon-wort, to *Piſces* Hart-wort. And to the Planets theſe, *viz.* to *Saturne* Sen-green, to *Jupiter* Agrimony, to *Mars* Sulphur-wort, to the *Sun* Marygold, to *Venus* Wound-wort, to *Mercury* Mulleine, to the *Moon*, Peony. But *Hermes*, whom *Albertus* follows, diſtributes to the Planets theſe, *viz.* to *Saturne* the Daffodill, to *Jupiter* Henbane, to *Mars* Rib-wort, to the *Sun* Knotgraſs, to *Venus* Vervine, to *Mercury* Cinquefoile, to the *Moon*, Gooſ foot. We alſo know by experience that Aſparagus is under *Aries*, and Garden-baſill under *Scorpio*; For of the ſhavings of Ramſ horn ſowed, comes forth Aſparagus, and Garden Baſill rubbed betwixt two ſtones, produceth Scorpions. Moreover I will according to the doctrine of *Hermes*, and *Thebit* reckon up ſome of the more eminent Stars, whereof the firſt is called the head of *Algol*, and amongſt ſtones, rules over the Diamond, amongſt Plants, black Hellebor, and Mugwort. The ſecond are the Pleiades, or ſeven Stars,

Stars, which amongſt ſtones, rule over Cryſtall, and the ſtone Diodocus; amongſt Plants, the Hearb Diacedon, and Frankincenſe, and Fennill: and amongſt Metals, Quick-ſilver. The third is the Star *Aldeboran*, which hath under it, amongſt ſtones, the Carbuncle, and Ruby: amongſt Plants, the Milky Thiſtle, and Matry-ſilva. The fourth is called the Goat-Star, which rules, amongſt ſtones, the Saphir, amongſt Plants, Horehound, Mint, Mugwort, and Mandrake. The fifth is called the great Dog-ſtar, which amongſt ſtones, rules over the Berill: amongſt Plants, Savin, Mugwort, and Dragonwort: and amongſt Animals the tongue of a Snake. The ſixth is called the leſſer Dog-ſtar, and amongſt ſtones, rules over Achates: amongſt Plants the Flowers of Marigold, and Penyroial. The ſeventh is called the Heart of the Lyon, which amongſt ſtones, rules over the Granate; amongſt Plants, Sallendine, Mugwort, and Maſtick. The eighth is the Taile of the leſſer Bear, which amongſt ſtones, rules over the Loadſtone, amongſt Hearbs, Succory, whoſe leaves, and Flowers turn towards the North, alſo Mugwort, and the flowers of Perwinckle; and amongſt Animals the tooth of a Wolf. The ninth is called the Wing of the Crow, under which, amongſt ſtones, are ſuch ſtones as are of the Colour of the black Onyx ſtone: amongſt Plants the Bur, Quadraginus, Henbane, and Comfrey; and amongſt Animals the tongue of a Frog. The tenth is called Spica, which hath under it, amongſt ſtones, the Emrald: amongſt Plants, Sage, Trifoile, Perwinkle, Mugwort, and Mandrake. The eleventh is called Alchamech, which amongſt ſtones, rules over the Jaſper: amongſt Plants the Plantain. The twelfth is called Elpheia, under this, amongſt ſtones, is the Topaze; amongſt Plants, Roſemary, Trifoile, and Ivy. The thirteenth is called the Heart of the Scorpion, under which, amongſt ſtones, is the Sardonius, and Amythiſt; amongſt Plants long Ariſtolochy, and Saffron. The fourteenth is the Falling Vultur, under which, amongſt ſtones, is the Chryſolite: amongſt Plants Succory, and Fumitary. The fifteenth is the Taile of Capricorn, under which, amongſt ſtones, is the Chalcedone: amongſt Plants, Majoram, Mugwort, and Nip, and the root of Mandrake.

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Moreover this we muſt know, that every ſtone, or Plant, or Animall, or any other thing is not governed by one Star alone, but many of them receive influence, not ſeparated, but conjoyned, from many Stars. So amongſt ſtones, the Chalcedony is under *Saturne*, and *Mercury*, together with the Taile of *Scorpion*, and *Capricorn*. The Saphir under *Jupiter*, *Saturne*, and the Star Alhajoth; Tutia is under *Jupiter*, and the *Sun* and *Moon*, the Emrald under *Jupiter*, *Venus*, and *Mercury*, and the Star Spica. The Amethyſt, as ſaith *Hermes*, is under *Mars*, *Jupiter*, and the Heart of the *Scorpion*. The Jaſper which is of divers kinds is under *Mars*, *Jupiter*, and the Star Alchamech, the Chryſolite is under the *Sun*, *Venus*, and *Mercury*, as alſo under the Star which is called the falling Vultur; the Topaze under the *Sun*, and the Star Elpheia: the Diamond under *Mars*, and the Head of Algol. In like manner amongſt Vegetables, the Hearb Dragon is under *Saturne*, and the Celeſtiall Dragon, Maſtick, and Mints, are under *Jupiter*, and the *Sun*; but Maſtick is alſo under the Heart of the Lyon, and Mint under the Goat ſtar: Hellebor is dedicated to *Mars*, and the Head of Algol, Moſſe, and Sanders, to the *Sun*, and *Venus*: Coriander to *Venus*, and *Saturne*. Amongſt Animals, the Sea Calf is under the *Sun*, and *Jupiter*; The Fox, and Ape under *Saturne*, and *Mercury*: and Domeſticall Dogs under *Mercury*, and the *Moon*. And thus we have ſhewed more things in theſe inferiours, by their ſuperiours.

CHAP. XXXIII.

Of the Seals, and Characters of Naturall things.

ALl Stars have their peculiar Natures, properties, and conditions, the Seals and Characters whereof they produce through their rayes even in theſe inferiour things, *viz.* in Elements, in Stones, in Plants, in Animals, and their members, whence every thing receives from an harmonious diſpoſition, and from its Star ſhining upon it, ſome particular Seal, or

Character ſtampt upon it, which is the ſignificator of that Star, or harmony, conteining in it a peculiar vertue differing from other vertues of the ſame matter, both generically, ſpecifically, and numerically. Every thing therefore hath its Character preſſed upon it by its Star for ſome peculiar effect, eſpecially by that Star which doth principally govern it: And theſe Characters contain, and retain in them the peculiar natures, vertues, and roots of their Stars, and produce the like operations upon other things, on which they are reflected, and ſtir up, and help the influencies of their Stars, whether they be Planets, or fixed Stars, and figures, and Celeſtiall ſignes, *viz.* as oft as they ſhall be made in a fit matter, and in their due, and accuſtomed times. Which ancient wiſe men conſidering, ſuch as laboured much in the finding out of the occult properties of things, did ſet down in writing the images of the Stars, their figures, Seals, Marks, Characters, ſuch as nature her ſelf did deſcribe by the rayes of the Stars, in theſe inferiour bodies, ſome in ſtones, ſome in Plants, and joynts, and knots of boughs, and ſome in divers members of Animals. For the Bay-tree, the Lote-tree, the Marygold are Solary Plants, and in their roots and knots being cut off, ſhew the Characters of the Sun, ſo alſo in the bone, and ſhoulderblades in Animals: whence there aroſe a ſpatulary kind of divining (*i.e.*) by the ſhoulder-blades. and in ſtones, and ſtony things the Characters, and images of Celeſtiall things are often found. But ſeeing that in ſo great a diverſity of things there is not a traditionall knowledge, only in a few things, which humane underſtanding is able to reach: Therefore leaving thoſe things which are to be found out in Plants, and Stones, and other things, as alſo, in the members of divers Animals, we ſhall limit our ſelves to mans nature only, which ſeeing it is the compleateſt image of the whole univerſe, containing in it ſelf the whole heavenly harmony, will without all doubt abundantly afford us the Seals, and Characters of all the Stars, and Celeſtiall influencies, and thoſe as the more efficacious, which are leſs differing from the Celeſtiall nature. But as the number of the Stars is known to God alone, ſo alſo their effects, and Seals upon theſe inferiour things:

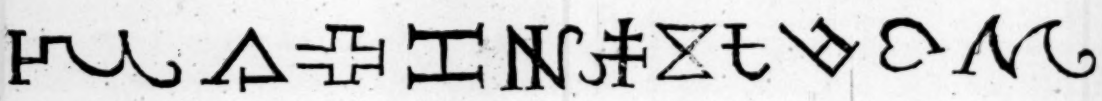
things: wherefore no humane intellect is able to attain to the knowledge of them. Whence very few of thoſe things became known tous, which the ancient Philoſophers, & Chyromancers attained to, partly by reaſon, and partly by experience, and there be many things yet ly hid in the treaſury of nature. We ſhall here in this place note ſome few Seals, and Characters of the Planets, ſuch as the ancient Chyromancers knew in the hands of men. Theſe doth *Julian* call ſacred, and divine letters, ſeeing that by them according to the holy Scripture is the life of men writ in their hands. And there are in all Nations, and Languages alwaies the ſame, and like to them, and permanent; to which were added, and found out afterwards many more, as by the ancient, ſo by latter Chyromancers. And they that would know them muſt have recourſe to their Volumes. It is ſufficient here to ſhew from whence the Characters of Nature have their originall, and in what things they are to be enquired after.

There follow the Figures of Divine Letters.

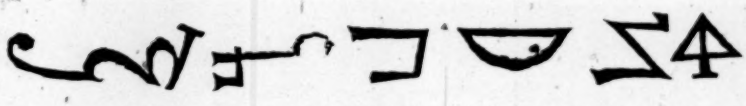
The Letters, or Characters of Saturne.



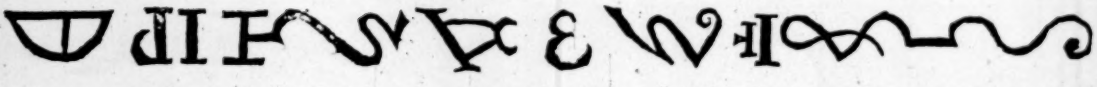
The Letters, or Characters of Jupiter.



The Letters, or Characters of Mars.



The Letters, or Characters of the Sun.



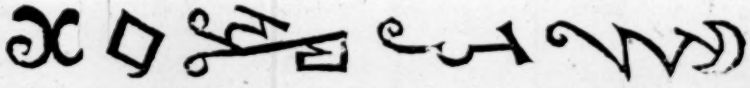
The Letters, or Characters of Venus.



The Letters, or Characters of Mercury.



The Letters, or Characters of the Moon.



CHA P.

CHAP. XXXIV.

How by Naturall things, and their vertues we may draw forth, and attract the influencies, and vertues of Celeſtiall bodies.

NOw if thou deſireſt to receive vertue from any part of the World, or from any Star, thou ſhalt (thoſe things being uſed which belong to this Star) come under its peculiar influence, as Wood is fit to receive Flame, by reaſon of Sulphur, Pitch, and Oile. Nevertheleſs when thou doſt to any one ſpecies of things, or individual, rightly apply many things, which are things of the ſame ſubject ſcattered amongſt themſelves, conformable to the ſame *Idea*, and Star, preſently by this matter ſo opportunely fitted, a ſingular gift is infuſed by the *Idea*, by means of the ſoul of the world. I ſay opportunely fitted, *viz.* under a harmony like to the harmony, which did infuſe a certain vertue into the matter. For although things have ſome vertues, ſuch as we ſpeak of, yet thoſe vertues do ſo ly hid that there is ſeldom any effect produced by them: but as in a grain of Muſtardſeed bruiſed, the ſharpneſs which lay hid is ſtirred up: and as the heat of the fire doth make letters apparently ſeen, which before could not be read, that were writ with the juice of an Onion or milk: and letters wrote upon a ſtone with the fat of a Goat, and altogether unperceived, when the ſtone is put into Vineger, appear and ſhew themſelves. And as a blow with a ſtick ſtirs up the madneſs of a Dog, which before lay aſleep, ſo doth the Celeſtiall harmony diſcloſe vertues lying in the water, ſtirs them up, ſtrengtheneth them, and makes them manifeſt, and as I may ſo ſay, produceth that into Act, which before was only in power, when things are rightly expoſed to it in a Celeſtiall ſeaſon. As for example; If thou doſt deſire to attract vertue from the Sun, and to ſeek thoſe things that are Solary, amongſt Vegetables, Plants, Metals, Stones, and Animals, theſe things are to be uſed, and taken chiefly, which in a Solary order are higher. For theſe are

more available: So thou ſhalt draw a ſingular gift from the Sun through the beams thereof, being ſeaſonably received together, and through the ſpirit of the world.

CHAP. XXXV.

Of the Mixtions of naturall things one with another, and their benefit.

IT is moſt evident, that in the inferiour nature all the powers of ſuperiour bodies are not found comprehended in any one thing, but are diſperſed through many kinds of things amongſt us: as there are many Solary things, whereof every one doth not contain all the vertues of the Sun: but ſome have ſome properties from the Sun, and others otherſome. Wherefore it is ſometimes neceſſary that there be mixtions in operations, that if a hundred or a thouſand vertues of the Sun were diſperſed through ſo many Plants, Animals, & the like, we may gather all theſe together, and bring them into one form, in which we ſhall ſee all the ſaid vertues, being united, contained. Now there is a twofold vertue in commixtion, one, *viz.* which was firſt planted in its parts, and is Celeſtiall, the other is obtained by a certain, and artificiall mixtion of things mixt amongſt themſelves, and of the mixtions of them according to certain proportions, ſuch as agree with the heaven under a certain Conſtellation; And this vertue deſcends by a certain likeneſs, and aptneſs that is in things amongſt themſelves towards their ſuperiours, and as much as the following do by degrees correſpond with them that go before, where the patient is fitly applyed to its agent. So from a certain compoſition of Hearbs, vapours, and ſuch like, made according to naturall Philoſophy, and Aſtronomy, there reſults a certain common form, endowed with many gifts of the Stars: as in the honey of Bees, that which is gathered out of the juice of innumerable Flowers, and brought into one form, contains

tains the vertue of all, by a kind of divine, and admirable art of the Bees. Yet this is not to be leſs wondred at which *Eudoxus Giudius* reports of an artificiall kind of honey, which a certain Nation of Gyants in Lybia knew to make out of Flowers, and that very good, and not far inferiour to that of the Bees. For every mixtion, which conſiſts of many ſeverall things, is then moſt perfect, when it is ſo firmly compacted on all parts, that it becomes one, is every where firm to it ſelf, and can hardly be diſſipated: as we ſometimes ſee ſtones, and divers bodies to be by a certain naturall power conglutinated, and united, that they ſeem to be wholly one thing: as we ſee two trees by graffing to become one, alſo Oiſters with ſtones by a certain occult vertue of nature, and there have been ſeen ſome Animals which have been turned into ſtones, and ſo united with the ſubſtance of the ſtone, that they ſeem to make one body, and that alſo homogeneous. So the tree Ebeny is one while wood, and another while ſtone. When therefore any one makes a mixtion of many matters under the Celeſtiall influencies, then the variety of Celeſtiall actions on one hand, and of naturall powers on the other hand, being joyned together doth indeed cauſe wonderfull things, by ointments, by collyries, by fumes, and ſuch like, which *viz.* are read in the book of *Chiramis*, *Archyta*, *Democritus*, and *Hermes*, who is named *Alchorat*, and of many others.

CHAP. XXXVI.

Of the Union of mixt things, and the introduction of a more noble form, and the Senſes of life.

MOreover we muſt know, that by how much the more noble the form of any thing is, by ſo much the more prone, and apt it is to receive, and powerfull to act. Then the vertues of things do then become wonderfull, *viz.* when they are put to matters that are mixed, and prepared in fit ſeaſons, to make them alive, by procuring life for them from the Stars, as alſo a ſenſible ſoul, as a more noble form. For there is ſo great a power in prepared matters which we ſee do then receive life, when a perfect mixtion of qualities ſeems to break the former contrariety. For ſo much the more perfect life things receive, by how much their temper is more remote from contrariety. Now the Heaven, as a prevalent cauſe doth from the beginning of every thing to be generated by the concoction, and perfect digeſtion of the matter, together with life, beſtows Celeſtiall influences, and wonderfull gifts, according to the Capacity that is in that life, and ſenſible ſoul to receive more noble, and ſublime vertues. For the Celeſtiall vertue doth otherwiſe lye aſleep, as Sulphur kept from Flame, but in living bodies it doth alwaies burn, as kindled Sulphur, then by its vapour it fils all the places that are next to it; ſo certain wonderfull works are wrought, ſuch as are read in the book of *Nemith*, which is tituled a Book of the Laws of *Pluto*, becauſe ſuch kind of monſtrous generations are not produced according to the Laws of Nature. For we know that of Worms are generated Gnats, of a Horſe Waſpes, of a Calf, and Ox Bees, of a Crab, his legs being taken of, and he buried in the ground, a Scorpion; of a Duck dryed into powder, and put into Water, are generated Frogs; but if it be baked in a Pie, and cut into pieces, and put into a moiſt place under the ground, Toads are generated of it: of the Hearb Garden Baſill bruiſed betwixt two ſtones, are generated Scorpions, and of the hairs of a menſtruous Woman put under dung, are bred

bred Serpents; and the hair of a Horſe taile put into Water, receiveth life, and is turned into a pernicious Worm. And there is an art wherewith by a Hen ſitting upon Eggs may be generated a form like to a man, which I have ſeen & knew how to make, which Magicians ſay hath in it wonderfull vertues, and this they call the true Mandrake. You muſt therefore know which, and what kind of matters are either of nature, or art, begun or perfected, or compounded of more things, and what Celeſtiall influencies they are able to receive. For a Congruity of naturall things is ſufficient for the receiving of influcence from Celeſtiall; becauſe when nothing doth hinder the Celeſtials to ſend forth their lights upon inferiours, they ſuffer no matter to be deſtitute of their vertue. Wherefore as much matter as is perfect, and pure, is not unfit to receive the Celeſtiall influence. For that is the binding and continuity of the matter to the ſoul of the world, which doth daily flow in upon things naturall, and all things which nature hath prepared, that it is impoſſible that a prepared matter ſhould not receive life, or a more noble form.

CHAP. XXXVII.

How by ſome certain naturall, and artificiall preparations We may attract certain Celeſtiall, and vitall gifts.

PLatoniſts, together with *Hermes*, ſay, and *Jarchus Brachmanus*, and the Mecubals of the Hebrews confeſs, that all ſublunary things are ſubject to generation, and corruption, and that alſo there are the ſame things in the Celeſtiall world, but after a Celeſtiall manner, as alſo in the intellectuall world, but in a far more perfect, and better faſhion, and manner, but in the moſt perfect manner of all in the examplary. And after this courſe, that every inferiour ſhould in its kind anſwer its ſuperiour, and through this the ſupream it ſelf, and receive from heaven that Celeſtiall power which they call the quinteſ-

quinteſſence, or the ſpirit of the world, or the middle nature, and from the intellectuall world a ſpirituall and enlivening vertue tranſcending all qualities whatſoever, and laſtly from the exemplary or originall world, through the mediation of the other, according to their degree receive the originall power of the whole perfection. Hence every thing may be aptly reduced from theſe inferiours to the Stars, from the Stars to their Intelligencies, and from thence to the firſt cauſe it ſelf; from the ſeries, and order whereof whole Magick, and all occult Philoſophy flowes: For every day ſome naturall thing is drawn by art, and ſome divine thing drawn by nature, which the Egyptians ſeeing, called Nature a Magicianeſs, (*i.e.*) the very Magicall power it ſelf, in the attracting of like by like, and of ſutable things by ſutable. Now ſuch kind of attractions by the mutuall correſpondency of things amongſt themſelves, of ſuperiours with inferiours, the Grecians called συμπάθιαν: So the earth agrees with cold water, the water with moiſt Aire, the Aire with Fire, the Fire with the Heaven in water; neither is Fire mixed with water, but by Aire, nor the Aire with the Earth, but by water. So neither is the ſoul united to the body, but by the ſpirit, nor the undeſtanding to the ſpirit but by the ſoul. So we ſee when nature hath framed the body of the infant, by this very preparative ſhe preſently fetcheth the ſpirit from the Univerſe. This ſpirit is the inſtrument to obtain of God the underſtanding, and mind in the ſoul, and body, as in wood the dryneſs is fitted to receive oile, and the oile being imbibed is food for the Fire, the Fire is the vehiculum of light. By theſe examples you ſee how by ſome certain naturall, and artificiall preparations, we are in a capacity to receive certain Celeſtiall gifts from above. For ſtones, and Metals have a correſpondency with Hearbs, Hearbs with Animals, Animals with the Heavens, the Heavens with Intelligencies, and thoſe with divine properties, and attributes, and with God himſelf, after whoſe image, and likneſs all things are created. Now the firſt Image of God is the world, of the world, man, of man, beaſts of beaſts, the Zeophyton (*i.e.*) half Aniamll, and half Plant; of Zeophyton

ton, plants, of plants, metals, of metals, ſtones. And again in things ſpirituall, the Plant agrees with a bruit in Vegetation, a bruit with a man in ſenſe, man with an Angel in underſtanding an Angell with God in immortality. Divinity is annexed to the mind, the mind to the intellect, the intellect to the intention, the intention to the imagination, the imagination to the ſenſes, the ſenſes at laſt to things. For this is the band, and continuity of nature, that all ſuperiour vertue doth flow through every inferiour with a long, and continued ſeries, diſperſing its rayes even to the very laſt things; and inferiours through their ſuperiours, come to the very ſupream of all. For ſo inferiours are ſucceſſively joyned to their ſuperiours, that there proceeds an influence from their head, the firſt cauſe, as a certain ſtring ſtretched out, to the lowermoſt things of all, of which ſtring if one end be touched, the whole doth preſently ſhake, and ſuch a touch doth ſound to the other end, and at the motion of the inferiour, the ſuperiour alſo is moved, to which the other doth anſwer, as ſtrings in a Lute well tuned.

CHAP. XXXVIII.

How we may draw not only Celeſtiall, and vitall, but alſo certain Intellectuall and divine gifts from above.

MAgicians teach that Celeſtial gifts may through inferiors being conformable to ſuperiors be drawn down by opportune influencies of the Heaven; and ſo alſo by theſe Celeſtial, the Celeſtial Angels, as they are ſervants of the Stars, may be procured, and conveyed to us. *Jamblichus*, *Proclus*, and *Syneſius*, with the whole School of *Platoniſts* confirm, that not only Celeſtiall, and vitall, but alſo certain Intellectuall, Angelicall, and divine gifts may be received from above by ſome certain matters, having a naturall power of divinity (*i. e.*) which have

have a naturall correſpondency with the ſuperiors, being rightly received, and opportunely gathered together according to the rules of Naturall Philoſophy, and Aſtronomy: And *Mercurius Triſmegiſtus* writes, that an Image rightly made of certain proper things, appropriated to any one certain Angel, will preſently be animated by that Angel. Of the ſame alſo *Auſtin* makes mention in his eighth book *De Civitate Dei*. For this is the harmony of the world, that things ſuperceleſtiall be drawn down by the Celeſtiall, and ſuper-naturall by naturall, becauſe there is one operative vertue that is diffuſed through all kinds of things, by which vertue indeed, as manifeſt things are produced out of occult cauſes; ſo a Magician doth make uſe of things manifeſt, to draw forth things that are occult, *viz.* through the rays of the Stars, through fumes, lights, ſounds, and naturall things, which are agreeable to Celeſtiall: in which, beſides corporeall qualities, there is a kind of reaſon, ſenſe, and harmony, and incorporeall, and divine meaſures, and orders. So we read that the Ancients were wont often to receive ſome divine, and wonderfull thing by certain naturall things: ſo the ſtone that is bred in the Apple of the eye of a Civet Cat, held under the tongue of a man, is ſaid to make him to divine, or propheſie: The ſame is Selenites, the Moon ſtone reported to do, ſo they ſay that the Images of Gods may be called up by the ſtone called Anchitis, and that the Ghoſts of the dead may be, being called up, kept up by the ſtone Synochitis. The like doth the Hearb Aglauphotis do, which is called Marmorites, growing upon the Marbles of Arabia, as ſaith *Pliny*, and the which Magicians uſe. Alſo there is an Hearb called Rheangelida, which Magicians drinking of, can propheſie. Moreover there are ſome Hearbs by which the dead are raiſed to life; whence *Xanthus* the Hiſtorian tels, that with a certain Hrarb called Balus, a young Dragon being killed, was made alive again, alſo that by the ſame a certain man of *Tillum*, whom a Dragon killed, was reſtored to life: and *Juba* reports, that in Arabia a certain man was by a certain Hearb reſtored to life. But whether or no any ſuch things can be done indeed upon man by the vertue of Hearbs,

or

or any other naturall thing, we ſhall diſcourſe in the following Chãpter. Now it is certain, and manifeſt that ſuch things can be done upon other animals. So if flies, that are drowned, be put into warm aſhes, they revive. And Bees being drowned, do in like manner recover life in the juice of the hearb Nip; and Eels being dead for want of water, if with their whole bodies they be put under mud in vineger, and the blood of a Vultur being put to them, will all of them in a few dayes recover life. They ſay that if the fiſh Echeneis be cut into peices, and caſt into the ſea, the parts will within a little time come together, and live. Alſo we know that the Pellican doth reſtore her yong to life, being klled, with her own blood.

CHAP. XXXIX

That we may by ſome certain matters of the world ſtir up the Gods of the world, and their miniſtring ſpirits.

NO man is ignorant that evill ſpirits, by evill, and prophane Arts may be raiſed up as *Pſellus* ſaith Sorcerers are wont to do, whom moſt deteſtable, and abominable filthineſs did follow, and accompany, ſuch as were in times paſt in the ſacrifices of *Priapus*, and in the worſhip of the *Idoll* which was called *Fanor*, to whom they did ſacrifice with their privy members uncovered. Neither to theſe is that unlike (if it be true, and not a fable) which is read concerning the deteſtable hereſy of old Church-men, and like to theſe are manifeſt in Witches and miſcheivous women, which wickedneſſes the fooliſh dotage of women is ſubject to fall into. By theſe, and ſuch as theſe evill ſpirits are raiſed. As a wicked ſpirit ſpake once to *Iohn*, of one *Cynops* a Sorcerer; all the power, ſaith he, of Satan dwells there, and he is entred into a confederacy with all the principalities together, and likewiſe we, with him, and *Cynops* obeys us, and we again obey him. Again, one the contrary ſide, no man is ignorant that ſuperceleſtiall Angels or ſpirits may be gained by us through good works,

a pure

a pure minde, ſecret prayers, devout humiliation, and the like. Let no man therefore doubt that in like manner by ſome certain matters of the world, the Gods of the world may be raiſed by us, or at leaſt the miniſtring ſpirits, or ſervants of theſe Gods, and as *Mercurius* ſaith, the airy ſpirits, not ſuperceleſtiall, much leſs higher. So we read that the antient Prieſts made ſtatues, and images, foretelling things to come, and infuſed into them the ſpirits of the ſtars, which were not kept there by conſtraint in ſome certain matters, but rejoycing in them, *viz.* as acknowledging ſuch kinds of matter to be ſutable to them, they do alwaies, and willingly abide in them, and ſpeak, and do wonderfull things by them: no otherwiſe then evill ſpirits are wont to do, when they poſſeſs mens bodies.

CHAP. XL.

Of bindings, What ſort they are of, and in what wayes they are wont to be done.

WEE have ſpoken concerning the vertues, and wonderfull efficacy of naturall things. It remains now that we underſtand a thing of great wonderment: and it is a binding of men into love, or hatred, ſickneſs or health, and ſuch like. Alſo the binding of thieves, and robbers, that they cannot ſteale in any place; the binding of Merchants, that they cannot buy, or ſell in any place; the binding of an army, that they cannot paſs over any bound; the binding of ſhips, that no winds, though never ſo ſtrong, ſhall be able to carry them out of the Haven. Alſo the binding of a mill, that it can by no force whatſoever be turned round: The binding of a Ciſterne, or fountain, that the water cannot be drawn up out of them: The binding of the ground, that it cannot bring forth fruit: The binding of any place, that nothing can be built upon it: The binding of fire, that though it be never ſo ſtrong, can burn no combuſtible thing that is put to it. Alſo the

the bindings of lightnings, and tempeſts, that they ſhall do no hurt. Alſo the binding of dogs, that they cannot bark. Alſo the binding of birds, and wild beaſts, that they ſhall not be able to fly, or run away. And ſuch like as theſe, which are ſcarce credible, yet often known by experience. Now there are ſuch kind of bindings as theſe made by Sorceries, Collyries, Unguents, love potions, by binding to, and hanging up of things, by rings, by charmes, by ſtrong imaginations, and paſſions, by images, and characters, by inchantments, and imprecations, by lights, by ſound, by numbers, by words, and names, invocations, ſacrifices, by ſwearing, conjuring, conſecrations, devotions, and by divers ſuperſtitions, and obſervations, and ſuch like.

CHAP. XLI.

Of Sorceries, and their power.

THe force of Sorceries is reported to be ſo great, that they are believed to be able to ſubvert, conſume, and change all inferiour things, according to *Virgils* Muſe.

Mœris *for me theſe hearbs in Pontus choſe,*
And curious drugs, for there great plenty grows;
I many times, with theſe, have Mœris *ſpide*
Chang'd to a wolfe, and in the Woods to hide:
From Sepulchres would ſouls departed charm,
And Corn bear ſtanding from anothers Farm.

Alſo in an other place, concerning the companions of *Ulyſſes*, whom

The cruell Goddeſs Circe there inveſts
With fierce aſpects, and chang'd to ſavage beaſts.

And a litle after,

When

When love from Picus Circe *could not gaine*
Him with her charming wand, and helliſh bane
Chang'd to a bird, and ſpots his ſpeckled wings
With ſundry colours ———————

Now there are ſome kind of theſe ſorceries mentioned by *Lucan* concerning that Sorcereſs *Theſſala*, calling up ghoſts, where he ſaith,

Here all natures products unfortunate;
Some of mad Dogs, which waters fear and hate;
Guts of the Lynx; Hyena's knot imbred;
The marrow of a Hart with Serpents fed
Were not wanting; no not the ſea Lamprey
Which ſtops the ſhips; nor yet the Dragons eye.

And ſuch as *Apuleius* tells of concerning *Pamphila*, that Sorcereſs, endeavouring to procure love; to whom *Fotis* a certain maid brought the haires of a goat (cut off from a bag or botle made with the skin thereof) inſtead of *Bæotius* a young mans haires: Now ſhe (ſaith he) being out of her wits for the young man, goeth up to the tyled rough, and in the upper part thereof makes a great hole open to all the orientall, and other aſpects, and moſt fit for theſe her arts, and there privately worſhips, having before furniſhed her mournfull houſe with ſutable furniture, with all kinds of ſpices, with plates of Iron, with ſtrange words engraven upon them, with ſternes of ſhips that were caſt away, and much lamented, and with divers members of buryed carkaſſes caſt abroad: here noſes, and fingers, there the fleſhy nailes of thoſe that were hanged, and in another place the blood of them that were murdered, and their skulls mangled with the teeth of wild beaſts; then ſhe offers ſacrifices (their inchanted entralls lying panting) and ſprinkles them with divers kinds of liquors; ſometimes with fountain water, ſometimes with cowes milk, ſometimes with mountain honey, and mead: Then ſhe ties thoſe haires into knots, and layes them on the fire, with

with divers odours to be burnt, then preſently with an irreſiſtable power of Magick, and blind force of the Gods, the bodies of thoſe whoſe haires did ſmoke, and craſh, aſſume the ſpirit of a man, and feel, and hear, and walk, and come whither the ſtink of their haire led them, and inſteed of *Bæotius* the young man, come skipping, and leaping with joy, and love into the houſe. *Auſtin* alſo reports, that he heard of ſome women Sorcereſſes, that were ſo verſed in theſe kinds of arts, that by giving cheeſe to men, they could preſently turn them into working cattell, and the work being done, reſtored them into men again.

CHAP. XLII.

Of the Wonderfull vertues of ſome kinds of Sorceries.

NOw I will ſhew you what ſome of the Sorceries are, that by the example of theſe there may be a way opened for the conſideration of the whole ſubject of them. Of theſe therefore the firſt is menſtruous bloud, which, how much power it hath in Sorcery, we will now conſider; for, as they ſay, if it comes over new wine, it makes it ſoure, and if it doth but touch the Vine it ſpoyles it for ever, and by its very touch it makes all Plants, and Trees barren, and they that be newly ſet, to dye; it burns up all the hearbs in the garden, and makes fruit fall off from the Trees, it darkens the brightneſs of a looking glaſs, dulls the edges of knives, and razors, dims the beauty of Ivory, and it makes Iron preſently ruſty, it makes braſs ruſt, and ſmell very ſtrong: it makes dogs mad, if they do but taſt of it, and if they being thus mad ſhall bite any one, that wound is incurable: it kils whole hives of Bees, and drives them from the hives that are but touched with it: it makes linnen black that are boyled, it makes Mares caſt their foal if they do but touch it, and makes women miſcarry if they be but ſmeared with it: it makes Aſſes barren as long as they eat of the corn that hath been touched with it. The aſhes

of menſtruous clothes, if they be caſt upon purple garments that are to be waſhed, change the colour of them, and takes away colours from flowers. They ſay that it drives away tertian, and quartane Agues, if it be put into the wooll of a black Ram, and tyed up in a ſilver bracelet, as alſo if the ſoles of the patients feet be noynted therewith, and eſpecially if it be done by the woman her ſelf the patients not knowing of it; moreover it cures the fits of the falling ſickneſs. But moſt eſpecially it cures them that are affraid of water, or drink after they are bitten with a mad dog, if onely a menſtruuos cloth be put under the cup. Beſides, they report, that if menſtruous women ſhall walk naked about the ſtanding corn, they make all cankars, worms, beetles, flyes, and all hurtfull things fall off from the corn: but they muſt take heed that they do it before Sun riſing, or elſe they will make the corn to wither. Alſo they ſay they are able to expell hail, tempeſts, and lightnings, more of which *Pliny* makes mention of. Know this, that they are a greater poyſon if they happen in the decreaſe of the Moon, and yet much greater, if they happen betwixt the decreaſe, and change of the Moon: But if they happen in the Eclypſe of the Moon or Sun, they are an incurable poyſon. But they are of greateſt force of all, when they happen in the firſt years, even in the years of virginity, for if they do but touch the poſts of the houſe there can no miſcheif take effect in it. Alſo they ſay that the threads of any garment touched therewith, cannot be burnt, and if they be caſt into the fire, it will ſpread no further. Alſo it is ſaid that the root of Peony being given with Caſtor, and ſmeared over with a menſtruous cloth, cureth the falling ſickneſs. Moreover if the ſtomack of a Hart be burnt or roſted, and to it be put a perfuming made with a menſtruous cloth, it will make craſs-bows uſeleſs for the killing of any game: The haires of a menſtruous woman put under dung, breed Serpents: and if they be burnt, will drive away Serpents with their ſmell. So great a poyſonous force is in them, that they are poyſon to poyſonous creatures. There is alſo Hippomanes, which amongſt Sorceries is not the leaſt taken notice of, and it is a little venemous piece of fleſh as

big as a fig, and black, which is in the forehead of a Colt newly foaled, which unleſs the Mare her ſelf doth preſently eat, ſhe will never after love her foals, or let it ſuck. And for this cauſe they ſay there is a moſt wonderful power in it to procure love, if it be powdered, and drank in a cup with the blood of him that is in love. There is alſo another Sorcery, which is called by the ſame name, *viz.* Hippomanes, *viz.* a venemous humour, iſſuing out of the ſhare of a Mare what time ſhe deſires a horſe, of which *Virgill* makes mention, when he ſings

Hence comes that poiſon Which the Shepherds call
Hippomanes, and from Mares groines doth fall,
The wofull bane of cruell ſtepdames uſe
And with a charme 'mongſt powerfull drugs infuſe.

Of this doth *Juvenall* the Satyriſt make mention.

Hippomanes, poyſons that boyled are, and charmes
Are given to Sons in law, with ſuch like harmes.

Apollonius alſo in his Argonanticks makes mention of the hearb of *Prometheus*, which he ſaith groweth from corrupt blood dropping upon the earth, whileſt the Vultur was gnawing upon the liver of *Prometheus* upon the hill Caucaſus. The flowre of this hearb, he ſaith, is like Safforn, having a double ſtalk hanging out, one further then another the length of a cubit, the root under the earth, as fleſh newly cut, ſends forth a blackiſh juice as it were of a beech; with which, ſaith he, if any one ſhall after he hath performed his devotion to *Proſerpina*, ſmear over his body, he cannot be hurt either with ſword, or fire. Alſo *Saxo Gramaticus* writes, that there was a certain man called *Froton*, who had a garment, which when he had put on he could not be hurt with the point or edge of any weapon. The civet Cat alſo abounds with Sorceries: for, as *Pliny* reports, the poſts of a dore being touched with her blood, the Arts of Juglers, and Sorcerers are ſo invallid, that the Gods cannot be called up, and will by no means be perſwaded to talk with them. Alſo that they that are noynted with the aſhes of the ankle bone of her left foot,

being decocted with the blood of a Weeſell ſhall become odious to all. The ſame alſo is done with the eye, being decocted. Alſo it is ſaid that the ſtraight gut is adminiſtred againſt the injuſtice, and corruption of Princes, and great men in power, and for ſucceſs of Petitions, and to conduce to ending of ſuits, and controverſies, if any one hath never ſo little of it about him, and that if it be bound unto the left arm, it is ſuch a preſent charm, that if any man do but look upon a woman, it will make her follow him preſently; and that the skin of her forehead doth withſtand bewitchings. They ſay alſo that the blood of a Baſilisk, which they call the blood of *Saturn*, hath ſuch great force in Sorcery, that it procures for him that carryes it about him, good ſucceſs of his Petitions, from great men in power, and of his prayers from God, and alſo remedies of diſeaſes, and grant of any priveledge. They ſay alſo that a tyke, if it be pulled out of the left eare of a dog, and if be it altogether black, hath great vertue in the prognoſtick of life, for if the ſick party ſhall anſwer him that brought it in, who ſtanding at his feet, & ſhall ask of him concerning his diſeaſe, there is certain hope of life, and that he ſhall dye, if he make no anſwer. They ſay alſo, that a ſtone that is bit with a mad dog hath power to cauſe diſcord, if it be put in drink, and that he ſhall not be barked at by dogs, that puts the tongue of a dog in his ſhooe under his great toe, eſpecially if the hearb of the ſame name, *viz.* houndſtongue be joyned with it. And that a membrane of the ſecondines of a dog doth the ſame; and that dogs will ſhun him that hath a dogs heart. And *Pliny* reports that there is a red toad that lives in bryers, and brambles, and is full of Sorceries, and doth wonderfull things: for the little bone which is in his left ſide, being caſt into cold water, makes it preſently very hot, by which alſo the rage of dogs is reſtrained, and their love is procured, if it be put in drink; and if it be bound to any one, it ſtirreth up luſt. On the contrary, the litle bone which is on the right ſide, makes hot water cold, and that it can never be hot again, unleſs that be taken out, alſo it is ſaid to cure quartanes if it be bound to the ſick in a ſnakes skin, as alſo all other fea-

vors,

vors,and reſtrain love,and luſt. And that the ſpleen,and heart is an effectuall remedy againſt the poiſons of the ſaid Toad. Thus much *Pliny* writes. Alſo it is ſaid that the ſword, with which a man is ſlain, hath wonderfull power in Sorceries: For if the ſnaffle of the bridle, or ſpurs be made of it, they ſay that with theſe any horſe, though never ſo wild, may be tamed, and gentled: and that if a Horſe ſhould be ſhod with ſhooes made with it, he would be moſt ſwift and fleet, and never, though never ſo hard rod,tire. But yet they will that ſome Characters,and names ſhould be written upon it. They ſay alſo, if any man ſhall dip a ſword, wherewith men were beheaded, in wine;and the ſick drink thereof, he ſhall be cured of his quartane. They ſay alſo that a cup of liquor being made with the brains of a Bear, and drank out of the skull,ſhall make him that drinks it, be as fierce, and as raging as a Bear, and think himſelf to be changed into a Bear, and judge all things he ſees to be Bears, and ſo to continue in that madneſs, untill the force of that draught ſhall be diſſolved, no other diſtemper being all this while perceived in him.

CHAP. XLIII.

Of Perfumes, or Suffumigations,their manner, and power.

SOme Suffumigations alſo,or perfumings,that are proper to the Stars, are of great force for the opportune receiving of Celeſtiall gifts under the rayes of the Stars, in as much as they do ſtrongly work upon the Aire, and breath. For our breath is very much changed by ſuch kind of vapours, if both vapours be of another like: The Aire alſo being through the ſaid vapours eaſily moved, or affected with the qualities of inferiours, or Celeſtiall, daily, and quickly penetrating our breaſt,and vitals,doth wonderfully reduce us to the like qualities; Wherefore Suffumigations are wont to be uſed to them that are about to Sooth-ſay,for to affect their fancy,which indeed being appropriated to any certain Deities,do fit us to re-

ceive divine inſpiration : So they ſay that fumes made with Lin-ſeed, and Flea-bane ſeed, and roots of Violets, and Parſly, doth make one to fore-ſee things to come, and doth conduce to prophecying. Let no man wonder how great things ſuffumigations can do in the Aire, eſpecially when he ſhall with *Porphyrius* conſider, that by certain vapours exhaling from proper ſuffumigations, airy ſpirits are preſently raiſed, as alſo Thundrings, and Lightnings, and ſuch like things. As the Liver of a Chamelion being burnt on the top of the houſe, doth, as it is manifeſt, raiſe ſhowers, and Lightnings. In like manner the head, and throat, if they be burnt with Oken wood, cauſe Storms, and Lightnings. There are alſo ſuffumigations under opportune influencies of Stars, that make the images of ſpirits forthwith appear in the Aire, or elſwhere. So they ſay, that if of Coriander, Smallage, Henbane, and Hemlock be made a fume, that ſpirits will preſently come together; hence they are called the ſpirits Hearbs. Alſo it is ſaid that a fume made of the root of the reedy Hearb Sagapen, with the juice of Hemlock, and Henbane, and the Hearb Tapſus Barbatus, red Sanders, and black Poppy, makes ſpirits and ſtrange ſhapes appear: and if Smallage be added to them, chaſeth away ſpirits from any place, and deſtroyes their viſions. In like manner a fume made of Calamint, Peony, Mints, and Palma Chriſti, drives away all evil ſpirits, and vain imaginations. Moreover it is ſaid that by certain fumes certain Animals are gathered together, and put to flight, as *Pliny* mentions concerning the ſtone Liparis, that with the fume thereof all beaſts are called out; ſo the bones in the upper part of the throat of a Hart, being burnt, gather all the Serpents together, but the horn of the Hart being burnt doth with its fume chaſe them all away. The ſame doth a fume of the feathers of Peacocks. Alſo the lungs of an Aſſe being burnt, puts all poiſonous things to flight; the fume of the burnt hoof of a Horſe drives away Mice, the ſame doth the hoof of a Mule, with which alſo if it be the hoof of the left foot, Flies are driven away; And they ſay, if a houſe, or any place be ſmoaked with the gall of a Cutle fiſh, made into a confection with red Styrax, Roſes, and

Storax Lignum

Lignum-aloes, and if then there be ſome Sea Water, or blood caſt into that place, the whole houſe will ſeem to be full of Water, or blood; and if ſome Earth of plowed ground be caſt there, the Earth will ſeem to quake. Now ſuch kinds of vapours we muſt conceive do infect any body, and infuſe a vertue into it, which doth continue long, even as any contagious, or poiſonous vapour of the Peſtilence, being kept for two yeers in the Wall of a houſe, infect the inhabitants, and as the contagion of Peſtilence, or Leproſie lying hid in a garment, doth long after infect him that wears it. Therefore were certain ſuffumigations uſed to images, rings, and ſuch like inſtruments of Magick, and hid treaſures, and as *Porphyrius* ſaith, very effectually. So they ſay, if any one ſhall hide Gold, or Silver, or any other pretious thing, the Moon being in conjunction with the Sun, and ſhall fume the place with Coriander, Saffron, Henbane, Smallage, and black Poppy, of each a like quantity, bruiſed together, and tempered with the juice of Hemlock, that which is ſo hid ſhall never be found, or taken away, and that ſpirits ſhall continually keep it: and if any one ſhall endeavour to take it away, he ſhall be hurt by them, and ſhall fall into a frenſie. And *Hermes* ſaith, that there is nothing like the fume of Sperma Ceti for the raiſing of ſpirits: wherefore if a fume be made of that, and Lignum-aloes, Pepperwort, Muſk, Saffron, red Storax tempered together, with the blood of a Lapwing, it will quickly gather airy ſpirits together, and if it be uſed about the graves of the dead, it gathers together ſpirits, and the Ghoſts of the dead. So, as often as we direct any work to the Sun, we muſt make ſuffumigations with Solary things, if to the Moon, with Lunary things, and ſo of the reſt. And we muſt know, that as there is a contrariety and enmity in Stars, and ſpirits, ſo alſo in ſuffumigations unto the ſame. So there is a contrariety betwixt Lignum-aloes, and Sulphur, Frankincenſe, and Quick-ſilver, and ſpirits that are raiſed by the fume of Lignum-aloes, are allayed by the burning of Sulphur. As *Proclus* gives an example in a ſpirit, which was wont to appear in the form of a Lion; but by the letting of a Cock before it, vaniſhed away, becauſe there is a contrarie-

ty betwixt a Cock, and a Lyon, and ſo the like conſideration, and practiſe is to obſerved concerning ſuch like things.

CHAP. XLIV.

The Compoſition of ſome fumes appropriated to the Planets.

WE make a ſuffumigation for the *Sun* in this manner, *viz.* of Saffron, Amber-gryſe, Musk, Lignum-aloes, Lignum-balſaim, the fruit of the Laurell, Cloves, Myrrh, and Frankincenſe, all which being bruiſed, and mixt in ſuch a proportion as may make a ſweet odour, muſt be incorporated with the brain of an Eagle, or the blood of a white Cock, after the manner of Pils, or Trochiſcks.

For the *Moon* we make a ſuffumigation of the head of a Frog dryed, the eyes of a Bull, the ſeed of white Poppy, Frankincenſe, and Camphir, which muſt be incorporated with Menſtruous blood, or the blood of a Gooſe.

For *Saturne* take the ſeed of black Poppy, of Henbane, the root of Mandrake, the Load-ſtone, and Myrrh, and make them up with the brain of a Cat, or the blood of a Bat.

For *Jupiter* take the ſeed of Aſh, Lignum-aloes, Storax, the gum Benjamin, the Lazule ſtone, the tops of the feathers of a Peacock, and incorporate them with the blood of a Stork, or a Swallow, or the brain of a Hart.

For *Mars* take Euphorbium, Bdellium, gum Armoniack, the roots of both Hellebors, the Load ſtone, and a little Sulphur, and incorporate them all with the brain of a Hart, the blood of a Man, and the blood of a black Cat.

For *Venus* take Musk, Amber-gryſe, Lignum-aloes, red Roſes, and red Corall, and make them up with the brain of Sparrows, and the blood of Pigeons.

For *Mercury* take Maſtick, Frankincenſe, Cloves, and the Hearb Cinquefoile, and the ſtone Achates, and incorporate

porate them all with the brain of a Fox, or Weeſel, and the blood of a Pie.

Beſides, to *Saturne* are appropriated for fumes all odoriferous roots, as Pepper-wort root, *&c.* and the Frankincenſe tree: to *Jupiter* odoriferous fruits, as Nutmegs, Cloves: to *Mars* all odoriferous wood, as Sanders, Cypreſs, Lignum-balſaim, and Lignum-aloes: to the *Sun*, all Gums, Frankincenſe, Maſtick, Benjamin, Storax, Laudanum, Amber-gryſe, and Musk; to *Venus* Flowers, as Roſes, Violets, Saffron, and ſuch like: to *Mercury* all the Pils of Wood and fruit, as Cinnamon, Lignum Caſſia, Mace, Citron pill, and Bayberries, and whatſoever ſeeds are odoriferous; to the *Moon* the leaves of all Vegetables, as the leaf Indum, the leaves of the Myrtle, and Bay-tree. Know alſo, that according to the opinon of the Magicians, in every goodmatter, as love, goodwill, and the like, there muſt be a good fume, odoriferous, and pretious; and in every evill matter, as hatred, anger, miſery, and the like, there muſt be a ſtinking fume, that is of no worth. The twelve Signes alſo of the *Zodiack* have their proper fumes, as *Aries* hath Myrrh, *Taurus*, Pepper-wort, *Gemini*, Maſtick, *Cancer*, Camphir, *Leo*, Frankincenſe, *Virgo* Sanders, *Libra*, Galbanum, *Scorpio*, Opoponax, *Sagittarius*, Lignum-aloes, *Capricornus*, Benjamin, *Aquarius*, Euphorbium, *Piſces*, red Storax. But *Hermes* deſcribes the moſt powerfull fume to be, *viz.* that which is compounded of the ſeven Aromaticks, according to the powers of the ſeven Planets, for it receives from *Saturne*, Pepper-wort, from *Jupiter*, Nutmeg, from *Mars*, Lignum-aloes, from the *Sun*, Maſtick, from *Venus* Saffron, from *Mercury*, Cinnamon, and from the *Moon*, the Myrtle.

CHAP.

CHAP. XLV.

Of Collyries, Unctions, Love-Medicines, and their vertues.

MOreover Collyries, and Unguents conveying the vertues of things Naturall, and Celeſtiall to our ſpirit, can multiply, tranſmute, transfigure and transform it accordingly, as alſo tranſpoſe thoſe vertues which are in them into it, that ſo it cannot act only upon its own body, but alſo upon that which is neer it, and affect that by viſible rayes, charmes, and by touching it, with ſome like quality. For becauſe our ſpirit is the ſubtile, pure lucid, airy, and unctuous vapour of the blood; it is therefore fit to make Collyries of the like vapours, which are more ſutable to our ſpirit in ſubſtance, for then by reaſon of their likeneſs, they do the more ſtir up, attract, and tranſform the ſpirit. The like vertues have certain ointments, and other confections. Hence by the touch ſometimes ſickneſs, poiſonings, and love is induced; ſome things, as the hands, or garments being anointed: Alſo by kiſſes, ſome things being held in the mouth, love is induced, as in *Virgil* we read that *Venus* prayes *Cupid*

That when glad Dido *hugs him in her lap*
At royall feaſts, crown'd with the cheering Grape,
When ſhe imbracing, ſhall ſweet kiſſes give,
Inſpire hid Flame, with deadly bane deceive,
He would ——— ———

Now the ſight, becauſe it perceives more purely, and cleerly then the other ſenſes, and faſtening in us the marks of things more acutely, and deeply, doth moſt of all, and before others agree with the Phantaſtick ſpirit, as is apparent in dreams, when things ſeen do more often preſent themſelves to us then things heard, or any thing coming under the other ſenſes. Therefore when Collyries transform viſuall ſpirits, that ſpirit doth eaſily affect the imagination, which indeed being affected

affected with divers ſpecies, and forms, tranſmits the ſame by the ſame ſpirit unto the outward ſenſe of ſight, by which occaſion there is cauſed in it a perception of ſuch ſpecies, and forms in that manner, as if it were moved by externall objects, that there ſeem to be ſeen terrible images, and ſpirits, and ſuch like: ſo there are made Collyries, making us forthwith to ſee the images of ſpirits in the Aire, or elſwhere, as I know how to make of the gall of a man, and the eyes of a black Cat, and of ſome other things. The like is made alſo of the blood of a Lapwing, of a Bat, and of a Goat, and they ſay, if a ſmooth ſhining piece of Steel be ſmeered over with the juice of Mugwort, and made to fume, it will make invocated ſpirits to be ſeen in it. So alſo there are ſome ſuffumigations, or unctions, which make men ſpeak in their ſleep, to walk, and to do thoſe things which are done by men that are awake, and ſometimes to do thoſe things, which men that are awake cannot, or dare not do. Some there are that make us to hear horrid, or delectable ſounds, and ſuch like. And this is the cauſe why Maniacall, and Melancholy men believe they ſee, and hear thoſe things without, which their imagination doth only fancy within, hence they fear things not to be feared, and fall into wonderfull, and moſt falſe ſuſpicions, and fly when none purſueth them, are angry, and contend, no body being preſent, and fear where no fear is. Such like paſſions alſo can magicall confections induce, by Suffumigations, by Collyries, by Unguents, by potions, by poiſons, by lamps, and lights, by looking glaſſes, by images, enchantments, charms, ſounds, and Muſick. Alſo by divers rites, obſervations, ceremonies, religions, and ſuperſtitions; all which ſhall be handled in their places. And not only by theſe kind of arts, paſſions, apparitions, and images are induced, but alſo things themſelves, which are really changed, and transfigured into divers forms, as the Poet relates of *Proteus*, *Periclimenus*, *Acheloas*, and *Merra*, the daughter of *Eriſichthon*: So alſo *Circe* changed the companions of *Ulyſſes*, & of old in the ſacrifices of *Jupiter Lycæus*, the men that taſted of the inwards of the ſacrifices, were turned into Wolves, which *Pliny* ſaith, befell a certain man called

called *Demarchus*, the ſame opinion was *Auſtin* of: for he ſaith, whileſt he was in *Italy*, he heard of ſome women that by giving Sorceries in cheeſe to travellors, turned them into working Catle, and when they had done ſuch work as they would have them, turned them into men again, and that this befell a certain Father called *Preſtantius*. The Scriptures themſelves teſtify that *Pharao's* Sorcerers turned their rods into Serpents, and water into blood, and did ſuch like things.

CHAP. XLVI.

Of naturall alligations, and ſuſpenſions.

WHen the ſoul of the world, by its vertue doth make all things that are naturally generated, or artificially made, fruitfull, by infuſing into them Celeſtiall properties for the working of ſome wonderfull effects, then things themſelves not only applyed by ſuffumigations, or Collyries, or ointments, or potions, or any other ſuch like way, but alſo when they being conveniently wrapt up, are bound to, or hanged about the neck, or any other way applyed, although by never ſo eaſy a contact, do impreſs their vertue upon us. By theſe alligations therefore, ſuſpenſions, wrappings up, applications, and contacts the Accidents of the body, and mind are changed into ſickneſs, health, boldneſs, fear, ſadneſs, and joy, and the like: They render them that carry them, gratious, or terrible, acceptable, or rejected, honoured, and beloved, or hatefull, and abominable. Now theſe kind of paſſions are conceived to be by the aboveſaid, infuſed no otherwiſe, then is manifeſt in the graffing of trees, where the vitall vertue is ſent, and Communicated from the trunk to the twig graffed into it, by way of contact and alligation; ſo in the female Palme tree, when ſhe comes neer to the male, her boughs bend to the male, and are bowed: which the gardners ſeeing, bind ropes from the male to the female, which becomes ſtraight again, as if it had by this continuation of the rope received the

the vertue of the male. In like manner we ſee, that the cramp-fiſh being touched afar off with a long pole, doth preſently ſtupify the hand of him that toucheth it. And if any ſhall touch the ſea Hare with his hand or ſtick, doth preſently run out of his wits. Alſo if the fiſh called Stella, as they ſay, being faſtned with the blood of a Fox and a braſs nail to a gate, evill medicines can do no hurt. Alſo it is ſaid, that if a woman take a needle, and beray it with dung, and then wrap it up in earth, in which the carkaſs of a man was buryed, and ſhall carry it about her in a cloth which was uſed at the funerall, that no man ſhall be able to ly with her as long as ſhe hath it about her. Now by theſe examples we ſee, how by certain alligations of certain things, as alſo ſuſpenſions, or by a ſimple contact, or the continuation of any thread, we may be able to receive ſome vertues thereby. It is neceſſary that we know the certain rule of alligation, and ſuſpenſion, and the manner which the Art requires, *viz.* that they be done under a certain, and ſutable conſtellation, and that they be done with wyer, or ſilken threads, with hair, or ſinews of certain animals. And things that are to be wrapped up muſt be done in the leaves of hearbs, or the skins of animals, or fine cloths, and the like, according to the ſutableneſs of things: as if you would procure the ſolary vertue of any thing, this being wrapped up in bay leaves, or the skin of a Lion, hang it about thy neck with a golden thread, or a ſilken thread of a yallow colour, whileſt the Sun rules in the heaven: ſo thou ſhalt be endued with the Solary vertue of that thing. But if thou doſt deſire the vertue of any Saturnine thing, thou ſhalt in like maner take that thing whileſt *Saturn* raignes, and wrap it up in the skin of an Aſs, or in a cloth uſed at a funerall, eſpecially if thou deſireſt it for ſadneſs, and with a black thread hang it about thy neck. In like manner we muſt conceive of the reſt.

CHAP.

CHAP. XLVII.

Of Rings, and their compoſitions.

RIngs alſo, which were alwaies much eſteemed of by the Ancients, when they are opportunely made, do in like manner impreſs their vertue upon us, in as much as they do affect the ſpirit of him that carries them with gladneſs or ſadneſs, and render him courteous, or terrible, bold, or fearfull, amiable, or hatefull; in as much alſo as they do fortifie us againſt ſickneſs, poiſons, enemies, evill ſpirits, and all manner of hurtfull things, or at leaſt will not ſuffer us to be kept under them. Now the manner of making theſe kinds of Rings, is this, *viz.* when any Star aſcends fortunately, with the fortunate aſpect, or conjunction of the *Moon*, we muſt take a ſtone, and Hearb that is under that Star, and make a Ring of the Metall that is ſutable to this Star, and in it faſten the ſtone, putting the Hearb, or root under it; not omitting the inſcriptions of images, names, and Characters, as alſo the proper ſuffumigations, but we ſhall ſpeak more of theſe in another place, where we ſhall treat of Images, and Characters. So we read in *Philoſtratus Jarchus*, that a wiſe Prince of the Indians beſtowed ſeven Rings made after this manner, marked with the vertues, and names of the ſeven Planets to *Apollonius*, of which he wore every day one, diſtinguiſhing them according to the names of the dayes, by the benefit of which he lived above one hundred and thirty years, as alſo alwaies retained the beauty of his youth. In like manner *Moſes* the Law-giver, and ruler of the Hebrews, being skilled in the Egyptian Magick, is ſaid by *Joſephus* to have made Rings of love, and oblivion. There was alſo, as ſaith *Ariſtotle*, amongſt the *Cireneans* a Ring of *Battus*, which could procure love and honour. We read alſo that *Eudamus* a certain Philoſopher made Rings againſt the bites of Serpents, bewitchings, and evil ſpirits. The ſame doth *Joſephus* relate of *Solomon*. Alſo we read in *Plato* that *Gygus*, King of Lydia had a King

of

of wonderfull, and ſtrange vertues, the ſeal of which, when he turned toward the palm of his hand, no body could ſee him, but he could ſee all things: by the opportunity of which Ring he raviſhed the Queen, and ſlew the King his Maſter, and killed whomſoever he thought ſtood in his way, and in theſe villanies no body could ſee him, and at length by the benefit of this Ring he became King of Lydia.

CHAP. XLVIII.

Of the vertue of places, and What places are ſutable to every Star.

THere be wonderfull vertues of places accompanying them, either from things there placed, or the influences of the Stars, or any other way. For as *Pliny* relates of a Cuckow, in what place any one doth firſt hear him, if his right foot be marked about, and that foot-ſtep digged up, there will no Fleas be bred in that place where it is ſcattered. So they ſay that the duſt of the track of a Snake being gathered up, and ſcattered amongſt Bees, makes them return to their hives. So alſo that the duſt, in which a Mule hath rolled himſelf, being caſt upon the Body, doth mitigate the heats of love, and that the duſt wherein a Hawk hath rolled her ſelf, if it be bound to the body in a bright red cloth, cures the quartane. So doth the ſtone taken out of the neſt of a Swallow, as they ſay, preſently relieve thoſe that have the falling ſickneſs, and being bound to the party, continually preſerve them, eſpecially if it be rolled in the blood, or heart of a Swallow. And it is reported, That if any one having cut a veine, and being faſting, ſhall go over a place where any one lately fell with the fit of a Falling ſickneſs, that he ſhall fall into the ſame diſeaſe. And *Pliny* reports, that to faſten an Iron naile in that place where he that fell with a fit of the Falling ſickneſs firſt pitched his head, will free him from his diſeaſe. So they ſay that an Hearb growing upon the head of any image, being gathered, and bound

bound up in ſome part of ones garment with a red thread, ſhall preſently allay the headach; and that any Hearb gathered out of the brooks or rivers before Sun riſing, that no body ſee him that gathers it, ſhall cure the Tertian, if it be bound to the left arm, the ſick party not knowing what is done. But amongſt places that are appropriated to the Stars, all ſtinking places, dark, underground, religious, and mournfull places, as Church-yards, tombes, and houſes not inhabited by men, and old, tottering, obſcure, dreadfull houſes, and ſolitary dens, caves, and pits, alſo fiſh-ponds, ſtanding pools, fennes, and ſuch like are appropriated to *Saturne*. Unto *Jupiter* are aſcribed all priviledged places, Conſiſtories of noble men, Tribunals, Chaires, places for Exerciſes, Schools, and all beautifull, and clean places, ſcattered, or ſprinkled with divers odours. To *Mars*, fiery, and bloody places, furnaces, bake-houſes, ſhambles, places of execution, and places where there have been great battailes fought, and ſlaughters made, and the like. To the *Sun*, light places, the Serene Aire, Kings Pallaces, and Princes Courts, Pulpits, Theators, Thrones, and all kingly, and Magnificent places. To *Venus*, pleaſant fountains, green Meadows, flowriſhing Gardens, garniſhed beds, ſtews (and according to *Orpheus*) the ſea, the ſea ſhore, baths, dancing-places, and all places belonging to women. To *Mercury*, ſhops, ſchools, ware-houſes, an Exchange for Merchants, and the like. To the *Moon*, wilderneſſes, woods, rocks, hils, mountains, forreſts, fountains, waters, rivers, ſeas, ſea-ſhores, ſhips, groves, high-waies, and granaries for Corn, and ſuch like. Upon this account they that endeavor to procure love, are wont to bury for a certain time the inſtruments of their art, whether they be rings, images, looking-glaſſes, or any other, or to hide them in a ſtew houſe, becauſe in that place they will contract ſome venerall faculty, no otherwiſe then things that ſtand in ſtinking places, become ſtinking, and thoſe in an Aromaticall place, become Aromaticall, and of a ſweet ſavour. The four corners of the Earth alſo pertain to this matter. Hence they that are to gather a Saturnall, Martiall, or Joviall Hearb, muſt look towards the Eaſt, or South, partly becauſe they

they deſire to be orientall from the Sun, and partly, becauſe their principall houſes, *viz. Aquarius*, *Scorpius*, *Sagittarius* are Southern ſignes, ſo alſo are *Capricornus*, and *Piſces*. But they that will gather a *Venerall*, *Mercuriall*, or *Lunary* Hearb, muſt look towards the Weſt, becauſe they delight to be weſtern, or elſe they muſt look Northward, becauſe their principall houſes, *viz. Taurus*, *Gemini*, *Cancer*, *Virgo* are Northern ſignes, ſo in any *Solary* work we muſt look towards the Eaſt, or South, but rather towards the *Solary* body, and light.

CHAP. XLIX.

Of Light, Colours, Candles, and Lamps, and to what Stars, Houſes, and Elements ſeverall colours are aſcribed.

LIght alſo is a quality that partakes much of form, and is a ſimple act, and a repreſentation of the underſtanding: it is firſt diffuſed from the Mind of God into all things, but in God the Father, the Father of light, it is the firſt true light; then in the Son a beautifull overflowing brightneſs, and in the Holy Ghoſt a burning brightneſs, exceeding all Intelligencies; yea, as *Dyoniſius*, ſaith, of *Seraphins*, In Angels therefore it is a ſhining intelligence diffuſed, an abundant joy beyond all bounds of reaſon, yet received in divers degrees, according to the Nature of the intelligence that receives it; Then it deſcends into Celeſtiall bodies, where it becomes a ſtore of life, and an effectuall propagation, even a viſible ſplendor. In the fire a certain naturall livelineſs infuſed into it by the heavens. And laſtly in men, it is a clear diſcourſe of reaſon, and knowledge of divine things, and the whole rationall: but this is

manifold,either by reaſon of the diſpoſition of the body,as the Peripateticks will have it,or which is more true,by reaſon of the good pleaſure of him that beſtows it, who gives it to every one as he pleaſeth. From thence it paſſeth to the fancy, yet above the ſenſe, but only imaginable, and thence to the ſence, but eſpecially to that of the eyes; In them it becomes a viſible clearneſs, and is extended to other perſpicuous bodies, in which it becomes a colour, and ſhining beauty,but in dark bodies it is a certain beneficiall and generative vertue, and penetrates, to the very center, where the beames of it being collected into a narrow place, it becomes a dark heat,tormenting, and ſcorching, ſo that all things perceive the vigour of the light according to their capacity, all which joyning to it ſelf with an enlivening heat, and paſſing through all things, doth convey its qualities, and vertues through all things. Therefore Magicians forbid the Urin of a ſick man to be ſprinkled in the ſhadow of a ſick man, or to be uncovered againſt the *Sun* or the *Moon*, becauſe the rayes of the light penetrating, bringing ſuddenly with it the noxious qualities of the ſick bodies, convey them into the oppoſite body,and affect that with a quality of the ſame kind. This is the reaſon why Enchanters have a care to cover their Enchantments with their ſhadow. So the Civet Cat makes all Dogs dumb with the very touch of her ſhadow. Alſo there are made artificially ſome Lights, by Lamps, Torches, Candles, and ſuch like,of ſome certain things, and liquors opportunely choſen,according to the rule of the Stars, and compoſed amongſt themſelves according to their congruity, which when they be lighted, and ſhine alone, are wont to produce ſome wonderfull, and Celeſtiall effects, which men many times wonder at, as *Pliny* reports out of *Anaxilaus*, of a poiſon of Mares after copulation,which being lighted in Torches, doth monſtrouſly repreſent a ſight of horſe heads: the like may be done of Aſſes,and flies,which being tempered with wax,& lighted,make a ſtrange ſight of flies : and the skin of a Serpent lighted in a Lamp, makes Serpents appear. And they ſay when Grapes are in their flower,

flower, if any one ſhall bind a Viall to them full of Oile, and ſhall let it alone till they be ripe, and then the Oile be lighted in a Lamp,it makes Grapes to be ſeen. And ſo in other fruits. If Centory be mixed with Honey, and the blood of a Lapwing, and be put in a Lamp, they that ſtand about will ſeem a great deal bigger then they are wont : and if it be lighted in a clear night, the Stars will ſeem to be ſcattered the one from the other. Such force alſo is in the inke of the Cuttle fiſh, that it being put into a Lamp,makes Black-mores appear. It is alſo reported,that a Candle made of ſome certain Saturnine things, if being lighted,it be extinguiſhed in the mouth of a man newly dead, will afterwards, as oft as it ſhines alone, bring great ſadneſs, and fear upon them that ſtand about it. Of ſuch like Torches, Lamps, doth *Hermes* ſpeak more of, alſo *Plato*, and *Chyrannides*, and of the latter writers *Albertus* in a certain Treatiſe of this particular thing. Colours alſo are a kind of lights, which being mixed with things, are wont to expoſe them to thoſe Stars, to which they are agreeable. And we ſhall afterwards ſpeak of ſome colours, which are the lights of the Planets, by which even the natures of fixed Stars themſelves are underſtood, which alſo may be applyed to the flames of Lamps, and Candles. But in this place we ſhall relate how the colours of inferiour mixt things are diſtributed to divers Planets. For all colours, black, lucid, earthy, leaden, brown, have relation to *Saturne*. Saphire, and airy colours, and thoſe which are alwaies green, clear, purple, darkiſh, golden, mixed with Silver, belong to *Jupiter*. Red colours, and burning, fiery, flaming, violet, purple, bloody, and iron colours, reſemble *Mars*. Golden, Saffron, purple, and bright colours, reſemble the *Sun*. But all white, fair, curious, green, ruddy, betwixt ſaffron, and purple,reſemble *Venus*, *Mercury*, and the *Moon*. Moreover amongſt the houſes of the heaven, the firſt, and ſeventh hath white colour : the ſecond, and twelfth green : the third, and eleventh ſaffron : the fourth, and the tenth red : the fift,and ninth honey colour : the ſixt,and eighth,

black. The Elements alſo have their colours, by which Naturall Philoſophers judge of the complexion and property of their nature; For an earthy colour, cauſed of coldneſs, and dryneſs is brown, and black, and manifeſts black choller, and a Saturnine nature; the blew tending towards whiteneſs, doth denote flegme: for cold makes white, moiſture and dryneſs makes black: reddiſh colour ſhews blood, but fiery, flaming, burning hot, ſhew choller, which by reaſon of its ſubtilty, and aptneſs to mix with others, doth cauſe divers colours more: for if it be mixed with blood, and blood be moſt predominant, it makes a florid red; if choller predominate, it makes a rediſh colour; if there be an equall mixtion, it makes a ſad red. But if aduſt choller be mixed with blood, it makes a Hempen colour, and red, if blood predominate, and ſomewhat red if choller prevaile; but if it be mixed with a melancholy humour, it makes a black colour, but with malancholy, and flegme together, in an equall proportion, it makes a Hempen colour: If flegme abound, a mud colour, if melancholy, a blewiſh; but if it be mixed with flegme alone, in an equall proportion, it makes a citrine colour; if unequally, a pale, or paliſh. Now all colours are more prevalent, when they be in ſilk, or in metals, or in perſpicuous ſubſtances, or pretious ſtones; and in thoſe things which reſemble Celeſtiall bodies in colour, eſpecially in living things.

CHAP.

CHAP. L.

Of Faſcination, and the Art thereof.

FAſcination is a binding, which comes from the ſpirit of the Witch, through the eyes of him that is bewitched, entering to his heart. Now the inſtrument of Faſcination is the ſpirit, *viz.* a certain pure, lucid ſubtile vapour, generated of the purer blood, by the heat of the heart. This doth alwaies ſend forth through the eyes, rayes like to it ſelf; Thoſe rayes being ſent forth, do carry with them a ſpirituall vapour, and that vapour a blood, as it appears in bleer, and red eyes, whoſe raies being ſent forth to the eyes of him that is oppoſite, and looks upon them, carries the vapour of the corrupt blood, together with it ſelf, by the contagion of which, it doth infect the eyes of the beholder with the like diſeaſe. So the eye being opened, and intent upon any one with a ſtrong imagination, doth dart its beams, which are the Vehiculum of the ſpirit into the eyes of him that is oppoſite to him, which tender ſpirit ſtrikes the eyes of him that is bewitched, being ſtirred up from the heart of him that ſtrikes, and poſſeſſeth the breaſt of him that is ſtricken, wounds his heart, and infects his ſpirit. Whence *Apuleius* ſaith, Thy eyes ſliding down through my eyes, into mine inward breaſt, ſtirs up a moſt vehement burning in my Marrow. Know therefore that men are then moſt bewitched, when with often beholding they direct the edge of their ſight to the edg of their ſight that bewitch them, and when their eyes are reciprocally intent one upon the other, and when raies are joyned to raies, and lights to lights, for then the ſpirit of the one is joyned to the ſpirit of the other, and fixeth its ſparks: So are ſtrong ligations made, and ſo moſt vehement loves are inflamed with the only raies of the eyes, even with a certain ſudden looking on, as if it were with a dart, or ſtroke penetrating the whole body, whence then the ſpirit, and amorous blood being thus wounded, are carried forth upon the lover, and enchanter, no otherwiſe then the blood, and ſpirit

of the vengeance of him that is ſlain, are upon him that ſlayes him. Whence *Lucretius* ſang concerning thoſe amorous bewitchings.

The body ſmitten is, but yet the mind
Is wounded with the darts of Cupid *blind.*
All parts do Simpathize i'th' wound, but know
The blood appears in that which had the blow.

So great is the power of Faſcination, eſpecially when the vapours of the eyes are ſubſervient to the affection. Therefore Witches uſe collyries, ointments, alligations, and ſuch like, to affect, and corroborate the ſpirit this or that manner. To procure love, they uſe venereall collyries, as Hippomanes, the blood of Doves, or Sparrows, and ſuch like. To induce fear, they uſe Martiall Collyries, as of the eyes of Wolves, the Civet Cat, and the like. To procure miſery or ſickneſs, they uſe Saturnine, and ſo of the reſt.

CHAP. LI.

Of certain obſervations, producing wonderfull Vertues.

THey ſay that certain acts, and obſervations have a certain power of naturall things, that they believe diſeaſes may be expelled, or brought thus, and thus. So they ſay that quartanes may be driven away if the parings of the nails of the ſick be bound to the neck of a live Eel in a linnen clout, and ſhe be let go into the water. And *Pliny* ſaith, that the paring of the ſick mans nailes of his feet, and hands being mixed with wax, cure the quartane, tertian, and quotidian Ague, and if they be before Sun riſing faſtened to another mans gate, will cure ſuch like diſeaſes. In like manner let all the parings of the nailes be put into Piſmires caves, and they ſay that that which begun to draw the nailes firſt muſt be taken, and bound to the neck,

neck, and by this means will the diſeaſe be removed. They ſay that by Wood ſtricken with lightning, and caſt behind the back with ones hands, any diſeaſe may be cured, and in quartanes a piece of a naile from a Gibbet, wrapt up in Wooll, and hanged about the neck, cures them; alſo a Rope doth the like, that is taken from a Gallows, and hid under ground, that the Sun cannot reach it. Alſo the throat of him that hath a hard ſwelling, or impoſthume, being touched with the hand of him that dyed by an immature death, is cured thereby. Alſo they ſay, that a woman is preſently eaſed of her hard travel, if any one ſhall put into the bed, where the woman in travel is, a ſtone, or dart, with which either of theſe Animals, *viz.* a Man, a Boar, or a Bear were at one blow killed. The ſame alſo, as they ſay, doth a ſpear that is pulled out of the body of a man, if it ſhall not firſt touch the ground; alſo they ſay that Arrows pulled out of the body of man, if they have not touched the Earth, and be put under any one lying down, will procure love; Alſo they ſay that the falling ſickneſs is cured by meat made of the fleſh of a wild beaſt, ſlain in the ſame manner as a man is ſlain. Alſo they ſay that a mans eyes that are waſhed three times with the water wherein he hath waſhed his feet, ſhall never be ſore or bleer. It is ſaid that ſome do cure diſeaſes of the groin with threed taken out of the Weavers Loom, being tyed in nine, or ſeven knots, the name of ſome Widow being named at every knot. Alſo the Spleen of Catle extended upon pained Spleens, cures them, if he that applies it, ſaith that he is applying a medicine to the Spleen to cure, and eaſe it: After this, they ſay, the patient muſt be ſhut into a ſleeping room, the dore being ſealed up with a Ring, and ſome verſe be repeated over nineteen times. The Urine of a green Lizard cures the ſame diſeaſe, if it be hanged up in a pot before the patients bed-chamber, ſo that he may, as he comes in and out, touch it with his hand. Alſo a Lizard killed in the Urine of a Calf, as they ſay, reſtrains his luſt that put it in: but he that ſhall put his own Urine into a Dogs Urine, is ſaid to be made thereby dull to venerous acts, and to feel a benummedneſs in his loins. They ſay, that if ones

own Urine be dropped upon the foot in the morning, it is a remedy againſt all evil medicines. And a little Frog climbing up a tree, if any one ſhall ſpit in his mouth, and then let him eſcape, is ſaid to cure the Cough. It is a wonderfull thing, but eaſy to experience, what *Pliny* ſpeaks of, If any one ſhall be ſorry for any blow that he hath given another afar off, or nigh at hand, if he ſhall preſently ſpit into the middle of that hand with which he gave the blow, the party that was ſmitten ſhall preſently be freed from pain. This hath been approved of in a four-footed beaſt that hath been ſorely hurt. Some there are that aggravate the blow before they give it. In like maner ſpitle carried in the hand, or to ſpit in the ſhooe of the right foot before it be put on, is good when any one paſſeth through a dangerous place. They ſay that Wolves will not come to a field, if one of them be taken, and the blood let by little and little out of his legs, being unbroken, with a knife, and ſprinkled about the outſides of the field, and he himſelf be buried in that place, from which he was firſt drawn. The Methanenſes, Citizens of Trezenium, accounted it as a preſent remedy for preſerving of Vines from the wrong of the Southern wind, having alwaies found it by moſt certain experience; if whileſt the wind blows, a white Cock ſhould be pulled to pieces in the middle by two men, both which keeping their part, muſt walk round the Vineyard, and both meeting in the place from whence they began their Circuit, muſt in that place bury the pieces of the Cock. They ſay alſo that if any one ſhall hold a Viper over a vapour with a ſtaffe, he ſhall prophecy, and that the ſtaffe wherewith a Snake was beaten is good againſt diſeaſes of breeding women. Theſe things *Pliny* recites. It is ſaid alſo in gathering of roots and hearbs, we muſt draw three circles round about them, firſt with a ſword, then dig them up, taking heed in the mean time of a contrary wind. Alſo they ſay, that if any one ſhall meaſure a dead man with a rope, firſt from the Elbow to the biggeſt finger, then from the ſhoulder to the ſame finger, and afterwards from the head to the feet, making thrice thoſe menſurations, if any one afterward ſhall be meaſured with the ſame rope, in the ſame maner,

he

he ſhall not proſper, but be unfortunate, and fall into miſery, and ſadneſs. And *Albertus* out of *Chyrannis* ſaith, that if any woman hath enchanted thee to love her, take the ſheet ſhe lies in, and piſs through her hood, and her right ſleeve, out of doors, and the enchantment will be quitted. And *Pliny* ſaith, that to ſit by women great with child, or when a medicine is given to any one of them, the fingers being joyned together like the teeth of a Kemb, is a charm. This was known by experience in *Alcumena* breeding *Hercules*: and ſo much the worſe, if that be done about one, or both knees. Alſo to ſit croſs legged, is Sorcery, therefore it was forbiden to be done in the Counſels of Princes, and Rulers, as a thing which hindred all acts. And it is ſaid, if any one ſtanding before the door call the man by his name, that is lying with a woman, and he anſwer, if then he faſten a knife, or needle on the door, and break it, the edge being downward, he that is in the bed with the woman cannot couple with her as long as thoſe things ſhall be there.

CHAP. LII.

Of the Countenance, and Geſture, the Habit, and Figure of the Body, and what Stars any of theſe do anſwer; whence Phyſiognomy, and Metopoſcopy, and Chyromancy, Arts of divination, have their grounds.

THe countenance, geſture, the motion, ſetting, and figure of the body, being accidentall to us, conduce to the receiving of Celeſtiall gifts, and expoſe us to the ſuperiour bodies, and produce certain effects in us, no otherwiſe then in Hellebor, which when thou gathereſt, if thou pulleſt the leaf upward, it draws the humors upward, and cauſeth vomiting; if downward, it cauſeth purging, by drawing the humour downward. How much alſo the countenance, geſture, do affect the ſight, imagination, and Animall ſpirit, no man is ignorant. So they that couple for generation, for the

the moſt part are wont to make an impreſſion on the children that are then begotten, of that countenance which they themſelves then form, or imagine: So a mild, and cheerfull countenance of a Prince in the City, makes the people joyfull: but fierce, and ſad, terrifies them: ſo the geſture, and countenance of any one lamenting, doth eaſily move to pitty: So the ſhape of an amiable perſon, doth eaſily excite to love. Thou muſt know that ſuch like geſtures, and figures, as harmonies of the body do expoſe it no otherwiſe to the Celeſtials, then odours, and the ſpirit of a Medicine, and internall paſſions do the ſoul. For as Medicines, and paſſions of the mind are by certain diſpoſitions of the Heaven increaſed ſo alſo the geſture, and motion of the body do get an efficacy by certain influences of the heavens. For there are geſtures reſembling *Saturne*, which are melancholy, and ſad, as are beating of the breaſt, ſtriking of the head: alſo ſuch as are Religious, as the bowing of the knee, and a fixt looks downward, as of one praying, alſo weeping, and ſuch like, as are uſed by an Auſtere, and Saturnine man, ſuch an one as the *Satyriſt* deſcribes, ſaying,

With hang'd down head, with eyes fixed to the ground,
His raging words bites in, and muttering ſound
He doth expreſs with powting lips——

A cheerfull, and honeſt countenance, a worſhipfull geſture, clapping of the hands, as of one rejoycing, and praiſing; alſo the bending of the knee, with the head lifted up, as of one that is worſhipping, are aſcribed to *Jupiter*. A ſowre, fierce, cruell, angry, rough countenance, and geſture, are aſcribed to *Mars*. *Solary* are honourable, and couragious geſtures, and countenances: alſo walkings abroad, bending of the knee, as of one honoring a King with one knee. *Venereal*, are dances, embraces, laughters, amiable, and cheerfull countenances. *Mercuriall* are inconſtant, quick, variable, and ſuch like geſtures, and countenances. *Lunary* are ſuch as are moveable, poiſonfull, and childiſh, and the like. And as we have ſpoke of geſtures, ſo alſo are the ſhapes of men diſtinct. For *Saturne* beſpeaks a man to

be

be of a black, and yellowiſh colour, lean, crooked, of a rough skin, great veines, hairy all over his body, little eyes, of a frowning forehead, of a thin beard, great lips, eyes intent upon the ground, of a heavy gate, ſtriking his feet together as he walks, crafty, witty, a ſeducer, and murderous. *Jupiter* ſignifies a man to be of a pale colour, darkiſh red, a handſome body, good ſtature, bold, of great eyes, not black altogether, large pupill, ſhort noſtrils, not equall, great teeth before, curld hair, of good diſpoſition, and manners. *Mars* makes a man red, of a red hair, round face, yellowiſh eyes, of a terrible, and ſharp looks, bold, jocund, proud, crafty. The *Sun* makes a man of a tauny colour, betwixt yellow and black, daſht with red, of a ſhort ſtature, yet of a handſome body, without much hair, and curld, of yellow eyes, wiſe, faithfull, deſirous of praiſe. *Venus* ſignifies a man to be tending towards blackneſs, but more white, with mixture of red, of a handſome body, a fair, and round face, fair hair, fair eyes, the blackneſs whereof is more intenſe, of good manners, and honeſt love, alſo kind, patient, and jocund; *Mercury* ſignifies a man not much white, or black, of a long face, high forehead, fair eyes, not black, to have a ſtreight, and long noſe, thin beard, long fingers, to be ingenious, a ſubtile inquiſitor, turn-coat, and ſubject to many fortunes. The *Moon* ſignifies a man to be in colour white, mixed with a litle red, of a fair ſtature, round face, with ſome marks in it, eyes not fully black, frowning forehead, alſo kind, gentle, ſociable. The Signes alſo, and faces of Signes have their figures, and ſhapes, which he that would know, muſt ſeek them out in books of Aſtrology. Laſtly, upon theſe figures, and geſtures Phyſiognomy, and Metopoſcopy, arts of divination do depend: Alſo Chyromancy, foretelling future events, not as cauſes, but as ſignes through like effects, cauſed by the ſame cauſe. And although theſe divers kinds of divinations may ſeem to be done by inferiour, and weak ſignes, yet the judgements of them are not to be ſlighted, or condemned, when prognoſtication is made by them, not out of ſuperſtition, but by reaſon of the harmoniacall correſpondency of all the parts of the body. Whoſoever therefore doth the more exactly imitate

imitate the Celeſtiall bodies, either in nature, ſtudy, action, motion, geſture, countenance, paſſions of the mind, and opportunity of the ſeaſon, is ſo much the more like to the heavenly bodies, and can receive larger gifts from them.

CHAP. LIII.

Of Divination, and its kinds.

THere are ſome other kinds of divinations depending upon naturall cauſes, which are known to every one in his art, and experience, to be in divers things; by which Phyſitians, husbandmen, ſhepheards, Mariners, and every one of theſe out of probable ſignes do Prognoſticate. Many of theſe kinds *Ariſtotle* made mention of in his Book of *Times*. Amongſt which *Auguria*, and *Auſpicia* are the chiefeſt, which were in former time in ſuch eſteem amongſt the Romanes, that they would do nothing that did belong to private or publique buſineſs, without the counſell of the *Augures*: *Cicero* alſo in his Book of Divinations largely declares, that the people of *Tuſcia* would do nothing without this art. Now there are divers kinds of *Auſpicia's*: for ſome are called *Pedeſtria* (*i.e.*) which are taken from four footed beaſts: Some are called *Auguria*, which are taken from birds: Some are Celeſtiall, which are taken from thundrings, and lightnings; ſome are called *Caduca* (*i.e.*) when any fell in the temple, or elſwhere; Some were ſacred, which were taken from ſacrifices. Some of theſe were called *Piacula*, and ſad *Auſpicia*, as when a ſacrifice eſcaped from the Altar, or being ſmitten made a bellowing, or fell upon another part of his body then he ſhould. To theſe is added *Exauguration*, *viz.* when the rod fell out of the hand of the *Augure*, with which it was the cuſtome to view, and take notice of the *Auſpicium*. *Michael Scotus* makes mention of twelve kinds of *Auguria's*, *viz.* Six on the right hand, the names of which he ſaith are *Fernova*, *Fervetus*, *Confert*, *Em-*

Emponenthem, *Sonnaſarnova*, *Sonnaſarvetus* : and the other ſix on the left hand, the names of which are, *Confernova*, *Confervetus*, *Viaram*, *Herrenam*, *Scaſſarnova*, *Scaſſarvetus*. Then expounding their names, he ſaith, *Fernova* is an *Augurium*; when thou goeſt out of thy houſe for to do any buſineſs, and in going thou ſeeſt a man, or a bird going, or flying, ſo that either of them ſet himſelf before thee upon thy left hand, that is a good ſignification in refrence to thy buſineſs. *Fervetus* is an *Augurium*; when thou ſhalt go out of thy houſe for to do any buſineſs, and in going thou findeſt or ſeeſt a bird, or a man reſting himſelf before thee on the left ſide of thee, that is an ill ſign in reference to thy buſineſs: *Viaram* is an *Augurium*; when a man or a bird in his journey, or flying paſſeth before thee, coming from the right ſide of thee, and bending toward the left, goeth out of thy ſight, that is a good ſign concerning thy buſineſs. *Confernova* is an *Augurium*; when thou doſt firſt find a man, or a bird going, or flying, and then he reſts himſelf before thee on thy right ſide, thou ſeeing of it, that is a good ſign concerning thy buſineſs; *Confervetus* is an *Augurium*; when firſt thou findeſt, or ſeeſt a man, or a bird bending from thy right ſide, it is an ill ſign concerning thy buſineſs. *Scimaſarnova* is an *Augurium*; when a man, or a bird comes behind thee, and outgoeth thee, but before he comes at thee, he reſts, thou ſeeing of him on thy right ſide, it is to thee a good ſign. *Scimaſarvetus* is an *Augurium*; when thou ſeeſt a man, or a bird behind thee, but before he comes to thee he reſts in that place, thou ſeeing of it, it is a good ſign. *Scaſſarvetus* is when thou ſeeſt a man, or a bird paſſing by thee, and reſting in a place on thy left ſide, it is an evill ſign to thee. *Emponenthem* is when a man, or a bird coming from thy left ſide, and paſſing to thy right, goeth out of thy ſight without reſting, it is a good ſign. *Hartena* is an *Augurium*; if a man or a bird coming from thy right hand, paſſing behind thy back to thy left, and thou ſhalt ſee him reſting any where, this is an evill ſign. Thus much *Scotus*. The Ancients did alſo prognoſticate from ſneeſings, of which *Homer* in the ſeventeenth book of his ~~Odes~~ *Odyſſes* makes mention, becauſe they

they thought they proceeded from a ſacred place, *viz.* the head, in which the intellect is vigorous, and operative. Whence alſo whatſoever ſpeech came into the breaſt, or mind of a man riſing in the morning unawares, is ſaid to be ſome preſage, and an *Augurium.*

CHAP. LIIII.

Of divers certain Animals, and other things which have a ſignification in Auguria's.

ALL the *Auſpicia* which firſt happen in the beginning of any enterpriſe are to be taken notice of: as if in the beginning of thy work thou ſhalt perceive that Rats have gnawn thy garments, deſiſt from thy undertakings; If going forth thou ſhalt ſtumble at the threſhold, or in the way thou ſhalt daſh thy foot againſt any thing, forbear thy journey; If any ill omen happen in the beginning of thy buſineſs, put off thy undertakings, leaſt thy intentions be wholly fruſtrated, or accompliſhed to no purpoſe; but expect and wait for a fortunate hour for the diſpatching of thy affairs with a better omen. We ſee that many Animals are, by a naturall power imbred in them, propheticall. Doth not the Cock by his crowing diligently tell you the hours of the night, and morning, and with his wings ſpread forth chaſe away the Lion; and many birds with their ſinging, and chattering, and flies by their ſharp pricking foretell rain, and Dolphins by their often leaping above the water, fore-run tempeſts. It would be too long to relate all the paſſages, which the *Phrygians Cilicians, Arabians, Umbrians, Tuſcians,* and other people, which follow the *Auguria's,* learned by birds. Theſe they have proved by many experiments, and examples. For in all things the Oracles of things to come are hid: but thoſe are the chiefeſt which Ominall birds ſhall foretell. Theſe are thoſe which the Poets relate were turned from men into birds. Therefore what the Daw declares, hearken, and mark, obſerving her ſetting as ſhe ſits, and her

her manner of flying, whether on the right hand, or left, whether clamorous, or ſilent, whether ſhe goes before, or follows after, whether ſhe waits for the approach of him that paſſeth by, or flies from him, and which way ſhe goes; all theſe things muſt be diligently obſerved. *Orus Apollo* ſaith in his Hyeroglyphicks, Daws that are twins ſignifie marriage, becauſe this Animall brings forth two eggs, out of which male, and female muſt be brought forth: But if (which ſeldom happens) two males be generated, or two females, the males will not couple with any other females, nor females with any other males, but will alwaies live without a mate; and ſolitary. Therefore they that meet a ſingle Daw, divine thereby that they ſhall live a ſingle life. The ſame alſo doth a black Hen Pigeon betoken; for after the death of her mate, ſhe alwaies lives ſingle. Thou ſhalt as carefully obſerve Crows, which are as ſignificant as Daws, yea, and in greater matters. It was *Epictetus* the Stoicks Philoſophers judgement, who was a Sage Author, that if a Crow did croke over againſt any one, it did betoken ſome evill, either to his body, fortune, honour, wife, or children. Then thou ſhalt take heed to Swans, who foreknow the ſecrets of the waters, for their cheerfulneſs doth preſage happy events not only to Marriners, but all other travellers, unleſs they be overcome by the coming over of a ſtronger, as of an Eagle, who by the moſt potent Majeſty of her ſoveraignty makes null the predictions of all other birds, if ſhe ſpeaks to the contrary; for ſhe flies higher then all other birds, and is of more acute ſight, and is never excluded from the ſecrets of *Jupiter*: She portends advancement, and victory, but by blood; becauſe ſhe drinks no water but blood. An Eagle flying over the Locrenſians, fighting againſt the Crotonienſians gave them victory. An Eagle ſetting her ſelf unawares upon the Target of *Hiero*, going forth to the firſt War, betokened that he ſhould be King. Two Eagles ſitting all day upon the houſe at the birth of *Alexander* of *Macedonia*, did portend to him an omen of two Kingdomes, *viz.* *Aſia*, and *Europe*. An Eagle alſo taking off the hat of *Lucias Tarquinius Priſcus*, Son to *Demarathus* the *Corinthian* (flying from home by

by reaſon of ſome diſcord, and being come into *Hetraria*, and going to *Rome*) and then flying high with it, and afterwards putting it upon his head again, did portend to him the Kingdome of the *Romans*. Vulturs alſo ſignifie diffiulty, hardneſs, ravenouſneſs, which was verified in the beginning of building of Cities. Alſo they foretell the places of ſlaughter, coming ſeven dayes before hand; and becauſe they have moſt reſpect to that place where the greateſt ſlaughter ſhall be, as if they gaped after the greateſt number of the ſlain; therefore the ancient Kings were wont to ſend out ſpies to take notice what place the Vulturs had moſt reſpect to. The Phœnix promiſeth ſingular good ſucceſs, which being ſeen anew, *Rome* was built very auſpiciouſly. The Pellican, becauſe ſhe hazards her ſelf for her young, ſignifies that a man ſhould out of the zeal of his love undergo much hardſhip. The painted bird gave the name to the City of *Pictavia*, and foreſhewed the lenity of that people by its colour, and voice. The Heron is an *Augurium* of hard things. The Stork is a bird of concord, and makes concord. Cranes gives us notice of the trechery of enemies. The bird Cacupha betokens gratitude, for ſhe alone doth expreſs love to her Dam, being ſpent with old age. On the contrary, Hippopotamus that kils his Dam, doth betoken ingratitude for good turn, alſo injuſtice. The bird Origis is moſt envious, and betokens envy.

Amongſt the ſmaller birds, the Pie is talkative, and foretels gueſts. The bird Albanellus flying by any one, if from the left to the right, betoken cheerfulneſs of entertainment, if contrarywiſe, betokens the contrary. The ſcrich Owl is alwaies unſucky, ſo alſo is the horn Owl, who becauſe ſhe goes to her young by night unawares, as death comes unawares, is therefore ſaid to foretell death: yet ſometimes, becauſe ſhe is not blind in the dark of the night, doth betoken diligence, and watchfulneſs, which ſhe made good, when ſhe ſate upon the ſpear of *Hiero*. *Dido*, when ſhe ſees the unlucky Owl, pittied *Æneas*, whence the Poet ſang,

The Owl ſitting on top of th' houſe alone,
Sends forth her ſad complaints with mournfull tone.

An in another place,

The ſlothfull Owl by mortals is eſteem'd
A fatall omen———.

The ſame bird ſang in the Capitoll when the Romane affaires were low at Numantia, and when Fregelia was pulled down for a conſpiracy made againſt the Romans. *Almadel* ſaith, that Owls, and night-ravens, when they turn aſide to ſtrange countries, or houſes, betoken the death of the men of that country, and thoſe houſes; for thoſe birds are delighted with dead Carkaſes, and perceive them before hand. For men that are dying have a neer affinity with dead Carkaſes. The Hawk alſo is a foreteller of contention, as *Naſo* ſings.

We hate the Hawk, becauſe that arms amongſt
She alwaies lives———

Lelius the Embaſſadour of *Pompey* was ſlain in Spain amongſt the Purveyours, which misfortune, a Hawk flying over his head, is ſaid to foretell. And *Almadel* ſaith, that theſe kind of birds fighting amongſt themſelves, ſignifie the change of a Kingdome; but if birds of another kind ſhall fight with them, and are never ſeen to come together again, it portends a new condition, and ſtate of that Country. Alſo little birds by their coming to, or departing from, fore ſhew that a family ſhall be inlarged, or leſſened, and their flight, by how much the more ſerene it is, by ſo much the more laudable. Whence *Melampus* the *Augure* conjectured at the ſlaughter of the Greeks by the flight of little birds, when he ſaith, Thou ſeeſt that no bird taketh his flight in fair weather. Swallows, becauſe when they are dying they provide a place of ſafety for their young, do portend a great patrimony, or Legacy after the death of

friends. A Bat meeting any one running away, ſignifies an evaſion: for although ſhe have no wings, yet ſhe flies. A Sparrow is a bad omen to one that runs away, for ſhe flies from the Hawk, and makes haſt to the Owl, where ſhe is in as great danger: yet in love ſhe is fortunate, for being ſtirred up with luſt, couples ſeven times in an hour. Bees are a good omen to Kings, for they ſignifie an obſequious people. Flies ſignifie importunity, and impudency, becauſe being oftentimes driven away, they do yet continually return. Alſo domeſtick birds are not without ſome *Auguria's*, for Cocks by their crowing promote hope, and the journey of him that is undertaking it. Moreover *Livia* the mother of *Tiberius*, when ſhe was great with him, took a Hen-Egg and hatched it in her boſome, and at length came forth a Cock chick with a great comb, which the *Augures* interpreted that the child that ſhould be born of her ſhould be King. And *Cicero* writes that at *Thebais* Cocks, by their crowing all night, did preſage that the Bœotians would obtain victory againſt the Lacedæmonians: and the reaſon is according to the *Augures* interpretations, becauſe that bird when he is beaten is ſilent, but when he himſelf hath overcome, crows. In like manner alſo omens of events are taken from beaſts. For the meeting of a Weeſel is ominous, alſo meeting of a Hare is an ill omen to a traveller, unleſs ſhe be taken. A Mule alſo is bad, becauſe barren. A Hog is pernicious, for ſuch is his nature, and therefore ſignifies pernicious men. A Horſe betokens quarrellings, and fightings: whence *Anchiſes* ſeeing of white Horſes, cries out in *Virgil*,

With War are Horſes arm'd, yea threaten War.

But when they are joyned together in a Chariot, becauſe they draw with an equall yoke, they ſignifie that peace is to be hoped for. An Aſſe is an unprofitable creature, yet did *Marius* good, who when he was pronounced enemy to his country, ſaw an Aſſe diſdaining provender that was offered to him, and running to the water, by which *Augury*, he ſuppoſing he ſaw a way of ſafety ſhewed to him, intreated the aid of his friends,

friends, that they would convey him to the Sea; which being granted, he was ſet into a little ſhip, and ſo eſcaped the threats of *Silla* the Conqueror. If the Foal of an Aſſe meet any one going to an *Augury*, he ſignifies labor, patience, and hinderances. A Wolf meeting any one is a good ſign, the effect whereof was ſeen in *Hiero* of *Sicilia*, from whom a Wolf ſnatching away a book whileſt he was at School, confirmed to him the ſucceſs of the Kingdom: but yet the Wolf makes him ſpeechleſs whom he ſees firſt. A Wolf rent in peices a Watchman of P. *Africanus*, and C. *Fulvius* at *Minturn*, when the Romane Army was overcome by the fugitives in Sicilia. Alſo he ſignifies perfidious men, ſuch as you can give no credit to: which was known in the progeny of Romanes. For the faith which they long ſince ſucked from their mother the Wolf, and kept to themſelves from the beginning, as by a certain law of nature, paſſed over to their poſterity. To meet a Lion, ſeeing ſhe is amongſt Animals the ſtrongeſt, and ſtriking terrour into all the reſt, is good. But for a woman to meet a Lioneſſe, is bad, becauſe ſhe hinders conception, for a Lioneſſe brings forth but once. To meet Sheep, and Goats is good. It is read alſo in the *Oſtentarian* of the *Tuſcians*, if this Animall ſhall wear any unuſuall colour, it portends to the Emperour plenty of all things, together with much happineſs. Whence *Virgil* to *Pollio* ſings thus,

But in the Meadows Rams ſhall Skarlet bear,
And changing, ſometimes golden Fleeces wear.

It is good alſo to meet Oxen treading out Corn, but better to meet them plowing, which although breaking the way hinder thy journey, yet by the favour of their *Auſpicium* will recompence thee again. A Dog in a journey is fortunate, becauſe *Cyrus* being caſt into the woods was nouriſhed by a Dog till he came to the Kingdom, which alſo the Angel, companion of *Tobit* did not ſcorn as a companion. The Caſtor, becauſe he bites off his Teſticles, and leaves them to the Hunters, is an ill omen, and portends that a man will injure himſelf. Alſo

amongſt ſmall Animals, Mice ſignifie danger. For the ſame day that they did gnaw Gold in the Capitoll, both the Conſuls were intercepted by *Hannibal* by way of ambuſh neer Tarentum. The Locuſt making a ſtand in any place, or burning the place, hinders one from their wiſhes, and is an ill omen; on the contrary the Graſs-hoppers promote a journey, and foretell a good event of things. The Spider weaving a line downwards, is ſaid to ſignifie hope of money to come. Alſo the Piſmires, becauſe they know how to provide for themſelves, and to prepare ſafe neſts for themſelves, portend ſecurity, and riches, a great Army. Hence, when the Piſmires had devoured a tame Dragon of *Tiberius Cæſar*, it was adviſed, that he ſhould take heed of the tumult of a multitude. If a Snake meet thee, take heed of an ill tongued enemy; For this Animall hath no other power but in his mouth. A Snake creeping into *Tiberius* his pallace, portended his fall. Two Snakes were found in the bed of *Sempronius Gracchus*, wherefore a Soothſayer told him, if he would let the male, or the female eſcape, either he or his wife would ſhortly dye; he preferring the life of his wife, killed the male, and let the female eſcape, and within a few dayes he dyed. So a Viper ſignfies lewd women, and wicked children; and an Eel ſignifies a man diſpleaſed with every body: For ſhe lives apart from all other fiſhes, nor is ever found in the company of any. But amongſt all *Auſpicia* and omens, there is none more effectuall, and potent then man, none that doth ſignifie the truth more cleerly. Thou ſhalt therefore diligently note, and obſerve the condition of the man that meeteth thee, his age, profeſſion, ſtation, geſture, motion, exerciſe, complexion, habit, name, words, ſpeech, and all ſuch like things. For ſeeing there are in all other Animals ſo many diſcoveries of preſages, without all queſtion theſe are more efficatious, and cleer, which are infuſed into mans ſoul; which *Tully* himſelf teſtifies, ſaying, that there is a certain *Auſpicium* naturally in mens ſouls of their eternity, for the knowing of all the courſes, and cauſes of things. In the foundation of the City of Rome the head of a man was found with his whole face, which did preſage the greatneſs of the Empire, and gave the name to the Mountain of the Capitoll. The

Brutian ſouldiers fighting againſt *Octavius*, and M. *Antonius*, found an Æthiopian in the gate of their Caſtle; whom though they did ſlay as a preſage of ill ſucceſs, yet they were unfortunate in the batle, and *Brutus*, and *Caſſius* both Generals, were ſlain. Meeting of Monks is commonly accounted an ill omen, and ſo much the rather, if it be early in the morning, becauſe theſe kind of men live for the moſt by the ſudden death of men, as Vulturs do by ſlaughters.

CHAP. LV.

How Auſpicia's *are verified by the light of Naturall inſtinct, and of ſome rules of finding of it out.*

Auſpicia, and *Auguria*, which foretell things to come by Animals & birds, *Orpheus* the divine himſelf (as we read) did teach and ſhew firſt of all, which afterwards were had in great eſteem with all Nations. Now they are verified by the light of naturall inſtinct, as if from this, ſome lights of divination may deſcend upon four-footed beaſts, winged, and other Animals, by which they are able to preſage to us of the events of things: which *Virgil* ſeems to be ſenſible of, when he ſings,

Nor think I Heaven on them ſuch knowledge ſtates,
Nor that their prudence is above the fates.

Now this inſtinct of nature, as ſaith *William* of *Paris*, is more ſublime then all humane apprehenſion, and very neer, and moſt like to prophecy. By this inſtinct there is a certain wonderfull light of divination in ſome Animals naturally, as it manifeſtly appears in ſome Dogs, who know by this inſtinct theeves, and men that are hid, unknown both to themſelves, and men, and finde them out, and apprehend them, falling upon them with a full mouth. By the like inſtinct Vulturs foreſee future ſlaughters in batles, and gather together into places where they

ſhall be, as if they fore-ſaw the fleſh of dead Carkaſes. By the ſame inſtinct Partridges know their Dam, which they never ſaw and leave the Partridge which ſtole away her Dams Eggs, & ſate upon them. By the ſame inſtinct alſo certain hurtful and terrible things are perceived (the ſoul of the men being altogether ignorant of them) whence terror, and horror ceaſeth much upon men when they think nothing of theſe things. So a thief lying hid in any houſe, although no body knows, or thinks of his being there, ſtrikes fear, and terror, and a troubleſomeneſs of mind into the inhabitants of that houſe, although haply not of all, becauſe the brightneſs of this inſtinct is not in all men; yet of ſome of them. So a harlot being hid in ſome very large houſe, is ſometimes perceived to be there by ſome one that is altogether ignorant of her being there. It is mentioned in Hiſtories that *Heraiſcus* a certain Egyptian, a man of a divine nature, could diſcern unclean women, not only by his eyes, but by their voice, being heard afar off, and thereupon did fall into a moſt grievous headach. *William* of *Paris* alſo makes mention of a certain woman in his time, that by the ſame inſtinct perceived a man whom ſhe loved, coming two miles off. Alſo he relates that in his time was a certain Stork convicted of inchaſtity by the ſmell of the male, who being judged guilty by a multitude of Storks whom the male gathered together, diſcovering to them the fault of his mate, was, her feathers being firſt pulled off, torn in pieces by them. He alſo makes mention of a certain horſe, who not knowing his dam, and leaping of her, when afterwards he underſtood what he had done, bit off his own Stones by way of revenge upon himſelf for his inceſt. The ſame doth *Varro*, *Ariſtotle*, and *Pliny* relate concerning horſes. And *Pliny* makes mention of a certain Serpent, called the *Aſp*, that did ſuch a like thing, for ſhe coming to a certain mans table in Egypt, was there daily fed, and ſhe having brought forth ſome young, by one of which a ſon of her hoſts was killed, after ſhe knew of it, killed that young one, and would never return to that houſe any more. Now by theſe examples you ſee, how the lights of preſage may deſcend upon ſome Animals, as ſigns, or marks

of

of things, & are ſet in their geſture, motion, voice, flying, going, meat, colour, and ſuch like. For according to the doctrine of the *Platoniſts*, there is a certain power put into inferiour things, by which for the moſt part they agree with the ſuperiours; whence alſo the tacid conſents of Animals ſeem to agree with divine bodies, and their bodies, and affections to be affected with their powers, by the name of which they are aſcribed to the Dieties. We muſt conſider therefore what Animals are Saturnall, what are Joviall, and what Martiall, and ſo of the reſt, and according to their properties to draw forth their preſages: ſo thoſe birds which reſemble *Saturn*, and *Mars*, are all of them called terrible, and deadly, as the Scritch Owl, the Hawlet, and others which we have mentioned before, alſo the horn Owl, becauſe ſhe is a Saturnall Solitary bird, alſo nightly, and is reputed to be moſt unfortunately ominous, of which the Poet ſaith,

The ugly Owl, which no bird well reſents,
Foretels misfortunes, and moſt ſad events.

But the Swan is a delicious bird, Venereall, and Dedicated to *Phœbus*, and is ſaid to be moſt happy in her preſages, eſpecially in the *Auſpicia's* of Mariners, becauſe ſhe is never drowned in water, whence *Ovid* ſings,

Moſt happy is the cheerfull, ſinging Swan
In her preſages—— —— ——

There are alſo ſome birds that preſage with their mouth, and ſinging, as the Crow, Pie, Daw, whence *Virgil*,

—— —— This did fore-ſhow
Oft from the hollow holm that ominous Crow.

Now the birds that portend future things by their flying are, *viz.* Buzzards, the bone-Breakers, Eagles, Vulturs, Cranes, Swans, and the like: for they are to be conſidered in their

flying, whether they fly ſlowly, or ſwiftly, whether to the right hand, or to the left, how many fly together: upon this account if Cranes fly apace, they ſignifie a tempeſt: when ſlowly, fair weather. Alſo when two Eagles fly together, they are ſaid to portend evill, becauſe that is a number of confuſion. In like manner thou ſhalt enquire into the reaſon of the reſt, as this is ſhewed of number. Moreover it belongs to an artiſt to obſerve a ſimilitude in theſe conjectures, as in *Virgil*, *Venus* diſſembling, teacheth her ſon *Æneas* in theſe verſes.

——— All this is not for naught,
Elſe we in vain my parents Augury taught,
Lo! twice ſix Swans in a glad company
Joves *bird purſued through the etheriall Skie*
In Heavens broad tracks: now earth in a long train
They ſeem to take, or taken to diſdain;
As they return with ſounding wings they ſport,
And Heaven ſurrounding in a long conſort.
Juſt ſo, I ſay, thy friends and fleet have gain'd
The port, or with full ſailes the Bay obtain'd.

Moſt wonderful is that kind of Auguring of theirs, who hear, & underſtand the ſpeeches of Animals, in which as amongſt the Ancients, *Melampus*, and *Tireſias*, and *Thales*, and *Apollonius* the *Tyanean*, who as we read, excelled, and whom they report had excellent skill in the language of birds: of whom *Philoſtratus*, and *Porphyrius* ſpeak, ſaying, that of old when *Apollonius* ſate in company amongſt his friends, ſeeing Sparrows ſitting upon a tree, and one Sparrow coming from elſwhere unto them, making a great chattering and noiſe, and then flying away, all the reſt following him, he ſaid to his companions, that that Sparrow told the reſt that an Aſſe being burdened with wheat fell down in a hole neer the City, and that the wheat was ſcattered upon the ground: many being much moved with theſe words, went to ſee, and ſo it was, as *Apollonius* ſaid, at which they much wondered. Alſo *Porphyrius* the Platoniſt in his third book of Sacrifices, ſaith, that there

was

was a Swallow : for it was certain, becauſe every voice of any Animall is ſignificative of ſome paſſion of its ſoul, as joy, ſadneſs, or anger, or the like, which voices it is not ſo wonderfull a thing ſhould be underſtood by men converſant about them. But *Democritus* himſelf declared this art, as ſaith *Pliny*, by naming the birds, of whoſe blood mixed together was produced a Serpent, of which whoſoever did eat, ſhould underſtand the voices of birds. And *Hermes* ſaith, if any one ſhall go forth to catch birds on a certain day of the Kalends of *November*, and ſhall boil the firſt bird which he catcheth, with the heart of a Fox, that all that ſhall eat of this bird, ſhall underſtand the voices of birds, and all other Animals. Alſo the *Arabians* ſay, that they can underſtand the meaning of bruits, who ſhall eat the heart, and liver of Dragons. *Proclus* alſo the Platoniſt believed, and wrote, that the heart of a Mole conduceth to preſages. There were alſo divinations, and *Auſpicia's* which were taken from the inwards of ſacrifices, the inventor whereof was *Tages*, of whom *Lucan* ſang,

And if the Inwards have no credit gained,
And if this Art by Tages *was but feigned.*

The Romane Religion thought that the liver was the head of the inwards. Hence the Sooth-ſayers enquiring after future things in the inwards, did firſt look into the liver, in which were two heads, whereof the one was called the head for the City, the other for the enemy; and the head of this, or another part being compared together, they pronounced Victory, as we read in *Lucan*, that the inwards did ſignifie the ſlaughter of *Pompeys* men, and the Victory of *Cæſars*, according to theſe verſes,

I'th' inwards all defects are ominous
On part, and branch of th' entrals doth increaſe,
Another part is weak, and flagging lies,
Beats, and moves with quick pulſe the arteries.

Then

Then the bowels being finiſhed, they ſearch the heart. Now if there were a ſacrifice found without an heart, or a head was wanting in the Liver, theſe were deadly preſages, and were called *piacularia.* Alſo if a ſacrifice fled from the Altar, or being ſmitten, made a lowing, or fell upon any part of his body then he ought to do, it was the like ominous. We read that when *Julius Cæſar* upon a day went forth to proceſſion with his purple Robe, and ſitting in a golden chair, and ſacrificeing, there was twice a Heart wanting; And when C. *Marius Utica* was ſacrificing, there was wanting a Liver. Alſo when *Cains* the prince, and M. *Marcellus*, C. *Claudius*, and L. *Petellius Coſs*: were offering ſacrifices, that the Liver was conſumed away ſuddenly: and not long after, one of them dyed of a diſeaſe, another was ſlain by men of Lyguria, the entrals foretelling ſo much: which was thought to be done by the power of the Gods, or help of the divell: Hence it was accounted a thing of great concernment amongſt the Ancients as oft as any thing unuſuall was found in the inwards: as when *Sylla* was ſacrificing at Laurentum, the figure of a Crown appeared in the head of the Liver: which *Poſthumius* the Sooth-ſayer interpreted to portend a Victory with a Kingdome, and therefore adviſed that *Sylla* ſhould eat thoſe entrals himſelf. The colour alſo of the inwards is to be conſidered. Of theſe *Lucan* made mention.

Struck at the colour Prophets were with fear,
For with foul ſpots pale entrals tinged were.
Both black, and blew, with ſpecks of ſprinkled blood
They were ——— ——— ———

There was in times paſt ſuch a venerable eſteem of theſe arts, that the moſt potent, and wiſe men ſought after them, yea the Senate, and Kings did nothing without the Counſell of the *Augures.* But all theſe in theſe dayes, partly by the negligence of men, and partly by the authority of the Fathers, are aboliſhed.

CHAP.

CHAP. LVI.

Of the Sooth-ſayings of Flaſhes, and Lightenings, and how Monſtrous, and prodigious things are to be interpreted.

NOw the Sooth-ſayings of Flaſhes, and Lightenings, and of wonders, and how monſtrous, and prodigious things are to be interpreted, the Prophets, and Prieſts of *Hetruſcus* have taught the Art. For they have ordained ſixteen Regions of the Heavens, and have aſcribed Gods to every one of them; and beſides eleven kinds of Lightenings, and nine Gods, which ſhould dart them forth, by ſhewing rules for the underſtanding the ſignification of them. But as often as Monſtrous, prodigious, and wondrous things happen, they do preſage, as is moſt certain, ſome great matter. Now their interpreter muſt be ſome excellent conjecturer of ſimilitudes, as alſo ſome curious ſearcher, and of them who at that time are employed about the affairs of Princes, and Provinces. For the Celeſtials take ſuch care only for Princes, peoples, and provinces, that before the reſt they might be prefigured, and admoniſhed, by Stars, by Conſtellations, by wonders, and by prodigies. Now if the ſame thing, or the like hath been ſeen in former Ages, we muſt conſider that very thing, and what happened after that, and according to theſe, to foretell the ſame, or the like, becauſe the ſame ſigns are for the ſame things, and the like for like. So prodigies have come before the birth, and death of many emient men and Kings; as *Cicero* makes mention of *Midas* a boy, into whoſe mouth, whileſt he was ſleeping, the Piſmire put corns of Wheat, which was an omen of great riches. So Bees ſate upon the mouth of *Plato* when he was ſleeping in the Cradle, by which was foretold the ſweetneſs of his ſpeech. *Hecuba*, when ſhe was bringing forth *Paris*, ſaw a burning Torch, which ſhould ſet on fire Troy, and all Aſia. There appeared unto the mother of *Phalaris* the image of *Mercury* pouring forth blood upon the earth, with which the

the whole houſe was over-flowed. The mother of *Dionyſius* dreamed ſhe brought forth a *Satyr*, which prodigious dreams the event that followed made good. The wife of *Tarquinius Priſcus* ſeeing a flame lick the head of *Servius Tullius*, foretold that he ſhould have the Kingdom. In like manner after Troy was taken, *Æneas* diſputing with *Anchiſes* his father concerning a flight, there appeared a flame licking the Crown of *Aſcanius* his head, and doing of him no hurt: which thing, ſeeing it did portend the Kingdom to *Aſcanius*, perſwaded him to depart, for monſtrous prodigies did fore-run great and eminent deſtruction. So we read in *Pliny*, that M. *Attilius*, and C. *Portius* being Conſuls, it rained Milk and Blood, which did preſage that a very great Peſtilence ſhould the next yeer over-ſpread Rome. Alſo in Lucania it rained ſpongious Iron, & in the yeer before *Marcus Craſſus* was ſlain in Parthia; with which alſo all the ſouldiers of Lucania, being a very numerous Army, were ſlain. Alſo L. *Paulus*, and C. *Marcellus* being Conſuls, it rained Wool about the Caſtle of Coriſanum, neer which place a yeer after *T. Annius* was ſlain by *Milus*. Alſo in the wars of Denmark, the noiſe of Arms, and ſound of a Trumpet was heard in the Aire. And *Livie* concerning the Macedonian wars, ſaith, in the yeer when *Annibil* dyed it rained blood for two dayes. Alſo concerning the ſecond punick war, he ſaith, that water mixed with blood came down from Heaven like rain, at that time when *Annibal* did ſpoil Italy. A little before the deſtruction of Leuctra the Lacedemonians heard a noiſe of Arms in the temple of *Hercules*, and at the ſame time in the temple of *Hercules*, the doors that were ſhut with bars, opened themſelves, and the arms that were hanged on the wall, were found on the ground. The like events may be prognoſticated of other like things, as oftentimes in times paſt ſomething hath been foretold of them. But concerning theſe alſo, the judgements of the Celeſtial influencies muſt not be neglected, of which we ſhall more largely treat in the following Chapters.

CHAP.

CHAP. LVII.

Of Geomancy, Hydromancy, Aeromancy, Pyromancy, four Divinations of Elements.

MOreover the Elements themſelves teach us fatall events; whence thoſe four famous kinds of Divinations, Geomancy, Hydromancy, Aeromancy, and Pyromancy, have got their names, of which that Sorcereſs in *Lucan* ſeems to boaſt her ſelf, when ſhe ſaith,

The Earth, the Aire, the Chaos, and the Skie,
The Seas, the Fields, the Rocks, and Mountains high
Foretell the truth——

The firſt therefore is Geomancy, which foreſheweth future things by the motions of the earth, as alſo the noiſe, the ſwelling, the trembling, the chops, the pits, and exhalation, and other impreſſions, the art of which *Almadel* the *Arabian* ſets forth. But there is another kind of Geomancy, which Divines by points written upon the earth, by a certain power in the fall of it, which is not of preſent ſpeculation; but of that we ſhall ſpeak hereafrer.

Now Hydromancy doth perform its preſages by the impreſſions of water, their ebbing and flowing, their increaſes, and depreſſions, their tempeſts, and colours, and the like; to which alſo are added viſions, which are made in the waters. A kind of Divination found by the *Perſians*, as *Varro* reports, a boy ſaw in the water the effigies of *Mercury*, which foretold in an hundred and fifty verſes all the event of *Mithridates* his War. We read alſo that *Numa Pompilius* practiſed Hydromancy; for in the water he called up the gods, and learned of them things to come. Which art alſo *Pythagoras*, a long time after *Numa* practiſed. There was of old a kind of Hydromancy, had in great eſteem amongſt the *Aſſyrians*, and it was called Lecanomancy, from a skin full of water, upon which they put

put plates of Gold, and Silver, and pretious Stones, written upon with certain images, names, and characters. To this may be referred that art, by which Lead, and Wax being melted, and caſt into the water, do expreſs manifeſt marks of images, what we deſire to know. There were alſo in former years Fountains that did foretell things to come, as the *Fathers*. Fountain at *Achaia*, and that which was called the water of *Juno* in *Epidaurus*; but of theſe more in the following Chapters, where we ſhall ſpeak of Oracles.

Hither alſo may be referred the divination of Fiſhes, of which kind there was uſe made by the *Lycians* in a certain place, which was called *Dina*, neer the Sea, in a Wood dedicated to *Apollo*, made hollow in the dry ſand, into which, he that went to conſult of future things, let down roaſted meat, and preſently that place was filled with waters, and a great multitude of Fiſh, and of ſtrange ſhapes, unknown to men, did appear, by the forms of which the Prophet foretold what ſhould come to paſs. Theſe things doth *Atheneus* more at large relate out of *Polycharmus*, in the Hiſtory of the *Lycians*.

After the ſame maner doth Aeromancy divine by airy impreſſions, by the blowing of the Winds, by Rainbows, by Circles about the Moon and Stars, by Miſts, and Clouds, and by imaginations in Clouds, and viſions in the Aire.

So alſo Pyromancy divines by fiery impreſſions, and by Stars with long Tailes, by fiery Colours, by viſions, and imaginations in the fire. So the wife of *Cicero* foretold that he would be Conſul the next year, becauſe when a certain man after the Sacrifice was ended, would look in the aſhes, there ſuddenly broke forth a flame. Of this kind are thoſe that *Pliny* ſpeaks of, that terrene, pale, and buzzing fires preſage tempeſts, Circles about the ſnuffs of Candles betoken rain; if the flame fly turning, and winding, it portends wind. Alſo Torches when they ſtrike the fire before them, and are not kindled: Alſo when a Coal ſticks to Pots taken off from the fire, and when the fire caſts off the aſhes, and ſparkles, or when aſhes are hard grown together on the hearth, and when a Coal is very bright.

To

To theſe is added Capnomancy, ſo called from ſmoak, becauſe it ſearcheth into the flame, and ſmoak, and thin colours, ſounds, and motions, when they are carryed upright, or on one ſide, or round, which we read in theſe Verſes in *Statius*.

Let Piety be bound, and on th'Altar laid,
Let us implore the Gods for divine aid.
She makes acute, red, towring flames, and bright,
Increas'd by th'aire, the middle being white;
And then ſhe makes the flames without all bound,
For to wind in and out, and to run round.
Like to a Serpent——

Alſo in the Æthnean Caves, and Fields of the Nymphs in *Apollonia*, *Auguries* were taken from fires, and flames; joyful, if they did receive what was caſt into them, and ſad, if they did reject them. But of theſe we ſhall ſpeak in the following Chapters, amongſt the anſwers of the Oracles.

CHAP. LVIII.

Of the reviving of the dead, and of ſleeping, and wanting victuals many years together.

THE *Arabian* Philoſophers agree, that ſome men may elevate themſelves above the powers of their body, and above their ſenſitive powers; and thoſe being ſurmounted, receive into themſelves by the perfection of the Heavens, and Intelligencies, a divine vigour. Seeing therefore all the ſouls of men are perpetuall, and alſo all the ſpirits obey the perfect ſouls; Magicians think that perfect men may by the powers of their ſoul repair their dying bodies with other inferiour ſouls newly ſeparated, and inſpire them again; As a Weeſell that is killed, is made alive again by the breath, and cry of his Dam; And Lions make alive their dead Whelps by breathing upon

upon them. And becauſe,as they ſay, all like things being applyed to their like, are made of the ſame natures; and every patient, and thing that receives into it ſelf the act of any agent, is endowed with the nature of that agent, and made con-naturall. Hence they think, that to this vivification, or making alive, ſome Hearbs, and Magicall confections, ſuch as they ſay are made of the aſhes of the *Phœnix*, and the caſt skin of a Snake do much conduce, which indeed to many ſeems fabulous, and to ſome impoſſible, unleſs it could be accounted approved by an Hiſtoricall faith. For we read of ſome that have been drowned in water, others caſt into the fire,and put upon the fire, others ſlain in war, others otherwiſe tryed,and after a few dayes were alive again, as *Pliny* teſtifies of *Aviola*,a man pertaining to the Conſull,of L. *Lamia*, *Celius*, *Tubero*, *Corſidius*, *Gabienus*, and many others. Alſo we read that *Æſop* the Tale-maker, *Tindoreus*, *Hercules*, and *Palicy*, the ſons of *Jupiter*, and *Thalia* being dead,were raiſed to life again; alſo that many were by Phyſitians, and Magicians raiſed from death again, as the Hiſtorians relate of *Æſculapius*; and we have above mentioned out of *Juba*, and *Xanthus*, and *Philoſtratus* concerning *Tillo*,and a certain Arabian, and *Apollonius* the *Tyanean*.Alſo we read that *Glaucus*,a certain man that was dead,whom they ſay,beyond all expectation, the Phyſitians coming to ſee it, the hearb Dragon-wort reſtored to life. Some ſay that he revived by the puting into his body a medicine made of Honey, whence the proverb, *Glaucus* was raiſed from death by taking in Honey into his body. *Apuleius* alſo relating the manner of theſe kinds of reſtorings to life,ſaith of *Zachla* the Egyptian prophet: The prophet being thus favourable, layes a certain Hearb upon the mouth of the body of a young man being dead, and another upon his breſt, then turning towards the Eaſt, or riſing of the propitious Sun, praying ſilently (a great aſſembly of people ſtriving to ſee it) in the firſt place heaved up his breſt, then makes a beating in his veines, then his body to be filled with breath, after which the Carkaſe ariſeth, and the young man ſpeaks. If theſe things are true,the dying ſouls muſt,ſometimes

lying

lying hid in their bodies, be oppreſſed with vehement extaſies, and be freed from all bodily action: So that the life, ſenſe, motion, forſake the body, but ſo, that the man is not yet truly dead, but lies aſtonied, and as it were dead for a certain time. And this is often found, that in times of Peſtilence many that are carried for dead to the graves to be buryed, revive again. The ſame alſo hath often befaln women, by reaſon of fits of the Mother. And *Rabbi Moiſes* out of the book of *Galen*, which *Patriarcha* tranſlated, makes mention of a man, who was ſuffocated for ſix dayes, and did neither eat, nor drink, and his arteries became hard. And it is ſaid in the ſame book, that a certain man by being filled with Water, loſt the pulſe of his whole body, ſo that his heart was not perceived to move, and he lay like a dead man. Alſo it is ſaid that a man by reaſon of a fal from an high place, or great noiſe, or long ſtaying under the Water, may fall into a ſwoun, which may continue fourty eight hours, and ſo he lye as if he were dead, with his face being very green. And in the ſame place there is mention made of a man that buried a man that ſeemed to be dead ſeventy two hours after his ſeeming deceaſe, and ſo killed him, becauſe he buried him alive, and there are given ſigns whereby it may be known who are alive; although they ſeem to be dead, and indeed will dye, unleſs there be ſome means uſed to recover them, as Phlebotomy, or ſome other cure. And theſe are ſuch as very ſeldom happen. This is the manner, by which we underſtand Magicians, and Phyſitians do raiſe dead men to life, as they that were tryed by the ſtinging of Serpents, were by the Nation of the *Marſi*, and the *Pſilli* reſtored to life. Now we may conceive that ſuch kind of extaſies may continue a long time, although a man be not truly dead, as it is in Dor-mice, and Crocodiles, and many other Serpents, which ſleep all Winter, and are in ſuch a dead ſleep, that they can ſcarce be awakened with fire. And I have often ſeen a Dor mouſe diſſected, and continue immovable, as if ſhe were dead, untill ſhe was boyled, and then preſently in boyling the water the diſſected members did ſhew life. Alſo, although it be hard to be believed, we read in ſome approved

Hiſtorians, that ſome men hvae ſlept for many yeers together, and in the time of ſleep, untill they awaked, there was no alteration in them, as to make them ſeem older: The ſame doth *Pliny* teſtifie of a certain boy, whom he ſaith, being wearied with heat, and his journey, ſlept fifty ſeven yeers in a Cave. We read alſo that *Epimenides Gnoſius* ſlept fifty ſeven yeers in a Cave. Hence the proverb aroſe, To outſleep *Epimenides*. *M. Damaſcenus* tels, that in his time a certain country man being wearied in Germany, ſlept for the ſpace of a whole Autumn, and the Winter following, under a heap of hay, untill the Summer, when the hay began to be eaten up, then he was found awakened as a man halfe dead, and out of his wits. Eccleſiaſticall Hiſtories confirm this opinion concerning the ſeven ſleepers, whom they ſay ſlept 196. yeers. There was in Norvegia a Cave in a high Sea-ſhore, where, as *Paulus Diaconus*, and *Methodius* the Martyr write, ſeven men lay ſleeping a long time without any corruption; and the people that went in to diſturb them were contracted, or drawn together, ſo that after a while being forewarned by that puniſhment, they durſt not hurt them. Now *Xenocrates*, a man of no mean repute amongſt Philoſophers was of opinion, that this long ſleeping was appointed by God as a puniſhment for ſome certain ſins. But *Marcus Damaſcenus* proves it by many reaſons to be poſſible, and naturall, neither doth he think it irrationall, that ſome ſhould without meat, and drink, and avoyding excrements, without conſuming, or corruption, ſleep many moneths. And this may befall a man by reaſon of ſome poiſonous potion, or ſleepy diſeaſe, or ſuch like cauſes, for certain dayes, moneths, or years, according to the intention, or remiſſion of the power of the medicine, or of the paſſions of their mind. And Phyſitians ſay that there are ſome Antidotes, of which they that take too great a potion, ſhall be able to endure hunger a long time, as *Elias* in former time being fed with a certain food by an Angell, walked, and faſted in the ſtrength of that meat, fourty dayes. And *John Bocatius* makes mention of a man in his time, in *Venice*, who would every yeer faſt four dayes without any meat. But that was a greater wonder, that there was

a wo-

a woman in lower Germany at the ſame time, who took no food till the thirteenth yeer of her age, which to us may ſeem incredible, but that he lately confirmed it; as alſo he tels of a Miracle of our Age, that his brother *Nicolaus Stone*, an Helvetian by Nation, who lived twenty yeers in the wilderneſs without meat, till he dyed. That alſo is wonderfull which *Theophraſtus* mentions concerning a certain man, called *Philinus*, who uſed no meat, or drink, beſides Milk. And there are grave Authors who deſcribe a certain hearb of Sparta, with which they ſay the Scythians can endure twelve dayes hunger, without meat or drink, if they do but taſt it, or hold it in their mouth.

CHAP. LIX.

Of Divination by Dreams.

THere is alſo a certain kind of Divination by Dreams, confirmed by the traditions of Philoſophers, the authorities of Divines, the examples of Hiſtories, and daily experience. A Dream I call here, not vain Dreams, or idle imaginations: for thoſe are vain, and have no Divination in them, but ariſe from the remains of watchings, and diſturbance of the body. For as the mind is taken up about, and wearied with cares, it ſuggeſts it ſelf to him that is aſleep. I call that a Dream here, which is cauſed by the Celeſtiall influences in the phantaſtick ſpirit, mind, or body, being all well diſpoſed. The rule of interpreting this is found amongſt Aſtrologers, in that part which is wrote concerning queſtions; but yet that is not ſufficient, becauſe theſe kind of Dreams come by uſe to divers men after a divers manner, according to the divers quality, and diſpoſitions of the phantaſtick ſpirit: wherefore there cannot be given one common rule to all for the interpretation of Dreams. But according to the opinion of *Syneſius*, ſeeing there are the ſame accidents to things, and like befall like; ſo he which hath often fallen upon the ſame viſible thing, hath aſſigned to himſelf the ſame opinion, paſſion, fortune, action, event, and as

Ariſtotle ſaith, the memory is confirmed by ſence, and by keeping in memory the ſame thing knowledge is obtained, as alſo by the knowledge of many experiences, by little, & little, arts, and ſciences are obtained. After the ſame account you muſt conceive of Dreams. Whence *Syneſius* commands that every one ſhould obſerve his Dreams, and their events, and ſuch like rules, *viz.* to commit to memory all things that are ſeen, and accidents that befall, as well in ſleep, as watching, and with a diligent obſervation conſider with himſelf the rules by which theſe are to be examined, for by this means ſhall a Diviner be able by little, and little to interpret his Dreams, if ſo be nothing ſlip out of his memory. Now Dreams are more efficatious, when the Moon over-runs that Sign, which was in the ninth number of the Nativity, or revolution of that yeer, or in the ninth Sign from the Sign of perfection. For it is a moſt true, and certain divination, neither doth it proceed from nature or humane Arts, but from puriſied minds, by divine inſpiration. Now we ſhall diſcuſs, and examine that which belongs to prophecyings, and oracles.

CHAP. LX.

Of Madneſs, and Divinations Which are made when men are awake, and of the power of a Melancholy humor, by which Spirits are ſometimes induced into mens bodies.

IT happens alſo ſometimes, that not only they that are aſleep, but alſo they that are watchfull do with a kind of inſtigation of minde, Divine, which Divination *Ariſtotle* cals raviſhment or a kind of madneſs, and teacheth that it proceeds from a melancholy humor, ſaying in his Treatiſe of divination: Melancholy men, by reaſon of their earneſtneſs, do far better conjecture, and quickly conceive a habit, and moſt eaſily receive an impreſſion of the Celeſtials. And in his Problemes ſaith, that the *Sybils*, and the *Bacchides*, and *Niceratus* the *Syracuſan*, and *Amon*, were by their naturall Melancholy complexion prophets,

Prophets, and Poets. The cauſe therefore of this madneſs, if it be any thing within the body, is a melancholy humor, not that which they call black choller, which is ſo obſtinate, and terrible a thing, that the violence of it is ſaid by Phyſitians, and Naturall Phyloſophers, beſides mandneſs, which it doth induce, alſo to entice evill ſpirits to ſeize upon mens bodies. Therefore we underſtand a melancholy humor here, to be a naturall, and white choller. For this, when it is ſtirred up, burns, and ſtirs up a madneſs conducing to knowledge, and divination, eſpecially if it be helped by any Celeſtiall influx, eſpecially of *Saturn*, who ſeeing he is cold, and dry, as is a melancholy humor, hath his influence upon it, increaſeth, and preſerveth it. Beſides, ſeeing he is the Author of ſecret contemplation, and eſtranged from all publike affairs, and the higheſt of all the planets, doth alwaies as with call his mind from outward buſineſſes, ſo alſo makes it aſcend higher, and beſtows upon him the knowledge, and paſſages of future things. And this is *Ariſtotles* meaning in his book of Problemes. By Melancholy, ſaith he, ſome men are made as it were divine, foretelling things to come, and ſome men are made Poets. He ſaith alſo, that all men that were excellent in any Science, were for the moſt part melancholy. *Democritus*, and *Plato* atteſt the ſame, ſaying, that there were ſome melancholy men, that had ſuch excellent wits, that they were thought, and ſeemed to be rather divine then humane. So alſo there have been many melancholy men at firſt rude, ignorant, and untractable, as they ſay, *Heſiod*, *Jon*, *Tynnichus*, *Calcinenſes*, *Homer*, and *Lucretius* were, who on a ſuddain were taken with a madneſs, and became Poets, and prophecied wonderfull, and divine things, which they themſelves ſcarce underſtood. Whence divine *Plato* in *Jon* ſaith, many Prophets, after the violence of their madneſs was abated, do not well underſtand what they wrote, yet treated acurately of each Art in their madneſs, as all Artiſts by reading of them judge. So great alſo they ſay the power of melancholy is of, that by its force, Celeſtiall ſpirits alſo are ſometimes drawn into mens bodies, by whoſe preſence, and inſtinct, antiquity teſtifies men have been made drunk, and

ſpake moſt wonderful things. And that they think happens under a threefoold difference, according to a threefold apprehenſion of the ſoul, *viz.* imaginative, rationall, and mentall. They ſay therefore, when the mind is forced with a melancholy humor, nothing moderating the power of the body, and paſſing beyond the bonds of the members, is wholly carried into imagination, and doth ſuddenly become a ſeat for inferior ſpirits, by whom it oftentimes receives wonderfull wayes, and forms of manuall Arts. So we ſee that any moſt ignorant man doth preſently become an excellent painter, or contrivers of building, and to become a maſter in any ſuch Art. But when theſe kinds of ſpirits portend to us future things, then they ſhew thoſe things which belong to the diſturbing of the Elements, and changes of times, as rain, tempeſts, innudations, earthquakes, great mortality, famine, ſlaughter, and the like. As we read in *Aulus Gelius*, that *Cornelius Patarus* his Prieſt did at that time, when *Ceſar*, and *Pompey* were to fight in *Theſſalia*, being taken with a madneſs, foretell the time, order, and iſſue of the battell. But when the mind is turned wholly into reaſon, it becomes a receptacle for midle ſpirits. Hence it obtains the knowledge, and underſtanding of natural, and humane things. So we ſee that a man ſometimes doth on a ſuddain become a Philoſopher, Phyſitian, or an excellent Orator, and foretels mutations of Kingdomes, and reſtitutions of Ages, and ſuch things as belong to them, as the *Sybill* did to the *Romanes*; but when the mind is wholly elevated into the underſtanding, then it becomes a receptacle of ſublime ſpirits, and learns of them the ſecrets of divine things, as the Law of God, the orders of Angels, and ſuch things as belong to the knowledge of things eternall, and ſalvation of ſouls. It foreſees things which are appointed by Gods ſpeciall predeſtination, as future prodigies, or miracles, the prophet to come, the changing of the law. So the *Sybills* Prophecyed of Chriſt a long time before his coming. So *Virgil* underſtanding that Chriſt was at hand, and remembring what the *Sybill Cumæa* had ſaid, ſang thus to *Pollio*.

Laſt times are come, Cumæa's *propheſie*
Now from high heaven ſprings a new progenie,
And times great order now again is born,
The Maid returns, Saturnian *Realms return.*

And a little after intimating that originall ſin ſhall be of no effect, ſaith,

If any prints of our old vice remain'd
By thee they'r voyd, and fear ſhall leave the Land;
He a Gods life ſhall take, with Gods ſhall ſee
Mixt Heroes, *and himſelf their object be,*
Rule with paternall power th' appeaſed earth
He ſhall——————

Then he adds, that thence the fall of the Serpent, and the poiſon of the tree of death, or of the knowledge of good, and evill ſhall be nulled, ſaying,

——————*The Serpent ſhall*
And the deceitfull hearb of venome fall.

Yet he intimates that ſome ſparks of originall ſin ſhall remain, when he ſaith,

Some ſteps of ancient fraud ſhall yet be found.

And at laſt with a moſt great hyberbole cryes out to this child, as the off-ſpring of God, adoring of him in theſe words,

Dear race of Gods, great ſtock of Jupiter,
Behold! the world ſhakes on its ponderous axe,
See earth, and heavens immenſe, and th' Ocean tracts,
How all things at th' approaching Age rejoyce!
Oh! that my life would laſt ſo long, and voyce,
As would ſuffice thy actions to rehearſe.

There are alſo ſome prognoſticks, which are in the midle, betwixt naturall, and ſupernaturall divination, as in thoſe who are neer to death, and being weakened with old Age, do ſometimes foreſee things to come, becauſe as ſaith *Plato,* by how much the more men are leſs hindred by their ſence, ſo much the more acurately they underſtand, and becauſe they are neerer to the place whither they muſt go, and their bonds being as it were a little looſed, ſeeing they are no more ſubject to the body, eaſily perceive the light of divine revelation.

CHAP. LXI.

Of the forming of Man, of the external Senſes, and alſo the Inward, and the Mind: of the threefold appetite of the Soul, and paſſions of the Will.

IT is the opinion of ſome Divines, That God did not immediately creat the body of man, but by the aſſiſtance of the heavenly Spirits compound, and frame him; which opinion *Alcinous*, and *Plato* favour; thinking that God is the chief Creator of the whole world, of the ſpirits both good and bad, and therefore immortalized them: but that all kinds of mortall animals were made at the command of God; for if he ſhould have created them, they muſt have been immortall. The ſpirits therefore mixing Earth, Fire, Aire, and Water together, made of them all, put together, one body, which they ſubjected to the ſervice of the ſoul, aſſigning in it ſeverall Provinces to each power thereof, to the meaner of them, mean and low places: as to Anger the Midriff, to Luſt the Womb, but to the more noble ſenſes the Head, as the Tower of the whole body, and then the manifold Organs of Speech. They divide the Senſe into External, and Internall. The externall are divided into five, known to every one, to which there are allotted five Organs, or ſubjects, as it were Foundations; being ſo ordered, that they which are placed in the more eminent part of the body, have a greater degree of purity. For the Eyes placed in the uppermoſt place, are the moſt pure, and have an affinity with the Nature of Fire, and Light: then the Ears have the ſecond order of place, and purity, and are compared to the Aire: the Noſtrils have the third order, and have a middle nature betwixt the Aire, and the Water; then the Organ of taſting, which is groſſer and moſt like to the nature of Water: Laſt of all, the touching is diffuſed through the whole body, and is compared to the groſſneſs of Earth. The more pure ſenſes are thoſe which perceive their Objects fartheſt off, as Seeing, and Hearing, then the Smelling, then

then the Taſt, which doth not perceive but thoſe that are nigh. But the touch perceives both wayes, for it perceives bodies nigh; and as Sight diſcerns by the medium of the Aire, ſo the touch perceives by the medium of a ſtick or pole, bodies Hard, Soft, and Moiſt. Now the touch only is common to all animals. For it is moſt certain that man hath this ſence, and in this, and taſt he excels all other animals, but in the other three he is excelled by ſome animals, as by a Dog, who Hears, Sees, and Smels more acutely then Man, and the Linx, and Eagles ſee more acutely then all other Animals, & Man. Now the interior ſenſes are, according to *Averrois*, divided into four, whereof the firſt is called Common ſence, becauſe it doth firſt collect, and perfect all the repreſentations which are drawn in by the outward ſenſes. The ſecond is the imaginative power, whoſe office is, ſeeing it repreſents nothing, to retain thoſe repreſentations which are received by the former ſenſes, and to preſent them to the third faculty of inward ſenſe, which is the phantaſie, or power of judging, whoſe work is alſo to perceive, and judge by the repreſentations received, what or what kind of thing that is of which the repreſentations are, and to commit thoſe things which are thus diſcerned, and adjudged, to the memory to be kept. For the vertues thereof in generall, are diſcourſe, diſpoſitions, perſecutions, and flights, and ſtirrings up to action: but in particular, the underſtanding of intellectuals, vertues, the manner of Diſcipline, Counſel, Election. And this is that which ſhews us future things by dreams: whence the Fancy is ſometimes named the Phantaſticall Intellect. For it is the laſt impreſſion of the underſtanding; which, as ſaith *Iamblicus*, is belonging to all the powers of the mind, and forms all figures, reſemblances of ſpecies, and operations, and things ſeen, and ſends forth the impreſſions of other powers unto others: And thoſe things which appear by ſence, it ſtirs up into an opinion, but thoſe things which appear by the Intellect, in the ſecond place it offers to opinion, but of it ſelf it receives images from all, and by its property, doth properly aſſign them, according to their aſſimilation, forms all the actions of the ſoul, and accommodates the externall to the

the internall, and impreſſes the body with its impreſſion. Now theſe ſenſes have their Organs in the head, for the Common ſence, and imagination take up the two former Cels of the brain, although *Ariſtotle* placeth the Organ of the Common ſence in the heart, but the cogitative power poſſeſſeth the higheſt, and middle part of the head; and laſtly, the memory the hinmoſt part thereof. Moreover, the Organs of Voice, and Speech are many, as the inward muſcles of the breaſt betwixt the ribs, the breaſts, the lungs, the arteries, the windpipe, the bowing of the Tongue, and all thoſe parts and muſcles that ſerve for breathing. But the proper Organ of Speech is the Mouth, in which are framed words, and ſpeeches, the Tongue, the Teeth, the Lips, the Palate, &c. Above the ſenſible ſoul, which expreſſeth its powers by the Organs of the body, the incorporeall mind poſſeſſeth the higheſt place, and it hath a double nature, the one, which inquireth into the cauſes, properties, and progreſs of thoſe things which are contained in the order of nature, and is content in the contemplation of the truth, which is therefore called the contemplative intellect. The other is a power of the mind, which diſcerning by conſulting what things are to be done, and what things to be ſhunned is wholly taken up in conſultation, and action, and is therefore called the Active Intellect. This Order of powers therefore nature ordained in man, that by the externall ſences we might know corporeall things, by the internall the repreſentations of bodies, as alſo things abſtracted by the mind and intellect, which are neither bodies, nor any thing like them. And according to this threefold order of the powers of the ſoul, there are three appetites in the ſoul: The firſt is naturall, which is an inclination of nature into its end, as of a ſtone downward, which is in all ſtones: another is animal, which the ſenſe follows, and it is divided into iraſcible, and concupiſcible: the third is intellective, which is called the will, differing from the ſenſitive in this, the ſenſitive is of it ſelf, of theſe things, which may be preſented to the ſenſes, deſiring, nothing unleſs in ſome manner comprehended. But the will, although it be of it ſelf, of all things that are poſſible,

yet

yet becauſe it is free by its eſſence, it may be alſo of things that are impoſſible, as it was in the Devil, deſiring himſelf to be equall with God, and therefore is altered and depraved with pleaſure and continuall anguiſh, whileſt it aſſents to the inferiour powers. Whence from its depraved appetite there ariſe four paſſions in it, with which in like manner the body is affected ſometimes. Whereof the firſt is called Oblectation, which is a certain quietneſs or aſſentation of the mind or will, becauſe it obeys, and not willingly conſents to that pleaſantneſs which the ſenſes hold forth; which is therefore defined to be an inclination of the mind to an effeminate pleaſure. The ſecond is called effuſion, which is a remiſſion of, or diſſolution of the power, *viz.* when beyond the oblectation the whole power of the mind, and intenſion of the preſent good is melted, and diffuſeth it ſelf to enjoy it. The third is vaunting, and loftineſs, thinking it ſelf to have attained to ſome great good, in the enjoyment of which it prides it ſelf, and glorieth. The fourth and the laſt is Envy, or a certain kind of pleaſure or delight at another mans harm, without any advantage to it ſelf. It is ſaid to be without any advantage to it ſelf, becauſe if any one ſhould for his own profit rejoyce at an other mans harm, this would rather be out of love to himſelf, then out of ill wil to another. And theſe four paſſions ariſing from a depraved appetite of pleaſure, the grief or perlexity it ſelf doth alſo beget ſo many contrary paſſions, as Horror, Sadneſs, Fear, and Sorrow at anothers good, without his own hurt, which we call Envy, *i.e.* Sadneſs at anothers proſperity, as pity is a certain kind of ſadneſs at anothers miſery.

CHAP. LXII.

Of the Paſſions of the Mind, their Original, difference, and kinds.

THe paſſions of the mind are nothing elſe but certain motions or inclinations proceeding from the apprehenſion of any

any thing, as of good or evill, convenient or inconvenient. Now theſe kind of apprehenſions are of three ſorts, *viz.* Senſual, Rationall, and Intellectuall. And according to theſe three, are three ſorts of paſſions in the Soul; For when they follow the ſenſitive apprehenſion, then they reſpect a temporall good or evill, under the notion of profitable, or unprofitable, delightfull and offenſive, and are called naturall, or animall paſſions. When they follow the rational apprehenſion, and ſo reſpect good or bad, under the notions of Vertue or Vice, praiſe or diſgrace, profitable or unprofitable, honeſt or diſhoneſt, they are called rationall, or voluntary paſſions. When they follow the Intellectuall apprehenſion, and reſpect good or bad, under the notion of juſt or unjuſt, true or falſe, they are called intellectuall paſſions, or ſyndereſis. Now the ſubject of the paſſions of the ſoul, is the concupitive power of the ſoul, and is divided into concupiſcible, and iraſcible, and both reſpect good and bad, but under a different notion. For when the concupiſcible power reſpects good, and evil abſolutely; Love or Luſt, or on the contrary, hatred is cauſed: When it reſpects good, as abſent, ſo deſire is cauſed; or evill, as abſent, or at hand, and ſo is cauſed horror, flying from, or loathing: or if it reſpect good, as preſent, then there is cauſed delight, mirth, or pleaſure; but if evill, as preſent, then ſadneſs, anxiety, grief. But the iraſcible power reſpects good or bad, under the notion of ſome difficulty; to obtain the one, or avoid the other, and this ſometimes with confidence: and ſo there is cauſed Hope or Boldneſs; but when with diffidency, then Deſpair, and Fear. But when that iraſcible power riſeth into revenge, and this be onely about ſome evill paſt, as it were of injury or hurt offered, there is cauſed Anger. And ſo we find eleven paſſions in the mind, which are, Love, Hatred, Deſire, Horror, Joy, Grief, Hope, Deſpair, Boldneſs, Fear, and Anger.

CHAP.

CHAP. LXIII.

How the paſſions of the mind change the proper body, by changing the Accidents, and moving the ſpirit.

THe Phantaſie, or imaginative power hath a ruling power over the paſſions of the ſoul, when they follow the ſenſuall apprehenſion. For this doth of its own power, according to the diverſity of the Paſſions, Firſt of all change the proper body with a ſenſible tranſmutation, by changing the Accidents in the body, and by moving the ſpirit upward or downward, inward, or outward, and by producing divers qualities in the members. So in joy, the ſpirits are driven outward, in fear, drawn back, in baſhfulneſs, are moved to the brain. So in joy, the heart is dilated outward, by little, and little, in ſadneſs, is conſtringed by little, and little inward. After the ſame manner in anger or fear, but ſuddenly. Again anger, or deſire of revenge produceth heat, redneſs, a bitter taſt, and a looſneſs. Fear induceth cold, trembling of the heart, ſpeechleſneſs, and paleneſs. Sadneſs cauſeth ſweat, and a blewiſh whiteneſs. Pitty, which is a kind of ſadneſs, doth often ill affect the body of him that takes pitty, that it ſeems to be the body of another man affected. Alſo it is manifeſt, that amongſt ſome lovers there is ſuch a ſtrong tye of love, that what the one ſuffers, the other ſuffers. Anxiety induceth dryneſs, and blackneſs. And how great heats love ſtirs up in the Liver, and pulſe, Phyſitians know, diſcerning by that kind of judgement the name of her that is beloved, in an Heroick Paſſion. So *Nauſtratus* knew that *Antiochus* was taken with the love of *Stratonica*. It is alſo manifeſt that ſuch like Paſſions, when they are moſt vehement, may cauſe death. And this is manifeſt to all men, that with too much joy, ſadneſs, love, hatred, men many times dye, and are ſometimes freed from a diſeaſe. So we read, that *Sophocles*, and *Dionyſius* the *Sicilian* Tyrant, did both ſuddenly dye at the news of a Tragicall victory. So a certain woman ſeeing her ſon returning from the *Canenſian* battle,

battle,dyed ſuddenly. Now what ſadneſs can do, is known to all. We know that Dogs oftentimes dye with ſadneſs for the death of their maſters. Sometimes alſo by reaſon of theſe like Paſſions, long diſeaſes follow,and are ſometimes cured. So alſo ſome men looking from an high place, by reaſon of great fear, tremble, are dim-ſighted, and weakened, and ſometimes looſe their ſenſes. So fears, and falling-ſickneſs, ſometimes follow ſobbing. Sometimes wonderfull effects are produced, as in the ſon of *Craſus*, whom his mother brought forth dumb, yet a vehement fear, and ardent affection made him ſpeak, which naturally he could never do. So with a ſuddain fall oftentimes life,ſenſe, motion on a ſuddain leave the members, and preſently again are ſometimes returned. And how much vehement anger,joyned with great audacity,can do, *Alexander* the great ſhews, who being circumvented with a battle in *India*, was ſeen to ſend forth from himſelf lightening and fire. The Father of *Theodoricus* is ſaid to have ſent forth out of his body, ſparks of fire; ſo that ſparkling flames did leap out with a noyſe. And ſuch like things ſometimes appear in beaſts, as in *Tiberius* his horſe, which is ſaid to ſend forth a flame out of his mouth.

CHAP. LXIV.

How the Paſſions of the mind change the body by way of imitation from ſome reſemblance; Alſo of the transforming, and tranſlating of men,and what force the imaginative power hath not only over the body,but the ſoul.

THe foreſaid Paſſions ſometimes alter the body by way of imitation,by reaſon of the vertue which the likneſs of the thing hath to change it, which power the vehement imagination moves,as in ſetting the teeth on edge at the ſight or hearing of ſomething, or becauſe we ſee or imagine another to eat ſharp or ſoure things: So he which ſees another gape, gapes alſo; and ſome when they hear any one name ſoure things, their tongue waxeth tart. Alſo the ſeeing of any filthy thing

cauſeth

cauſeth nauſeouſneſs. Many at the ſight of mans blood fall into a ſwoun. Some when they ſee bitter meat given to any, perceive a bitter ſpitle in their mouth. And *William* of *Paris* ſaith, that he ſaw a man, that at the ſight of a medicine, went to ſtool as oft as he pleaſed; when as neither the ſubſtance of the medicine, nor the odour, nor the taſt of it came to him: but only a kind of reſemblance was apprehended by him. Upon this account ſome that are in a dream think they burn, and are in a fire, and are fearfully tormented, as if they did truly burn, when as the ſubſtance of the fire is not neer them, but only a reſemblance apprehended by their imagination. And ſometimes mens bodies are transformed, and transfigured, and alſo tranſported, and this oft-times when they are in a dream, and ſometimes when they are awake. So *Cyprus* after he was choſen King of *Italy*, did very much wonder at, and meditate upon the ſight, and victory of Buls, and in the thought thereof did ſleep a whole night, but in the morning was found horned, no otherwiſe then by the vegetative power being ſtirred up by a vehement imagination, elevating corniferous humors into his head, and producing horns. For a vehement cogitation, whileſt it vehemently moves the ſpecies, pictures out the figure of the thing thought on, which they repreſent in their blood, and the blood impreſſeth from it ſelf, on the members that are nouriſhed by it, as upon thoſe of the ſame body, ſo upon thoſe of anothers. As the imagination of a woman with child impreſſeth the mark of the thing longed for upon her infant, and the imagination of a man bit with a mad Dog, impreſſeth upon his Urine the image of Dogs. So men may grow grey on a ſuddain. And ſome by the dream of one night, have grown up from boies into perfect men. Hitherto may be referred thoſe many ſcarrs of King *Dagobertus*, and Marks of *Franciſcus*, which they received, the one whileſt he was afraid of correction, the other whileſt he did wonderfully meditate upon the wounds of Chriſt. So, many are tranſpored from place to place, paſſing over rivers, fires, and unpaſſable places, *viz.* when the ſpecies of any vehement deſire, or fear, or boldneſs are impreſſed upon their ſpirits,

ſpirits, and being mixed with vapors, do move the Organ of the touch in their original, together with phantaſie, which is the original of locall motion. Whence they ſtir up the members, and Organs of motion to motion, and are moved without any miſtake unto the imagined place, not out of ſight, but from the interiour fantaſy. So great a power is there of the ſoul upon the body, that which way ſoever that imagines, and dreams that it goes, thither doth it lead the body. We read many other examples by which the power of the ſoul upon the body is wonderfully explaned, as is that which *Avicen* deſcribes of a certain man, who when he pleaſed could affect his body with the palſie. They report of *Gallus Vibius*, that he did fall into madneſs, not caſually, but on purpoſe: for whileſt he did imitate mad men, he aſſimilated their madneſs to himſelf, and became mad indeed. And *Auſtin* makes mention of ſome men who would move their ears at their pleaſure, and ſome that would move the crown of their head to their forehead, and could draw it back again when they pleaſed: and of another that could ſweat at his pleaſure. And it is well known, that ſome can weep at their pleaſure, and pour forth abundance of tears: and that there are ſome that can bring up what they have ſwallowed, when they pleaſe, as out of a bag, by degrees. And we ſee that in theſe dayes there are many who can ſo imitate, and expreſs the voices of Birds, Cattle, Dogs, and ſome men, that they can ſcarce at all be diſcerned. Alſo *Pliny* relates by divers examples, that women have been turned into men. *Pontanus* teſtifieth that in his time a certain women called *Caietava*, and another called *Aemilia*, who after many years, after they were married, were changed into men. Now how much imagination can do upon the ſoul, no man is ignorant: for it is neerer to the ſubſtance of the ſoul then the ſenſe is; wherefore it acts more upon the ſoul then the ſenſe doth. So women by certain ſtrong imaginations, dreams, and ſuggeſtions brought in by certain Magicall Arts do oftentimes bind them into moſt ſtrong loving of any one. So they ſay that *Medea* only by a dream, burnt in love towards *Jaſon*. So the ſoul ſometimes is by a vehement imagination, or ſpecula-

tion

tion altogether abſtracted from the body, as *Celſus* relates of a certain Presbyter, who as oft as he pleaſed, could make himſelf ſenſeleſs, and lie like a dead man, that when any one pricked, or burned him, he felt no pain, but lay without any motion or breathing, yet he could, as he ſaid, hear mens voices as it were afar off, if they cryed out aloud. But of theſe abſtractions we ſhall diſcourſe more fully in the following Chapters.

CHAP. LXV.

How the Paſſions of the Mind can work out of themſelves upon anothers Body.

THE Paſſions of the Soul which follow the phantaſie, when they are moſt vehement, cannot only change their own body, but alſo can tranſcend ſo, as to work upon another body, ſo that ſome wonderfull impreſſions are thence produced in Elements, and extrinſecall thing, and alſo can ſo take away, or bring ſome diſeaſes of the mind or body. For the Paſſions of the Soul are the chiefeſt cauſe of the temperament of its proper body. So the Soul being ſtrongly elevated, and inflamed with a ſtrong imagination, ſends forth health or ſickneſs, not only in its proper body, but alſo in other bodies. So *Avicen* is of the opinion, that a Camell may fall by the imagination of any one. So he which is bitten with a mad Dog, preſently fals into a madneſs, and there appear in his Urine the ſhapes of Dogs. So the longing of a woman with Child, doth act upon anothers body, when it Signs the infant in the womb with the mark of the thing longed for. So, many monſtrous generations proceed from monſtrous imaginations of women

with Child, as *Marcus Damaſcenus* reports was at *Petra Sancta*, a Town ſcituated upon the territories of *Piſa*, viz. a wench that was preſented to *Charls* King of *Bohemia*, who was rough and hairy all over her body, like a wild beaſt, whom her mother affected with a religious kind of horrour upon the picture of *John Baptiſt*, which was by her bed, in time of conception, afterwards brought after this faſhion. And this we ſee is not only in men, but alſo is done amongſt bruit Creatures. So we read that *Jacob* the Patriarch, with his ſpeckled Rods ſet in the watering places, did diſcolour the Sheep of *Laban*. So the imaginative powers of Pea-Cocks, and other Birds, whileſt they be coupling, impreſs a colour upon their wings. Whence we produce white Pea-Cocks, by hanging round the places where they couple, with white Clothes. Now by theſe examples it appears how the affection of the phantaſie, when it vehemently intends it ſelf, doth not only affect its own proper body, but alſo anothers. So alſo the deſire of Witches to hurt, doth bewitch men moſt perniciouſly with ſtedfaſt lookes. To theſe things *Avicen*, *Ariſtotle*, *Algazel*, and *Galen* aſſent. For it is manifeſt that a body may moſt eaſily be affected with the vapour of anothers diſeaſed body, which we plainly ſee in the Plague, and Leproſie. Again, in the vapours of the eyes there is ſo great a power, that they can bewitch and infect any that are near them, as the Cockatrice, or Baſilisk, killing men with their looks. And certain women in *Scythia*, amongſt the *Illyrians*, and *Triballi*, killed whomſoever they looked angry upon. Therefore let no man wonder that the body, and ſoul of one may in like manner be affected with the mind of another, ſeeing the mind is far more powerfull, ſtrong, fervent, and more prevalent by its motion then vapours exhaling out of bodies; neither are there wanting Mediums, by which it ſhould work, neither is anothers body leſs ſubjected to anothers mind, then to anothers body. Upon this account they ſay, that a man by his affection, and habit only, may act upon another. Therefore Philoſophers adviſe, that the ſociety of evill, and miſchievous men be ſhunned,

ned, for their ſoul being full of noxious rayes, infects them that are near with a hurtfull Contagion. On the contrary, they adviſe that the ſociety of good, and fortunate men be endeavoured after, becauſe by their nearneſs they do us much good. For as the ſmell of Aſſa-fetida, or Musk, ſo of bad ſomething of bad, of good ſomething of good, is derived upon them that are nigh, and ſometimes continues a long time. Now then if the foreſaid Paſſions have ſo great a power in the Phantaſie, they have certainly a greater power in the reaſon, in as much as the reaſon is more excellent then the Phantaſie; and laſtly, they have much greater power in the mind; for this, when it is fixt upon God for any good with its whole intention, doth oftentimes affect anothers body as well as its own with ſome divine gift. By this means we read that many miracles were done by *Apollonius*, *Pythagoras*, *Empedocles*, *Philolaus*, and many Prophets, and holy men of our Religion.

But of theſe more fully in the following Chapters, where we ſhall diſcourſe of Religion.

CHAP. LXVI.

That the Paſsions of the mind are helped by a Celeſtiall ſeaſon, and how neceſſary the Conſtancy of the mind is in every work.

THe Paſſions of the mind are much helped, and are helpfull, and become moſt powerfull by vertue of the Heaven, as

they agree with the heaven, either by any naturall agreement, or voluntary Election. For as ſaith *Ptolomeus*, he which chooſeth that which is the better, ſeems to differ nothing from him who hath this of nature. It conduceth therefore very much for the receiving the benefit of the Heavens, in any work, if we ſhall by the Heaven make our ſelves ſutable to it in our thoughts, affections, imaginations, elections, deliberations, contemplations, and the like. For ſuch like paſſions do vehemently ſtir up our ſpirit to their likeneſs, and ſuddenly expoſs us, and ours to the ſuperior ſignificators of ſuch like paſſions; and alſo by reaſon of their dignity, and neerneſs to the ſuperiors, do much more partake of the Celeſtials, then any materiall things. For our mind can through imaginations, or reaſon by a kind of imitation, be ſo conformed to any Star, as ſuddenly to be filled with the vertues of that Star, as if it were a proper receptacle of the influence thereof. Now the contemplating mind, as it withdraws it ſelf from all ſenſe, imagination, nature, and deliberation, and cals it ſelf back to things ſeparated, unleſs as it expoſeth it ſelf to *Saturn*, is not of preſent conſideration, or enquiry. For our mind doth effect divers things by faith, which is a firm adheſion, a fixt intenſion, and vehement application of the worker, or receiver, to him that co-operates in any thing, and gives power to the work which we intend to do. So that there is made as it were in us the image of the vertue to be received, and the thing to be done in us, or by us. We muſt therefore in every work, and application of things, affect vehemently, imagine, hope, and believe ſtrongly, for that will be a great help. And it is verified amongſt Phyſitians, that a ſtrong belief, and an undoubted hope, and love towards the Phyſitian, and medicine, conduce much to health, yea more ſometimes than the medicine it ſelf. For the ſame that the efficacy, and vertue of the medicine works, the ſame doth the ſtrong imagination of the Phyſitian work, being able to change the qualities in the body of the ſick, eſpecially when the patient placeth much confidence in the Phyſitian, by that means diſpoſing himſelf for the receiving

receiving the vertue of the Phyſitian, and Phyſick. Therefore he that works in Magick, muſt be of a conſtant belief, be credulous, and not at all doubt of the obtaining the effect. For as a firm, and ſtrong belief doth work wonderfull things, although it be in falſe works, ſo diſtruſt and doubting doth diſſipate, and break the vertu of the mind of the worker, which is the medium betwixt both extreams, whence it happens, that he is fruſtrated of the deſired influence of the ſuperiors, which could not be joyned, and united to our labours without a firm, and ſolid vertue of our mind.

CHAP. LXVII.

How mans mind may be joyned with the mind, and Intelligencies of the Celeſtials, and together with them impreſs certain wonderfull vertues upon inferiour things.

THe Philoſophers, eſpecially the *Arabians*, ſay, that mans mind, when it is moſt intent upon any work, through its paſſion, and effects, is joyned with the mind of the Stars, and Intelligencies, and being ſo joyned is the cauſe that ſome wonderfull vertue be infuſed into our works, and things; and this, as becauſe there is in it an apprehenſion, and power of all things, ſo becauſe all things have a naturall obedience to it, and of neceſſity an efficacy, and more to that which deſires them with a ſtrong deſire. And according to this is verified the Art of Characters, images, inchantments, and ſome ſpeeches, and many other wonderfull experiments to every thing which the mind affects. By this means whatſoever the mind of him that is in vehement love affects, hath an efficacy to cauſe love, & whatſoever the mind of him that ſtrongly hates, dictates, hath an efficacy to hurt, and deſtory. The like is in other things, which the mind affects with a ſtrong deſire. For all thoſe things which the mind acts, and dictates by Characters, Figures, Words, Speeches, Geſtures, and the like, help the appetite of the ſoul, and acquire certain wonderfull vertues, as from the

ſoul of the operator, in that hour when ſuch a like appetite doth invade it, ſo from the opportunity, and Celeſtiall influence, moving the mind in that manner. For our mind, when it is carried upon the great exceſs of any Paſſion, or vertue, oftentimes preſently takes of it ſelf a ſtrong, better, and more convenient hour, or opportunity. Which *Thomas Aquinas* in his third book againſt the Gentiles, confeſſeth. So many wonderfull vertues both cauſe, and follow certain admirable operations by great affections, in thoſe things which the ſoul doth dictate in that hour to them. But know that ſuch kind of things confer nothing, or very little but to the Author of them, and to him which is inclined to them, as if he were the Author of them: And this is the manner by which their efficacy is found out. And it is a generall rule in them, that every mind that is more excellent in its deſire, and affection, makes ſuch like things more fit for it ſelf, as alſo efficatious to that which it deſires. Every one therefore that is willing to work in Magick, muſt know the vertue, meaſure, order, and degree of his own ſoul, in the power of the univerſe.

CHAP. LXVIII.

How our mind can change, and bind inferiour things to that which it deſires.

THere is alſo a certain vertue in the minds of men, of changing, attracting, hindring, and binding to that which they deſire, and all things obey them, when they are carried into a great exceſs of any Paſſion or vertu, ſo as to exceed thoſe things which they bind. For the ſuperior binds that which is inferior, and converts it to it ſelf, and the inferior is by the ſame reaſon converted to the ſuperior, or is otherwiſe affected, and wrought upon. By this reaſon things that receive a ſuperior degree of any Star, bind, or attract, or hinder things which have an inferior, according as they agree, or diſagree amongſt themſelves. Whence a Lion is afraid of a Cock, becauſe the preſence

preſence of the Solary vertue is more agreeable to a Cock then to a Lion : So a Loadſtone draws Iron, becauſe in order it hath a ſuperior degree of the Celeſtiall Bear.

So the Diamond hinders the Loadſtone, becauſe in the order of *Mars* it is ſuperior then it. In like manner any man when he is opportunely expoſed to the Celeſtiall influencies, as by the affections of his mind, ſo by the due applications of naturall things, if he become ſtronger in a Solary vertue, binds and draws the inferior into admiration, and obedience, in order of the Moon to ſervitude or infirmities, in a Saturnall order to quietneſs or ſadneſs; in order of *Jupiter* to worſhip, in order of *Mars* to fear, and diſcord, in order of *Venus* to love, and joy, in a *Mercuriall* order to perſwaſion, and obſequiouſneſs, and the like. Now the ground of ſuch a kind of binding is the very vehement, and boundleſs affection of the ſouls, with the concourſe of the Celeſtiall order. But the diſſolutions, or hinderances of ſuch a like binding, are made by a contrary effect, and that more excellent or ſtrong, for as the greater exceſs of the mind binds, ſo alſo it looſeth, and hindreth. And laſtly, when the feareſt *Venus*, oppoſe *Saturn*. When *Saturn* or *Mars*, oppoſe *Venus* or *Jupiter* : for Arſtologers ſay, that theſe are moſt at enmity, and contrary the one to the other (*e.i.*) cauſing contrary effects in theſe inferior bodies; For in the heaven, where there is nothing wanting, where all things are governed with love, there can in no wiſe be hatred, or enmity.

CHAP. LXIX.

Of Speech, and the vertue of Words.

IT being ſhewed that there is a great power in the affections of the ſoul, you muſt know moreover, that there is no leſs Vertue in words, and the names of things, but greateſt of all in ſpeeches, and motions, by which we chiefly differ from bruits, and are called rationall, not from reaſon, which is taken for that part of the ſoul, which contains the affections,

which *Galen* ſaith, is alſo common to bruits, although in a leſs degree; but we are called rationall, from that reaſon which is according to the voice underſtood in words, and ſpeech, which is called declarative reaſon, by which part we do chiefly excell all other Animals. For λόγος in Greek ſignifies, reaſon, ſpeech, and a word. Now a word is twofold, *viz.* internall, and uttered; An internall word is a conception of the mind, and motion of the ſoul, which is made without a voice. As in dreams we ſeem to ſpeak, and diſpute with our ſelves, and whileſt we are awake we run over a whole ſpeech ſilently. But an uttered word hath a certain act in the voice, and properties of locution, and is brought forth with the breath of a man, with opening of his mouth, and with the ſpeech of his tongue, in which nature hath coupled the corporeall voice, and ſpeech to the mind, and underſtanding making that a declarer, and interpreter of the conception of our intellect to the hearers, And of this we now ſpeak. Words therefore are the fitteſt medium betwixt the ſpeaker and the hearer, carrying with them not only the conception of the mind, but alſo the vertue of the ſpeaker with a certain efficacy unto the hearers, and this oftentimes with ſo great a power, that oftentimes they change not only the hearers, but alſo other bodies, and things that have no life. Now thoſe words are of greater efficacy then others, which repreſent greater things, as intellectuall, Celeſtiall, and ſupernaturall, as more expreſly, ſo more miſteriouſly. Alſo thoſe that come from a more worthy tongue, or from any of a more holy order: for theſe, as it were certain Signs, and repreſentations, receive a power of Celeſtiall, and ſuperceleſtiall things, as from the vertue of things explained, of which they are the vehicula, ſo from a power put into them by the vertue of the ſpeaker.

CHAP.

CHAP. LXX.

Of the vertue of proper names.

THat proper names of things are very neceſſary in Magicall operations, almoſt all men teſtifie: For the naturall power of things proceeds firſt from the objects to the ſenſes, and then from theſe to the imagination, and from this to the mind, in which it is firſt conceived, and then is expreſſed by voices, and words. The *Platoniſts* therefore ſay, that in this very voice, or word, or name framed, with its Articles, that the power of the thing as it were ſome kind of life, lies under the form of the ſignification. Firſt conceived in the mind as it were through certain ſeeds of things, then by voices or words, as a birth brought forth, and laſtly kept in writings. Hence Magicians ſay, that proper names of things are certain rayes of things, every where preſent at all times, keeping the power of things, as the eſſence of the thing ſignified, rules, and is diſcerned in them, and know the things by them, as by proper, and living Images. For as the great operator doth produce divers ſpecies, and particular things by the influencies of the Heavens, and by the Elements, together with the vertues of Planets; ſo according to the properties of the influencies proper names reſult to things, and are put upon them by him who numbers the multitude of the Stars, calling them all by their names, of which names Chriſt in another place ſpeaks, ſaying, *Your names are written in Heaven.* *Adam* therefore that gave the firſt names to things, knowing the influencies of the Heavens, and properties of all things, gave them all names according to their natures, as it is written in *Geneſis*, where God brought all things that he had created before *Adam*, that he ſhould name them, and as he named any thing, ſo the name of it was, which names indeed contain in them wonderfull powers of the things ſignified. Every voice therefore that is ſignificative, firſt of all ſignifies by the influence of the Celeſtiall harmony: Secondly, by the impoſition of man, although often-

oftentimes otherwiſe by this, then by that. But when both ſignifications meet in any voice or name, which are put upon them by the ſaid harmony or men, then that name is with a double vertue, *viz.* naturall, and arbitrary, made moſt efficatious to act, as oft as it ſhall be uttered in due place, and time, and ſeriouſly with an intenſion exerciſed upon the matter rightly diſpoſed, and that can naturally be acted upon by it. So we read in *Philoſtratus*, that when a maid at *Rome* dyed the ſame day ſhe was married, and was preſented to *Apollonius*, he acurately inquired into her name, which being known, he pronounced ſome occult thing, by which ſhe revived. It was an obſervation amongſt the *Romanes* in their holy rites, that when they did beſiege any City, they did diligently enquire into the proper, and true name of it, and the name of that God, under whoſe protection it was, which being known, they did then with ſome verſe call forth the Gods that were the protectors of that City, and did curſe the inhabitants of that City, ſo at length their Gods being abſent, did overcome them, as *Virgil* ſings,

——*That kept this Realm, our Gods*
Their Altars have forſook, and bleſt abodes.

Now the verſe with which the Gods were called out, and the enemies were curſt, when the City was aſſaulted round about, let him that would know, finde it out in *Livy*, and *Macrobius*; but alſo many of theſe *Serenus Samonicus* in his book of ſecret things makes mention of.

CHAP.

CHAP. LXXI.

Of many words joyned together, as in ſentences, and verſes, and of the vertues, and aſtrictions of charms.

BEſides the vertues of words, and names, there is alſo a greater vertue found in ſentences, from the truth contained in them, which hath a very great power of impreſſing, changing, binding, and eſtabliſhing, ſo that being uſed it doth ſhine the more, and being reſiſted is more confirmed, and conſolidated; which vertue is not in ſimple words, but in ſentences, by which any thing is affirmed, or denyed, of which ſort are verſes, inchantments, imprecations, deprecations, orations, invocations, obteſtations, adjurations, conjurations, and ſuch like. Therefore in compoſing verſes, and orations, for the attracting the vertue of any Star, or Deity, you muſt diligently conſider what vertues any Star contains, as alſo what effects, and operations, and to infer them in verſes, by praiſing, extolling, amplifying, and ſetting forth thoſe things which ſuch a kind of Star is wont to cauſe by way of its influence, and by vilifying, and diſpraiſing thoſe things which it is wont to deſtroy, and hinder, and by ſupplicating, and begging for that which we deſire to get, and by condemning, and deteſting that which we would have deſtroyed, & hindred: and after the ſame manner to make an elegant oration, and duly diſtinct by Articles, with competent numbers, and proportions. Moreover Magicians command that we call upon, and pray by the names of the ſame Star, or name, to them to whom ſuch a verſe belongs, by their wonderfull things, or miracles, by their courſes, and waies in their ſphear, by their light, by the dignity of their Kingdome, by the beauty, and brightneſs that is in it, by their ſtrong, and powerfull vertues, and by ſuch like as theſe. As *Pſyche* in *Apuleius* prayes to *Ceres*; ſaying, I beſeech thee by thy fruitfull right hand, I intreat thee by the joyfull Ceremonies of harveſts, by the quiet ſilence of thy cheſts, by the winged Chariots of Dragons thy ſervants, by the furrows

furrows of the *Sicilian* earth, the devouring Wagon, the clammy earth, by the place of going down into cellars at the light Nuptials of *Proſerpina*, and returns at the light inventions of her daughter, and other things which are concealed in her temple in the City *Eleuſis* in *Attica*. Beſides, with the divers ſorts of the names of the Stars, they command us to call upon them by the names of the Intelligencies, ruling over the Stars themſelves, of which we ſhall ſpeak more at large in their proper place. They that deſire further examples of theſe, let them ſearch into the hymns of *Orpheus*, then which nothing is more efficatious in naturall Magick, if they together with their circumſtances, which wiſe men know, be uſed according to a due harmony, with all attention. But to return to our purpoſe. Such like verſes being aptly, and duly made according to the rule of the Stars, and being full of ſignification, & meaning, and opportunely pronounced with vehement affection, as according to the number, proportion of their Articles, ſo according to the form reſulting from the Articles, and by the violence of imagination, do confer a very great power in the inchanter, and ſometimes transfer it upon the thing inchanted, to bind, and direct it to the ſame purpoſe for which the affections, and ſpeeches of the inchanter are intended. Now the inſtrument of the inchanters is a moſt pure harmoniacall ſpirit, warm, breathing, living, bringing with it motion, affection and ſignification, compoſed of its parts, endued with ſence, and conceived by reaſon. By the quality therefore of this ſpirit, and by the Celeſtiall ſimilitude thereof, beſides thoſe things which have already been ſpoken of, verſes alſo from the opportunity of time, receive from above moſt excellent vertues, and indeed more ſublime, and efficatious then ſpirits, & vapors exhaling out of the Vegetable life, out of hearbs, roots, gums, aromaticall things, and fumes, and ſuch like. And therefore Magicians inchanting things, are wont to blow, and breath upon them the words of the verſe, or to breath in the vertue with the ſpirit, that ſo the whole vertue of the ſoul be directed to the thing inchanted, being diſpoſed for the receiving the ſaid vertue. And here it is to be noted, that every oration, writting,

and

and words, as they induce accuſtomed motions by their accuſtomed numbers, and proportions, and form, ſo alſo beſides their uſuall order, being pronounced, or wrote backwards, more unto unuſuall effects.

CHAP. LXXII.

Of the Wonderfull power of Inchantments.

THey ſay that the power of inchantments, and verſes is ſo great, that it is believed they are able to ſubvert almoſt all nature, as ſaith *Apuleius*, that with a Magicall whiſpering, ſwift Rivers are turned back, the ſlow Sea is bound, the Winds are breathed out with one accord, the Sun is ſtopt, the Moon is clarified, the Stars are pulled out, the day is kept back, the night is prolonged, and of theſe ſings *Lucan*,

The courſes of all things did ceaſe, the night
Prolonged was, 'twas long before 'twas light;
Aſtonied was the headlong World, all this
Was by the hearing of a verſe ———

And a little before.

Theſſalian verſe did into's heart ſo flow,
That it did make a greater heat of love.

And elſewhere.

No dregs of poiſon being by him drunk,
His wits decay'd inchanted ——

Alſo *Virgil* in *Damon.*

Charms can command the Moon down from the Skie,
Circes *Charms chang'd* Uliſſes *company.*

A

A cold Snake being charm'd, burſt in the Meads.

And in another place.

Charms bear Corn ſtanding from anothers Farm.

And *Ovid* in his book, *ſine Titulo*, ſaith.

With charms doth with'ring Ceres *dye,*
Dryed are the fountains all,
Acorns from Okes, inchanted Grapes
And Apples from trees fall.

If theſe things were not true, there would not be ſuch ſtrict penall Statutes made againſt them, that ſhould inchant fruit. And *Tibullus* ſaith of a certain Inchantreſs,

Her with Charms drawing Stars from Heaven, I
And turning th' Courſe of rivers, did eſpy,
She parts the earth, and Ghoſts from Sepulchers
Draws up, and fetcheth bones away from th' fires,
And at her pleaſure ſcatters Clouds i'th' Air,
And makes it Snow in Summer hot, and fair.

Of all which that Inchantreſs ſeems to boaſt her ſelf in *Ovid* when ſhe ſaith,

——*At Will, I make ſwift ſtreams retire*
To their fountains, whileſt their banks admire;
Seas toſs, and ſmooth; clear Clouds, with Clouds deform,
With Spels, and Charms I break the Vipers jaw,
Cleave Solid Rocks, Oakes from their ſeaſures draw,
Whole Woods remove, the airy Mountains ſhake,
Earth for to groan, and Ghoſts from graves awake,
And thee O Moon I draw——

Moreo

Moreover all Poets ſing, and Philoſophers do not deny, that by verſes many wonderfull things may be done, as Corn to be removed, Lightenings to be commanded, diſeaſes be cured, and ſuch like. For *Cato* himſelf in Country affairs uſed ſome inchantments againſt the diſeaſes of beaſts, which as yet are extant in his writings. Alſo *Joſephus* teſtifies that *Solomon* was skilled in thoſe kind of inchantments. Alſo *Celſus Africanus* reports, according to the Egyptian doctrine, that mans body, according to the number of the faces of the *Zodiack* Signs, was taken care of by ſo many, *viz.* thirty ſix ſpirits, whereof each undertake, and defend their proper part, whoſe names they call with a peculiar voice, which being called upon, reſtore to health with their inchantments the diſeaſed parts of the body.

CHAP. LXXIII.

Of the vertue of writting, and of making imprecations, and inſcriptions.

THE uſe of words, and ſpeech, is to expreſs the inwards of the mind, and from thence to draw forth the ſecrets of the thoughts, and to declare the will of the ſpeaker. Now writing is the laſt expreſſion of the mind, and is the number of ſpeech and voice, as alſo the collection, ſtate, end, continuing, and iteration, making a habit, which is not perfected with the act of ones voice. And whatſoever is in the mind, in voice, in word, in oration, and in ſpeech, the whole, and all of this is in writing alſo. And as nothing which is conceived in the mind is not expreſſed by voice, ſo nothing which is expreſſed is not alſo written. And therefore Magicians command, that in every work, there be imprecations, and inſcriptions made, by which the operator may expreſs his affection: that if he gather an Hearb, or a Stone, he declare for what uſe he doth it; if he make a picture, he ſay, and write to what end he maketh it; which imprecations, and inſcriptions, *Albertus* alſo in his book called

called *Speculum*, doth not diſallow, without which all our works would never be brought into effect; Seeing a diſpoſition doth not cauſe an effect, but the act of the diſpoſition. We find alſo that the ſame kind of precepts was in uſe amongſt the Ancients, as *Virgil* teſtifies, when he ſings,

——I walk a round
Firſt with theſe threads, in number which three are,
'Bout th' Altars thrice I ſhall thy Image bear.

And a little after.

Knots, Amaryllis *tye! of Colours three,*
Then ſay, theſe bonds I knit, for Venus *be.*

And in the ſame place.

As With one fire this clay doth harder prove,
The wax more ſoft; ſo Daphnis *With our love.*

CHAP. LXXIV.

Of the proportion, correſpondency, reduction of Letters to the Celeſtiall Signs, and Planets, according to various tongues, With a Table ſhewing this.

GOD gave to man a mind, and ſpeech, which (as ſaith *Mercurius Triſmegiſtus*) are thought to be a gift of the ſame vertue, power, and immortality. The omnipotent God hath by his providence divided the ſpeech of men into divers languages; which languages have according to their diverſity received divers, and proper Characters of writing, conſiſting in their certain order, number, and figure, not ſo diſpoſed, and formed by hap, or chance, nor by the weak judgement of man, but from above, whereby they agree with the Celeſtiall, and divine bodies, and vertues. But before all notes of languages, the writing

writing of the Hebrews is of all the moſt ſacred in the figures of Characters, points of vowels, and tops of accents, as conſiſting in matter, form, and ſpirit.

The poſition of the Stars being firſt made in the ſeat of God, which is heaven, after the figure of them (as the maſters of the Hebrews teſtifie) are moſt fully formed the letters of the Celeſtiall myſteries, as by their figure, form, and ſignification, ſo by the numbers ſignified by them, as alſo by their various harmony of their conjunction. Whence the more curious Mecubals of the Hebrews do undertake by the figure of their letters, the forms of Characters, and their ſignature, ſimpleneſs, compoſition, ſeparation, crookedneſs, directneſs, defect, abounding, greatneſs, litleneſs, crowning opening, ſhutting, order, tranſmutation, joyning together, revolution of letters, and of points, and tops, and by the ſupputation of numbers by the letters of things ſignified to explain all things, how they proceed from the firſt cauſe, and are again to be reduced into the ſame. Moreover they divide the letters of their Hebrew Alphabet, *viz.* into twelve ſimple, ſeven double, and three mothers, which they ſay ſignifie as Characters of things, the twelve Signs, ſeven Planets, and three Elements, *viz.* Fire, Water, and Earth, for they account Aire no Element, but as the glew, and ſpirit of the Elements. To theſe alſo they appoint points, and tops: As therefore by the aſpects of Planets, and Signs, together with the Elements, the working ſpirit, and truth all things have been, and are brought forth, ſo by theſe Characters of letters, and points, ſignifying thoſe things that are brought forth, the names of all things are appointed, as certain Signs, and vehicula's of things explained carrying with them every where their eſſence, and vertues. The profound meanings, and Signs are inherent in thoſe Characters, and figures of them, as alſo numbers, place, order, and revolution; ſo that *Origenes* therefore thought that thoſe names being tranſlated into another Idiome, do not retain their proper vertue. For only originall names, which are rightly impoſed, becauſe they ſignify naturally, have a naturall activity: It is not ſo with them which ſignifie at pleaſure, which have no

activity, as they are ſignifying, but as they are certain naturall things in themſelves. Now if there be any originall, whoſe words have a naturall ſignification, it is manifeſt that this is the Hebrew, the order of which he that ſhall profoundly, and radically obſerve, and ſhall know to reſolve proportionably the letters thereof, ſhall have a rule exactly to find out any Idiome. There are therefore two and twenty Letters, which are the foundation of the world, and of creatures that are, and are named in it, and every ſaying, and every creature are of them, and by their revolutions receive their Name, Being, and Vertue.

He therefore that will find them out, muſt by each joyning together of the Letters ſo long examine them, untill the voice of God is manifeſt, and the framing of the moſt ſacred letters be opened and diſcovered. For hence voices, and words have efficacy in Magicall works: becauſe that in which nature firſt exerciſeth Magicall efficacy, is the voice of God. But theſe are of more deep ſpeculation, then to be handled in this book. But to return to the diviſion of the Letters. Of theſe, amongſt the Hebrews, are three mothers, *viz.* א ו י. ſeven double, *viz.* ב ג ד כ פ ר ת. The other 12. *viz.* ה ז ח ט ל מ נ ס ע צ ק ש; are ſimple. The ſame rule is amongſt the Chaldeans; And by the imitation of theſe alſo the letters of other tongues are diſtributed to Signs, Planets, and Elements, after their order. For the Vowels in the Greek tongue, *viz.* Α Ε Η Ι Ο Υ Ω anſwer to the ſeven Planets. Β Γ Δ Ζ Κ Λ Μ Ν Π Ρ Σ Τ are attributed to the twelve Signs of the *Zodiack*, the other five Θ Ξ Φ Χ Ψ repreſent the four Elements, and the ſpirit of the world. Amongſt the Latine there is the ſame ſignification of them. For the five Vowels A E I O U, and J and V Conſonants are aſcribed to the ſeven Planets; but the Conſonants B C D F G L M N P R S T are anſwerable to the twelve Signs. The reſt, *viz.* K Q X Z make four Elements. H the aſpiration repreſents the Spirit of the World. Y becauſe it is a Greek, and not a Latine Character, and ſerving only to Greek words, follows the nature of its Idiome.

But this you muſt not be ignorant of, that it is obſerved by all

all wiſe men, that the Hebrew letters are the moſt efficacious of all, becauſe they have the greateſt ſimilitude with Celeſtials, and the world, and that the letters of the other tongues have not ſo great an efficacy, becauſe they are more diſtant from them. Now the diſpoſitions of theſe, the following Table will explain. Alſo all the Letters have double numbers of their order, *viz.* Extended, which ſimply expreſs of what number the letters are, according to their order: and collected, which recollect with themſelves the numbers of all the preceding letters. Alſo they have integrall numbers, which reſult from the names of Letters, according to their various manners of numbring. The vertues of which numbers, he that ſhall know, ſhall be able in every tongue to draw forth wonderfull myſteries by their letters, as alſo to tell what things have been paſt, and foretell things to come. There are alſo other myſterious joynings of letters with numbers: but we ſhall abundantly diſcourſe of all theſe in the following Books: Wherefore we will now put an end to this firſt Book.

♈	ℸ	⅁	B	B
♉	ℸ	⅁	Γ	C
♊	ℸ	⅁	Δ	D
♋	ℸ	⅁	Z	F
♌	ℸ	⅁	K	G
♍	ℸ	⅁	Λ	L
♎	ℸ	⅁	M	M
♏	ℸ	⅁	N	N
♐	ℸ	⅁	Π	P
♑	ℸ	⅁	P	R
♒	ℸ	⅁	G	S
♓	ℸ		T	T
☊	ℸ	⅁	A	A
☋	ℸ	⅁	Є	E
♂	ℸ	⅁	H	I
☉	ℸ	⅁	I	O
♀	ℸ	⅁	O	V
☿	ℸ		Y	Iconſ.
☽	ℸ	⅁	Ω	Vcoſ.
Terra	ℸ	⅁	Θ	K
Aqua	ℸ	O	Ξ	Q
Aer			Φ	X
Ignis	ℸ	⅁	X	Z
Spũs			Ψ	H

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To the Moſt Honorable Lord, Moſt Illuſtrious Prince, *Hermannus* of *Wyda*, Prince Elector, Duke of *Weſtphalia*, and *Augaria*, Lord and Arch-prelate of *Colonia*, and *Paderbornia*, his moſt gracious Maſter, *Henry Cornelius Agrippa* of *Netteſ-heym* wiſheth health.

BEhold now (moſt Illuſtrious Prince, and moſt honorable Prelate!) the reſt of the books of Occult Philoſophy, *or Magick, which I promiſed Your Worthineſs that I would put forth when I publiſhed the firſt of them: but the ſuddain, and almoſt unexpected death of holy* Margaret *of* Auſtria *my Princeſs coming upon it, hindred me then from the endavoring to put it forth. Then the wickedneſs of ſome Pulpit-ſycophants, and of ſome School-Sophiſters inceſſantly raging againſt me for a declamation I put forth concerning the Vanity of things, and the excellency of the word of God, and contending againſt me continually with bitter hatred, envy, malice, and calumnies, hindred me from putting of it forth; whereof ſome very proudly, with a full mouth, and loud voice aſperſed me with impiety in the Temple amongſt a promiſcuous people. Others with corner-whiſperings from houſe to houſe, ſtreet by ſtreet, did fill the ears of the ignorant with my infamy: others in publike, and private aſſemblies did inſtigate Prelates, Princes, and* Cæſar *himſelf againſt me. Hence I began to be at a ſtand, whether I ſhould put forth the reſt of the book or no, whileſt I did doubt that I ſhould by this means expoſe my ſelf to greater calumnies, and as it were caſt my ſelf out of the ſmoke into the fire, a certain rude fear ſeiſed upon me, leaſt by putting them forth I ſhould ſeem more offenſive then officious to you,*

and expoſe your highneſs to the envy of malicious Carpers, and tongues of detracters. Whileſt theſe things troubled me with a various deſparation, the quickneſs of your underſtanding, exact diſcretion, uprightneſs of Judgement, Religion without ſuperſtition, and other moſt known vertues in you, your authority, and integrity beyond exception, which can eaſily check, and bridle the tongues of ſlanderers, removed my doubting, and inforced me to ſet upon that again more boldly, which I had almoſt left off by reaſon of deſpaire. Therefore (moſt Illuſtrious Prince) take in good part this ſecond book of Occult Philoſophy, *in which We ſhew the myſteries of the Celeſtiall Magick, all things being opened, and manifeſted, which experienced antiquity makes relation of, and which came to my knowledge, that the ſecrets of Celeſtiall Magick (hitherto neglected, and not fully apprehended by men of latter times) may with your portection be by me, after the ſhewing of naturall vertues, propoſed to them that are ſtudious, and curious of theſe ſecrets: by which let him that ſhall be profited, and receive benefit, give you the thanks, who have been the occaſion of this Edition, and ſetting of it at liberty to be ſeen abroad.*

Farewell.

The

The Second Book of Occult Philoſophy, or Magick; written by

Henry Cornelius Agrippa.

Book II.

CHAP. I.

Of the neceſſity of Mathematicall learning, and of the many wonderfull works which are done by Mathematicall Arts only.

THE Doctrines of Mathematicks are ſo neceſſary to, and have ſuch an affinity with Magick, that they that do profeſs it without them, are quite out of the way, and labour in vain, and ſhall in no wiſe obtain their deſired effect. For whatſoever things are, and are done in theſe inferior naturall vertues, are all done, and governed by number, weight, meaſure, harmony, motion, and light. And all things which we ſee in theſe inferiours,

ours, have root, and foundation in them : yet nevertheleſs without naturall vertues, of Mathematicall Doctrines only works like to naturals can be produced, as *Plato* ſaith, a thing not partaking of truth or divinity, but certain Images kin to them, as bodies going, or ſpeaking, which yet want the Animall faculty, ſuch as were thoſe which amongſt the Ancients were called *Dedalus* his Images, and αυτόματα, of which *Ariſtotle* makes mention, *viz.* the threefooted Images of *Vulcan*, and *Dedalus*, moving themſelves, which *Homer* ſaith came out of their own accord to the exerciſe, and which we read, moved themſelves at the feaſt of *Hiarba* the Philoſophicall Exerciſer : As alſo that golden Statues performed the offices of Cup bearers, and Carvers to the gueſts. Alſo we read of the Statues of *Mercury*, which did ſpeak, and the wooden Dove of *Arthita*, which did fly, and the miracles of *Boethius*, which *Caſſiodorus* made mention of, *viz* *Diomedes* in Braſs, ſounding a Trumpet, and a brazen Snake hiſſing, and pictures of birds ſinging moſt ſweetly. Of this kind are thoſe miracles of Images which proceed from Geometry, and Opticks, of which we made ſome mention in the firſt book, where we ſpoke of the Element of Aire. So there are made glaſſes, ſome Concave, others of the form of a Columne, making the repreſentations of things in the Aire ſeem like ſhadows at a diſtance : of which ſort *Apollonius*, and *Vitellius* in their Books *De Perſpectiva*, and *Speculis*, taught the making, and the uſe. And we read that *Magnus Pompeius* brought a certain glaſs amongſt the ſpoils from the Eaſt, to *Rome*, in which were ſeen Armies of Armed men. And there are made certain tranſparent glaſſes, which being dipped in ſome certain juices of Hearbs, and irradiated with an artificiall light, fill the whole Aire round about with viſions. And I know how to make reciprocall glaſſes, in which the Sun ſhining, all things which were illuſtrated by the raies thereof are apparently ſeen many miles off. Hence a Magician, expert in naturall Philoſophy, and Mathematicks, and knowing the middle ſciences conſiſting of both theſe, Arithmatick, Muſick, Geometry, Opticks, Aſtronomie, and ſuch ſciences that are of weights, meaſures, proportions, articles, and

and joynts, knowing alſo Mechanicall Arts reſulting from theſe, may without any wonder, if he excell other men in Art, and wit, do many wonderfull things, which the moſt prudent, and wiſe men may much admire. Are there not ſome reliques extant of the Ancients works, *viz*. *Hercules*, and *Alexanders* pillars, the gate of *Caſpia* made of braſs, and ſhut with Iron beams, that it could by no Wit or Art, be broken? And the Pyramis of *Julius Cæſar* erected at Rome neer the hill Vaticanus, and Mountains built by Art in the middle of the Sea, and Towers, and heaps of Stones, ſuch as I ſaw in *England* put together by an incredible Art. And we read in faithfull Hiſtorians, that in former times Rocks have been cut off, and Vallies made, and Mountains made into a Plain. Rocks have been digged through, Promontories have been opened in the Sea, the bowels of the Earth made hollow, Rivers divided, Seas joyned to Seas, the Seas reſtrained, the bottome of the Sea been ſearched, Pools exhauſted, Fens dryed up, new Iſlands made, and again reſtored to the continent, all which, although they may ſeem to be againſt nature, yet we read have been done, and we ſee ſome reliques of them remaining till this day, which the vulgar ſay were the works of the divell, ſeeing the Arts, and Artificers thereof have been dead out of all memory, neither are there any that care to underſtand, or ſearch into them. Therefore they ſeeing any wonderfull ſight, do impute it to the divell, as his work, or think it is a miracle, which indeed is a work of naturall, or Mathematicall Philoſophy. As if any one ſhould be ignorant of the vertue of the Loadſtone, and ſhould ſee heavy Iron drawn upwards, or hanged in the Aire (as we read the Iron Image of *Mercury* did long ſince as *Treveris* hang up in the middle of the Temple by Loadſtones, this verſe atteſting the ſame.

The Iron white rod bearer flies i'th' Aire.

The like to which we read was done concerning the image of the Sun at Rome, in the Temple of *Serapis*) would not ſuch an ignorant man, I ſay, preſently ſay it is the work of the divell? But if he ſhall know the vertue of the Loadſtone to the Iron,

Iron, and ſhall make triall of it, he preſently ceaſeth to wonder, and doth no more ſcruple it to be the work of nature. But here it is convenient that you know, that as by naturall vertues we collect naturall vertues, ſo by abſtracted, mathematicall, and celeſtiall, we receive celeſtiall vertues, as motion, life, ſenſe, ſpeech, ſouthſaying, and divination, even in matter leſs diſpoſed, as that which is not made by nature, but only by art. And ſo images that ſpeak, and foretell things to come, are ſaid to be made, as *William* of *Paris* relates of a brazen head made under the riſing of *Saturn*, which they ſay ſpake with a mans voice. But he that will chooſe a diſpoſed matter, and moſt fit to receive, and a moſt powerfull agent, ſhall undoubtedly produce more powerfull effects. For it is a generall opinion of the Pythagoreans, that as Mathematicall things are more formall then Naturall, ſo alſo they are more efficacious: as they have leſs dependence in their being, ſo alſo in their operation. But amongſt all Mathematicall things, numbers, as they have more of form in them, ſo alſo are more efficacious, to which not only Heathen Philoſophers, but alſo Hebrew, and Chriſtian Divines do attribute vertue, and efficacy, as well to effect what is good, as what is bad.

CHAP. II.

Of Numbers, and of their power, and vertue.

S*Everinus Boethius* ſaith, that all things which were firſt made by the nature of things in its firſt Age, ſeem to be formed by the proportion of numbers, for this was the principall pattern in the mind of the Creator. Hence is borrowed the number of the Elements, hence the courſes of times, hence the motion of the Stars, and the revolution of the heaven, and the ſtate of all things ſubſiſt by the uniting together of numbers. Numbers therefore are endowed with great and

ſublime

ſublime vertues. For it is no wonder, ſeeing there are ſo many, and ſo great occult vertues in naturall things, although of manifeſt operations, that there ſhould be in numbers much greater, and more occult, and alſo more wonderfull, and efficacious, for as much as they are more formall, more perfect, and naturally in the celeſtialls, not mixt with ſeparated ſubſtances; and laſtly, having the greateſt, and moſt ſimple commixtion with the Idea's in the mind of God, from which they receive their proper, and moſt efficacious vertues: wherefore alſo they are of moſt force, and conduce moſt to the obtaining of ſpirituall, and divine gifts, as in naturall things, elementary qualities are powerfull in the tranſmuting of any elementary thing. Again, all things that are, and are made, ſubſiſt by, and receive their vertue from numbers. For time conſiſts of number, and all motion, and action, and all things which are ſubject to time, and motion.

Harmony alſo, and voices have their power by, and conſiſt of numbers, and their proportions, and the proportion ariſing from numbers, do by lines, and points make Charracters, and figures: And theſe are proper to Magicall operations, the middle which is betwixt both being appropriated by declining to the extreams, as in the uſe of letters. And laſtly, all ſpecies of naturall things, and of thoſe things which are above nature, are joyned together by certain numbers: which *Pythagoras* ſeeing, ſaith, that number is that by which all things conſiſt, and diſtributes each vertue to each number. And *Proclus* ſaith, Number hath alwaies a being: Yet there is one in voyce, another in the proportion of them, another in the ſoul, and reaſon, and another in divine things. But *Themiſtius*, and *Boethius*, and *Averrois* the *Babilonian*, together with *Plato*, do ſo extoll numbers, that they think no man can be a true Philoſopher without them. Now they ſpeak of a rationall, and formall number, not of a materiall, ſenſible, or vocall, the number of Merchants buying, and ſelling, of which the *Pythagorians*, and *Platoniſts*, and our *Auſtin* make no reckoning, but apply it to the proportion reſulting from it, which number they call naturall, rationall, and formall,

mall, from which great myſteries flow, as well in naturall, as divine, and heavenly things. By it is there a way made for the ſearching out, and underſtanding of all things knowable. By it the next acceſs to naturall prophecying is had: and the *Abbot Joachim* proceeded no other way in his Prophecies, but by formall numbers.

CHAP. III.

How great vertues Numbers have, as well in Naturall things, as in Supernaturall.

THat there lyes wonderfull efficacy, and vertue in numbers, as well to good as to bad, not only moſt eminent Philoſophers do unanimouſly teach, but alſo Catholike Doctors, and eſpecially *Hierom*, *Auſtin*, *Origen*, *Ambroſe*, *Gregory* of *Nazianzen*, *Athanaſius*, *Baſilius*, *Hilarius*, *Rabanus*, *Bede*, and many more confirm. Hence *Hilarius* in his Commentaries upon the Pſalms, teſtifies that the ſeventy Elders, according to the efficacy of numbers, brought the Pſalms into order. *Rabanus* alſo, a famous Doctor, compoſed an excellent book of the vertues of numbers: But now how great vertues numbers have in nature, is manifeſt in the hearb which is called Cinquefoil, *i. e.* five leaved Graſs; for this reſiſts poyſons by vertue of the number of five; alſo drives away divells, conduceth to expiation; and one leafe of it taken twice in a day in wine, cures the Feaver of one day: three the tertian Feaver: foure the quartane. In like manner four grains of the ſeed of Turniſole being durnk, cures the quartane, but three the tertian. In like manner *Vervin* is ſaid to cure Feavers, being durnk in wine, if in tertians it be cut from the third joynt, in quartans from the fourth. A Serpent, if he be once ſtruck with a Spear, dieth, if twice, recovers ſtrength. Theſe and many ſuch as theſe are read, and teſtified in divers Authors. We muſt know now whence theſe are done, which certainly have a cauſe, which is a variou

proportio

proportion of various numbers amongſt themſelves. There is alſo a wonderfull experiment of the number of ſeven, that every ſeventh male, born without a female coming betwixt, hath power to cure the Kings evill by his touch alone, or word. Alſo every ſeventh daughter that is born, is ſaid wonderfully to help forward the birth of children · neither is the naturall number here conſidered, but the formall conſideration that is in the number. And let that which we ſpake before, be alwaies kept in mind, *viz.* that theſe powers are not in vocall, or numbers of merchants buying, and ſelling, but in rationall, formall, and naturall; Theſe are diſtinct myſteries of God and nature. But he that knows how to joyn together the vocall numbers, and naturall with divine, andorder them into the ſame harmony, ſhall be able to work and know wonderfull things by numbers; the Pythagorians profeſs that they can prognoſticate many things by the numbers of names, in which truly, unleſs there did ly a great myſterie, *John* had not ſaid in the Revelation, He which hath underſtanding, let him compute the number of the name of the beaſt, which is the number of a man, and this is the moſt famous manner of computing amongſt the Hebrews, and Cabaliſts, as we ſhall ſhew afterwards. But this you muſt know, that ſimple numbers ſignifie Divine things: numbers of ten; Celeſtiall numbers of an hundred; terreſtiall numbers of a thouſand; thoſe things that ſhall be in a future age. Beſides, ſeeing the parts of the mind are according to an Arithmeticall Mediocrity, by reaſon of the identity, or equality of exceſs, coupled together. But the body, whoſe parts differ in their greatneſs, is according to a Geometricall mediocrity, compounded: But an animall conſiſts of both, *viz.* ſoul and body, according to that mediocrity, which is ſutable to harmony: Hence it is that numbers do work very much upon the ſoul, figures upon the body, and harmony upon the whole animall.

CHAP.

CHAP. IV.
Of Unity, and the Scale thereof

NOw let us treat particularly of numbers themſelves: and becauſe number is nothing elſ but a repetition of Unity, let us firſt conſider Unity it ſelf. For Unity doth moſt ſimply go through every number, and is the common meaſure, fountain, and originall of all numbers, contains every number joyned together in it ſelf intirely, the beginner of every multitude, alwayes the ſame, and unchangable: whence alſo being multiplyed into it ſelf, produceth nothing but it ſelf: it is indiviſible, void of all parts: But if it ſeem at any time to be divided, it is not cut, but indeed Multiplied into Unities: yet none of theſe Unities is greater or leſſer then the whole Unity, as a part is leſs then the whole: It is not therefore Multiplyed into parts, but into it ſelf: Therefore ſome called it concord, ſome piety, and ſome friendſhip, which is ſo knit, that it cannot be cut into parts. But *Martianus*, according to the opinion of *Ariſtotle* ſaith, it is named *Cupid*, becauſe it is made one alone, and will alwaies bewail it ſelf, and beyond it ſelf it hath nothing, but being void of all haughtineſs, or coupling, turns its proper heats into it ſelf. It is therefore the one beginning, and end of all things, neither hath it any beginning, or end it ſelf: Nothing is before one, nothing is after one, and beyond it is nothing, and all things which are, deſire that one, becauſe all things proceeded from one, and that all things may be the ſame, it is neceſſary that they partake of that one: And as all things proceeded of one into many things, ſo all things endeavour to return to that one, from which they proceeded; it is neceſſary that they ſhould put off multitude. One therefore is referred to the high God, who ſeeing he is one, and innumerable, yet creates innumerable things of himſelf, and contains them within himſelf. There is therefore one God, one world of the one God, one Sun of the one world, alſo one Phœnix in the World, one King amongſt Bees, one Leader amongſt Flocks

Flocks of Catel, one Ruler amongſt heards of Beaſts, & Cranes follow one, and many other Animalls honour Unity; Amongſt the Members of the body there is one Principle by which all the reſt are guided, whether it be the head, or (as ſome will) the heart. There is one Element overcoming, and penetrating all things, *viz.* Fire. There is one thing created of God, the ſubject of all wondring, which is on Earth, or in Heaven, it is actually Animal, Vegetable, and Minnerall, every where found, known by few, called by none by its proper name, but covered with figures, and Riddles, without which neither Alchymie, nor Naturall Magick, can attain to their compleat end, or perfection. From one man, *Adam*, all men proceed, from that one all become mortall, from that one *Jeſus Chriſt* they are regenerated: and as ſaith *Paul*, one Lord, one Faith, one Baptiſm, one God, and Father of all, one mediator betwixt God and man, one moſt high Creator, who is over all, by all, and in us all. For there is one Father, God, from whence all, and we in him: one Lord *Jeſus Chriſt*, by whom all, and we by him: one God Holy Ghoſt, into whom all, and we into him.

The

The Scale of Unity.

In the exemplary world.	' Iod	One Divine essence, the fountain of all vertues, and power, whose name is expressed with one most simple Letter.
In the intellectuall world.	The soul of the world.	One supreme Intelligence, the first Creature, The fountain of lives.
In the Celestial world.	The Sun.	One King of Stars, fountain of life.
In the Elementall world.	The Philosophers Stone.	One subject, and instrument of all vertues, naturall, and supernaturall.
In the lesser world.	The Heart.	One first living, and last dying.
In the infernall world.	Lucifer.	One Prince of Rebellion, of Angels, and darkness.

CHAP. V.

Of the Number of Two, and the Scale thereof.

THe firſt Number is of two, becauſe it is the firſt Multitude, it can be meaſured by no number beſides unity alone, the common meaſure of all Numbers: It is not compounded of Numbers, but of one unity only; neither is it called a number uncompounded, but more properly not compounded: The Number of three is called the firſt Number uncompounded: But the Number of two is the firſt branch of unity, and the firſt procreation: Hence it is called generation, and *Juno*, and an imaginable Corporation, the proof of the firſt motion, the firſt form of parity: the number of the firſt equality, extremity, and diſtance betwixt, and therefore of peculiar equity, and the proper act thereof, becauſe it conſiſts of two equally poyſed: and it is called the Number of Science, and Memory, and of light, and the number of man, who is called another, and the leſſer World: it is alſo called the number of charity, and mutuall love, of marriage, and ſociety, as it is ſaid by the Lord, Two ſhall be one fleſh. And *Solomon* ſaith: It is better that two be together then one, for they have a benefit by their mutuall ſociety: If one ſhall fall, he ſhall be ſupported by the other. Wo to him that is alone, becauſe when he falls he hath not another to help him: and if two ſleep together, they ſhall warm one the other; how ſhall one be hot alone? and if any prevaile againſt him, two reſiſt him. And it is called the number of Wedlock and Sex; for there are two ſexes, Maſculine, and Feminine: and two Doves bring forth two Eggs, out of the firſt of which is hatched the Male, out of the ſecond the Female. It is alſo called the midle, that is capable, that is good, and bad, partaking, and the beginning of diviſion, of Multitude, and diſtinction, and ſignifies matter. This is alſo ſometimes the number of diſcord, and confuſion, of misfortune, and uncleanneſs, whence Saint *Hierom* againſt *Jovianus* ſaith, that therefore it was not

ſpoken in the ſecond day of the creation of the world, and God ſaid, That it was good, becauſe the number of two is evill. Hence alſo it was that God commanded that all unclean Animals ſhould go into the Ark by couples: becauſe as I ſaid, the number of two, is a number of uncleanneſs, and it is moſt unhappy in their Soothſayings, eſpecially if thoſe things, from whence the Soothſaying is taken, be *Saturnall*, or *Martiall*, for theſe two are accounted by the Aſtrologers unfortunate. It is alſo reported, that the number of two doth cauſe apparitions of Ghoſts, and fearfull Goblins, and bring miſchiefs of evill ſpirits to them that travell by night. *Pythagoras* (as *Euſebius* reports) ſaid, that Unity was God, and a good intellect; and that Duality was a Divell, and an evill intellect, in which is a materiall multitude: wherefore the *Pythagorians* ſay, that two is not a number, but a certain confuſion of unities. And *Plutarke* writes, that the *Pythagorians* called unity *Apollo*, and two, ſtrife, and boldneſs; and three, Juſtice, which is the higheſt perfection, and is not without many myſteries. Hence there were two Tables of the Law in *Sina*, two Cherubins looking to the Propitiatory in *Moſes*, two Olives dropping oyle, in *Zachariah*, two natures in Chriſt, Divine, and Humane; Hence *Moſes* ſaw two appearances of God, *viz.* his face, and back-parts, alſo two Teſtaments, two commands of Love, two firſt dignities, two firſt people, two kinds of Spirits, good, and bad, two intellectuall creatures, an Angell, and ſoul, two great lights, two Solſtitia, two equinoctials, two poles, two Elements, producing a living ſoul, *viz.* Earth, and Water.

The Scale of the Number of two.

In the exemplary world.	יה Iah אל El		The names of God expreſſed with two letters.
In the Intellectuall world.	An Angell.	The Soul.	Two intelligible ſubſtances.
In the Celeſtiall world.	The Sun.	The Moon.	Two great lights.
In the Elementary world.	The Earth.	The Water.	Two Elements producing a living ſoul.
In the leſſer world.	The Heart.	The Brain.	Two principall ſeats of the ſoul.
In the Infernall ſoul.	Beemoth Weeping.	Leviathan gnaſhing of teeth.	Two chief of the divels. Two things which Chriſt threatens to the damned.

CHAP. VI.

Of the Number of three, and the Scale thereof.

THE number of three is an incompounded number, a holy number, a number of perfection, a moſt powerfull number. For there are three perſons in God, there are three Theologicall vertues in Religion. Hence it is that this number conduceth to the Ceremonies of God, and Religion, that by the ſolemnity of which, prayers, and ſacrifices are thrice repeated. Whence *Virgil* ſings,

Odd numbers to the God delightfull are.

And the *Pythagorians* uſe it in their ſanctifications, and purifications, whence in *Virgil*,

The ſame did cleanſe, and waſh with Water pure
Thrice his companions ——

And it is moſt fit inbindings, or ligations, hence that of *Virgil*,

—— *I walk a round*
Firſt with theſe threads, which three, and ſeverall are,
'Bout th' Altar thrice I ſhall thy image bear.

And a little after;

Knots, Amaryllis, *tye, of colours three,*
Then ſay, theſe bonds I knit, for Venus *be.*

And we read of *Medea*.

She ſpake three words, which caus'd ſweet ſleep at will,
The troubled Sea, the raging Waves ſtand ſtill.

And in *Pliny* it was the cuſtome in every medicine to ſpit with three deprecations, and hence to be cured. The number of three is perfected with three Augmentations, long, broad, and deep, beyond which there is no progreſſion of dimenſion, whence the firſt number is called ſquare. Hence it is ſaid that to a body that hath three meaſures, and to a ſquare number, nothing can be added. Wherefore *Ariſtotle* in the beginning of his ſpeeches concerning Heaven, cals it as it were a Law, according to which all things are diſpoſed. For Corporeall, and ſpirituall things conſiſt of three things, *viz.* beginning, middle, and end. By three (as *Treſmegiſtus* ſaith) the world is perfected: Heimarmene, neceſſity, and order (*i.e.*) concurrence of cauſes, which

which many call fate, and the execution of them to the fruit, or increaſe, and a due diſtribution of the increaſe. The whole meaſure of time is concluded in three, *viz.* Paſt, preſent, to come; All magnitude is contained in three; line, ſuperficies, and body, every body conſiſts of three Intervals, length, bredth, thickneſs. Harmony contains three conſents in time, Diapaſon, Hemiolion, Diateſſaron. There are alſo three kinds of ſouls, Vegetative, ſenſitive, and intellectuall. And as ſaith the Prophet, God orders the world by number, weight, and meaſure, and the number of three is deputed to the Ideall forms thereof, as the number of two is to the procreating matter, and unity to God the maker of it. Magicians do conſtitute three Princes of the world, *Oromaſis*, *Mitris*, *Araminis* (*i.e.*) God, the Mind, and the Spirit. By the three ſquare or ſolid, the three numbers of nine of things produced are diſtributed, *viz.* of the ſuperceleſtiall into nine orders of Intelligencies: of Celeſtiall into nine Orbs: of inferiours into nine kinds of generable, and corruptible things. Laſtly in this ternall Orb, *viz.* twenty ſeven, all Muſicall proportions are included, as *Plato*, and *Proclus*, do at large diſcourſe. And the number of three hath in a harmony of five, the grace of the firſt voyce. Alſo in Intelligencies there are three Hierarchies of Angelicall ſpirits. There are three powers of Intellectuall creatures, memory, mind, and will. There are three orders of the bleſſed, *viz.* of Martyrs, Confeſſors, and Innocents. There are three quaternions of Celeſtiall Signs, *viz.* Of fixt, moveable, and common, as alſo of houſes, *viz.* centers, ſucceeding, and falling. There are alſo three faces, and heads in every Sign, and three Lords of each triplicity. There are three fortunes amongſt the Planets. Three graces amongſt the Goddeſſes. Three Ladies of deſtiny amongſt the infernall crew. Three Judges. Three furies. Three-headed Cerberus. We read alſo of a thrice double Hecate. Three moneths of the Virgin *Diana*. Three perſons in the ſuperſubſtantiall Divinity. Three times, of Nature, Law, and Grace. Three Theologicall vertues, Faith, Hope, and Charity. *Jonas* was three days in the Whales belly; and ſo many was Chriſt in the grave.

The Scale of the Number of three.

In the Original world.	The Father	adai. The Son.	The Holy Ghoſt.	The name of of God with three letters.
In the Intellectual world	Supreme. Innocents.	Midle. Martyrs.	Loweſt of all Confeſſors.	Three Hierarchies of Angels. Three degrees of the bleſſed.
In the Celeſtial world.	Moveable. Corners. Of the day.	Fixt. Succeeding. Nocturnall.	Common. Falling. Partaking.	Three quaternions of Signs. Three quaternions of houſes. Three Lords of the Triplicites.
In the Elementary world.	Simple.	Compounded.	Thrice compounded.	Three degrees of Elements.
In the leſſer world.	The head, in which the Intelle& grows, anſwering to the intelle&uall world.	The breaſt, where is the heart, the ſeat of life, anſwering to the Celeſtiall world.	The belly, where the faculty of generation is, and the genitall members, anſwering the Elemental world.	Three parts, anſwering the three-fold world.
In the infernal world.	Alecto. Minos. Wicked.	Megera. Acacus. Apoſtates.	Creſiphone. Rhadamantus. Infidels.	Three infernall furies. Three infernall Judges. Three degrees of the damned.

CHAP. VII.

Of the Number of Four, and the Scale thereof.

THe Pythagorians call the Number of four Tetractis, and prefer it before all the vertues of Numbers, becauſe it is the foundation, and root of all other numbers; whence alſo all foundations, as well in artificiall things, as naturall, and divine, are four ſquare, as we ſhall ſhew afterwards: and it ſignifies ſolidity, which alſo is demonſtrated by a four ſquare figure. For the number four is the firſt four ſquare plain, which conſiſts of two proportions, whereof the firſt is of one to two, the latter of two to four, and it proceeds by a double proceſſion and proportion, *viz.* of one to one, and of two to two, beginning at a unity, and ending at a quaternity: which proportions differ in this, that according to Arithmatick, they are unequall to one the other: but according to Geometry are equall. Therefore a four ſquare is aſcribed to God the Father, and alſo contains the myſterie of the whole Trinity: for by its ſingle proportion, *viz.* by the firſt of one to one, the unity of the paternall ſubſtance is ſignified, from which proceeds one Son, equall to him; by the next proceſſion, alſo ſimple, *viz.* of two to two, is ſignified by the ſecond proceſſion the Holy Ghoſt from both, that the Son be equall to the Father by the firſt proceſſion; and the Holy Ghoſt be equall to both by the ſecond proceſſion. Hence that ſuper-excellent, and great name of the divine Trinity in God is written with four letters, *viz. Iod, He,* and *Vau*; *He,* where it is the aſpiration *He,* ſignifies the proceeding of the ſpirit from both: for *He* being duplicated, terminates both ſyllables, and the whole name, but is pronounced *Jove,* as ſome will, whence that *Jovis* of the heathen, which the Ancients did picture with four ears, whence the number four is the fountain, and head of the whole divinity. And the Pythagorians call it the perpetuall fountain of nature: for there are four degrees in the Scale of nature, *viz.* to be, to live, to be ſenſible,

ſible, to underſtand. There are four motions in nature, *viz.* aſcendent, deſcendent, going forward, circular. There are four Corners in the heaven, *viz.* riſing, falling, the midle of the heaven, and the bottome of it. There are four Elements under Heaven, *viz.* Fire, Aire, Water, and Earth; according to theſe there are four triplicities in Heaven: There are four firſt qualities under the Heaven, *viz.* Cold, Heat, Drineſs, and Moyſtneſs, from theſe are the four Humours, Blood, Flegm, Choller, Melancholy. Alſo the year is divided into four parts, which are the Spring, Summer, Autumn, and Winter; alſo the wind is divided into Eaſtern, Weſtern, Northern, and Southern. There are alſo four rivers of Paradiſe, and ſo many infernall. Alſo the number four makes up all knowledge: firſt it fills up every ſimple progreſs of numbers with four termes, *viz.* with one, two, three, and four conſtituting the number ten. It fills up every difference of numbers, the firſt even, and conteining the firſt odd in it. It hath in Muſick Diateſſaron, the grace of the fourth voice. Alſo it conteins the inſtrument of four ſtrings, and a Pythagorean Diagram, whereby are foundout firſt of all muſicall tunes, and all harmony of Muſick. For Double, Treble, fourtimes double, one and halfe, one and a third part, a concord of all, a double concord of all, of five, of four, and all conſonancy is limited within the bounds of the number four. It doth alſo contein the whole of Mathematicks in four terms, *viz.* point, line, ſuperficies, and profundity. It comprehends all nature in four terms, *viz.* ſubſtance, quality, quantity, and motion. Alſo all naturall Phyloſophy, in which are the ſeminary vertues of nature, the naturall ſpringing, the growing form, and the compoſitum. Alſo Metaphyſick is comprehended in four bounds, *viz.* being, eſſence, vertue, and action. Morall Phyloſophy is comprehended with four vertues, *viz.* prudence, juſtice, fortitude, temperance. It hath alſo the power of juſtice: hence a fourfold law, of providence from God: fatall, from the ſoul of the world; of nature from Heaven: of prudence, from man. There are alſo four judiciary powers in all things being, *viz.*

the

the intellect, diſcipline, opinion, and ſenſe. It hath alſo great power in all myſteries. Hence the Pythagorians did ratifie the number four with an oath, as if it were the cheifeſt ground whereon their faith was grounded, and their belief might be confirmed. Hence it was called the *Pythagorians* oath, which is expreſſed in theſe verſes.

I with pure minde by th' number four do ſwear
That's holy, and the fountain of nature
Eternall, parent of the mind——

Alſo there are four rivers of Paradiſe; four Goſpels received from four Evangeliſts throughout the whole Church. The Hebrews received the cheifeſt name of God written with four letters. Alſo the *Egyptians*, *Arabians*, *Perſians*, *Magicians*, *Mahumitans*, *Grecians*, *Tuſcans*, *Latines*, write the name of God with only four letters, *viz.* thus, *Thet*, *Alla*, *Sire*, *Orſi*, *Abdi*, θεὸς, *Eſar*, *Deus*. Hence the Lacedemonians were wont to paint *Jupiter* with four wings. Hence alſo in *Orpheus* his divinity, it is ſaid that *Neptunes* Chariots are drawn with four horſes. There are alſo four kinds of divine furies, proceeding from ſeverall deities, *viz.* from the *Muſes*, *Dionyſius*, *Apollo*, and *Venus*. Alſo the Prophet *Ezekiel* ſaw four beaſts by the river *Chobar*, and four Cherubims in four wheels. Alſo in *Daniel*, four great beaſts did aſcend from the Sea, and four winds did fight. And in the *Revelations* four beaſts were full of eyes, before, and behind: ſtanding round about the Throne of God, and four Angels, to whom was given power to hurt the Earth, and the Sea, did ſtand upon the four corners of the Earth, holding the four winds, that they ſhould not blow upon the Earth, nor upon the Sea, nor upon any Tree.

The Scale of the Number four, anſwering the four Elements.

The

The Scale.

The name of God with four letters.	יהוה				In the Original world, whence the Law of providence.
Four Triplicities or intelligible Hierarchies.	Seraphim. Cherubin. Thrones.	Dominations. Powers. Vertues.	Principalities. Archangels. Angels.	Innocents. Martyrs. Confessors.	In the Intellectual world, whence the fatall Law.
Four Angels ruling over the corners of the world.	מיכאל Michael.	רפאל Raphael.	גבריאל Gabriel.	אוריאל Uriel.	
Four rulers of the Elements.	שרף Seraph.	כרוב Cherub.	תרשיש Tharsis.	אריאל Ariel.	
Four consecrated Animals.	The Lion.	The Eagle.	Man.	A Calf.	
Four Triplicities of the tribes of Israel.	Dan. Asser. Nephtalin.	Jehuda. Isachar. Zabulun.	Manasse. Benjamin. Ephraim.	Reuben. Simeon. Gad.	
Four Triplicities of Apostles.	Mathias. Peter. Jacob the elder.	Simon. Bartholemew. Mathew.	John. Phillip. James the younger.	Thaddeus. Andrew Thomas.	
Four Evangelists.	Mark.	John.	Mathew.	Luke	
Four Triplicities of Signs.	Aries. Leo. Sagittarius.	Gemini. Libra. Aquarius.	Cancer. Scorpius. Pisces.	Taurus. Virgo. Capricornus.	In the Celestiall world, where is the law of nature.
The Stars, and Planets, related to the Elements.	Mars, and the Sun.	Jupiter, and Venus.	Saturn, and Mercury.	The fixt Stars, and the Moon.	
Four qualities of the Celestiall Elements.	Light.	Diaphanousness.	Agility.	Solidity.	
Four Elements.	אש Fire.	רוח Ayre.	מים Water.	עפר Earth.	In the Elementary, where the Law of generation, and corruption is.
Four qualities.	Heat.	Moysture.	Cold.	Dryness.	
Four seasons.	Summer.	Spring.	Winter.	Autumne.	
Four corners of the World.	The East.	The West.	The North.	The South	
Four perfect kinds of mixt bodies.	Animals.	Plants.	Metals.	Stones.	
Four kinds of Animals.	Walking.	Flying.	Swimming.	Creeping.	

What anſwer the Elements, in Plants.	Seeds.	Flowers.	Leaves.	Roots.	
What in Metals.	Gold, and Iron.	Copper, and Tin.	Quickſilver.	Lead, & Silver.	
What in ſtones.	Bright, and burning.	Light, and tranſparent.	Clear, and congealed.	Heavy, & dark.	
Four Elements of man.	The Mind.	The Spirit.	The Soul.	The body.	In the leſſer world, *viz.* man, from whom is the Law of prudence.
Four powers of the Soul.	The Intellect.	Reaſon.	Phantaſy.	Senſe.	
Four Judiciary powers.	Faith.	Science.	Opinion.	Experience.	
Four morall vertues.	Juſtice.	Temperance.	Prudence.	Fortitude.	
The ſenſes anſwering to the Elements.	Sight.	Hearing.	Taſt, and ſmel.	Touch.	
Four Elements of mans body.	Spirit.	Fleſh.	Humours.	Bones.	
A four-fold ſpirit.	Animall.	Vitall.	Generative.	Naturall.	
Four humours.	Choller.	Blood.	Flegme.	Melancholly.	
Four Manners of complexion.	Violence.	Nimbleneſs.	Dulneſs.	Slowneſs.	
Four Princes of divels, offenſive in the Elements.	סמאל Samael.	עזאזל Azazel.	עזאל Azael.	מחואל Mahazael.	In the infernall world, where is the Law of wrath, and puniſhment.
Four infernal Rivers.	Phlegeton.	Cocytus.	Styx.	Acheron.	
Four Princes of ſpirits, upon the the four angels of the world.	Oriens.	Paymon.	Egyn.	Amaymon.	

CHAP.

CHAP. VIII.

Of the Number Five, and the Scale thereof.

THe number five is of no ſmall force, for it conſiſts of th firſt even, and the firſt odd, as of a Female, and Mal For an odd number is the Male, and the even the Femal Whence *Arithmeticians* call that the Father, and this the Mo ther. Therefore the number five is of no ſmall perfection, vertue, which proceeds from the mixtion of theſe numbers It is alſo the juſt midle of the univerſal number, *viz.* ten. For you divide the number ten, there will be nine and one, or eig and two, or ſeven and three, or ſix and four, and every collec on makes the number ten, and the exact midle alwaies is th number five, and its equadiſtant; and therefore it is calle by the *Pythagoreans* the number of Wedlock, as alſo of juſtic becauſe it divides the number ten in an even Scale. There five ſenſes in man, ſight, hearing, ſmelling, taſting, & feeling: five pow ers in the ſoul, Vegetative, Senſitive, Concupiſcible, Ir ſcible, Rationall: five fingers on the hand: five wanderi Planets in the heavens, according to which there are five-fo terms in every ſign. In Elements there are five kinds mixt bodies, *viz.* Stones, Metals, Plants, Plant-Animals, An mals, and ſo many kinds of Animals, as men, four-foote beaſts, creeping, ſwimming, flying. And there are five kin by which all things are made of God, *viz.* Eſſence, the ſam another, ſenſe, motion. The Swallow brings forth but fi young, which ſhe feeds with equity, beginning with the elde and ſo the reſt, according to their age. Alſo this number ha great power in expiations: For in holy things it drives awa Divels. In naturall things, it expels poyſons. It is alſo called th number of fortunateneſs, and favour, and it is the ſeale of th Holy Ghoſt, and a bond that binds all things, and the numbe of the croſs, yea eminent with the principall wounds of *Chri* whereof he vouchſafed to keep the ſcars in his glorifyed bod The heathen *Philoſophers* did dedicate it as ſacred to *Mercur* eſteemin

eſteeming the vertue of it to be ſo much more excellent then the number four, by how much a living thing is more excellent then a thing without life. For in this number the Father *Noah* found favour with God, and was preſerved in the floud of waters. In the vertue of this number *Abraham*, being an hundred years old, begat a Son of *Sarah*, being ninety years old, and a barren Woman, and paſt child-bearing, and grew up to be a great people. Hence in time of grace the name of divine omnipotency is called upon with five letters. For in time of nature the name of God was called upon with three letters. שדי *Sadai*: in time of the Law, the ineffable name of God was expreſſed with four letters יהוה inſteed of which the *Hebrews* expreſs אדני *Adonai*: in time of grace the ineffable name of God was with five letters יהשוה *Iheſu*, which is called upon with no leſs myſterie then that of three Letters ישו.

The

The names of God with five Letters. The names of Christ with five Letters.		אליון אלרים יהשוה	Eloim. Elohim. Jhesu.			In the examplary world.
Five Intelligible substances.	Spirits of the first Hierarchy called Gods, or the Sons of God.	Spirits of the second Hierarchy called Intelligencies.	Spirits of the third Hierarchy, called Angels which are sent.	Souls of Celestiall bodies.	Heroes or blessed souls.	In the Intellectual world.
Five wandring Stars, Lords of the Tearms.	Saturn.	Jupiter.	Mars.	Venus.	Mercury.	In the Celestiall world.
Five kinds of corruptible things.	Water.	Aire.	Fire.	Earth.	A mixed body.	In the Elementary world.
Five kinds of mixt bodies.	Animall.	Plant.	Metall.	Stone.	Plant-animal.	
Five senses.	Last.	Hearing.	Seeing.	Touching.	Smelling.	In the lesser world.
Five Corporeall torments.	Deadly Bitterness.	Horrible howling.	Terrible darkness.	Unquenchable Heat.	A piercing stink.	In the infernall world.

CHAP. IX.

Of the Number ſix, and the Scale thereof.

SIx is a number of perfection, becauſe it is the moſt perfect in nature, in the whole courſe of numbers, from one to ten, and it alone is ſo perfect, that in the collection of its parts it reſults the ſame, neither wanting, nor abounding. For if the parts thereof, *viz.* the midle, the third, and ſixt part, which are three, two, one, be gathered together, they perfectly fill up the whole body of ſix, which perfection all the other numbers want: Hence by the *Pythagorians* it is ſaid to be altogether applyed to generation, and Marriage, and is called the Scale of the world. For the world is made of the number ſix, neither doth it abound, or is defective. Hence that is, becauſe the world was finiſhed by God the ſixt day. For the ſixt day God ſaw all the things which he had made, and they were very good. Therefore the heaven, and the earth, and all the Hoſt thereof were finiſhed. It is alſo called the number of man, becauſe the ſixt day man was created: and it is alſo the number of our redemption, for the ſixt day *Chriſt* ſuffered for our redemption: whence there is a great affinity betwixt the number ſix and the Croſs, labour, and ſervitude: ſince it is commanded in the Law, that in ſix days the work is to be done, ſix days *Manna* is to be gathered, ſix years the ground was to be ſown, and that the *Hebrew* ſervant ſhould ſerve his Maſter ſix years; ſix days the glory of the Lord appeared upon *Mount Sina*, covering it with a cloud: the Cherubins had ſix wings, 6. circles in the Firmament, Artick, Antartick, two Tropicks, Equinoctiall, & Eclipticall, ſix wandring Planets, *Saturn, Jupiter, Mars, Venus, Mercury*, the *Moon*, running through the latitude of the *Zodiack*, on both ſides the Eclyptick. There are ſix ſubſtantificall qualities in the Elements, *viz.* Sharpneſs, Thinneſs, Motion, and the contrary to theſe Dulneſs, Thickneſs, Reſt. There are ſix differences of poſition, Upwards, Downwards, Before, Behind, on the right ſide, one the left ſide. There are ſix naturall offices, without which nothing can be, *viz.* Magnitude, Colour, Figure, Intervall, Standing, Motion. Alſo a ſolid figure of any four ſquare thing hath ſix ſuperficies. There are Tones of all harmony, *viz.* 5. Tones, & 2. half tones which make one tone, which is the ſixt.

The

The Scale of the Number six.

In the examplary world.	אל גבור אלוהים						Names of six Letters.
In the intelligible World.	Seraphin.	Cherubin.	Thrones.	Dominations	Powers.	Vertues.	Six orders of Angels, which are not sent to inferiours.
In the Celestiall World.	Saturn.	Jupiter.	Mars.	Venus.	Mercury.	The Moon.	Six planets wandring through the latitude of the Zodiack from the Eclyptick.
In the Elemental world.	Rest.	Thinness.	Sharpness.	Dulness.	Thickness.	Motion.	Six substantificall qualities of Elements.
In the lesser world.	The Intellect.	Memory.	Sense.	Motion.	Life.	Essence.	Six degrees of men.
In the infernall World.	Acteus.	Megalesius.	Ormenus.	Lycus.	Nicon.	Mimon.	Six divels, the authors of all calamities.

CHAP. X.

Of the Number Seaven, and the Scale thereof.

THe number ſeaven is of various, and manifold power, for it conſiſts of one, and ſix, or of two, and five, or of three nd four, and it hath a Unity, as it were the coupling together of two threes: whence if we conſider the ſeverall parts thereof, and the joyning together of them, without doubt we ſhall confeſs that it is as well by the joyning together of the parts thereof, as by its fulneſs apart. moſt full of all Majeſty. And he *Pythagorians* call it the Vehiculum of mans life, which it doth not receive from its parts ſo, as it perfects by its proper ight of its whole, for it contains body, and ſoul, for the body conſiſts of four Elements, and is endowed with four ualities: Alſo the number three reſpects the ſoul, by reaſon f its threefold power, *viz.* rationall, iraſcible, and conupiſcible. The number ſeaven therefore, becauſe it conſiſts of hree, and four, joyns the ſoul to the body, and the vertue f this number relates to the generation of men, and it cauſeth an to be received, formed, brought forth, nouriſhed, live, nd indeed altogether to ſubſiſt. For when the genitall ſeed s received in the womb of the woman, if it remain there eaven hours after the effuſion of it, it is certain that it will bide there for good: Then the firſt ſeaven dayes it is coagulated, and is fit to receive the ſhape of a man: then it produeth mature infants, which are called infants of the ſeaventh noneth, *i. e.* becauſe they are born the ſeaventh moneth. fter the birth, the ſeaventh hour tryes whether it will live r no: for that which ſhall bear the breath of the aire after hat hour is conceived will live. After ſeaven dayes it caſts off he reliques of the Navell.

After twice ſeaven dayes its ſight begins to move after the ght: in the third ſeaventh it turns its eyes, and whole face eely. After ſeaven moneths it breeds teeth: After the econd ſeaventh moneth it ſits without fear of falling: After

the third ſeaventh moneth it begins to ſpeak: After the fourth ſeaventh moneth it ſtands ſtrongly, and walks: after the fifth ſeaventh moneth it begins to refrain ſucking its Nurſe: After ſeaven years its firſt teeth fall, and new are bred fitter for harder meat, and its ſpeech is perfected: After the ſecond ſeaventh year boys wax ripe, and then is a beginning of generation: At the third ſeaventh year they grow to be men in ſtature, and begin to be hairy, and become able, and ſtrong for generation: At the fourth ſeaventh year they begin to barniſh, and ceaſe to grow taller: In the fifth ſeaventh year they attain to the perfecti n of their ſtrength: The ſixt ſeaven year they keep their ſtrength; The ſeaventh ſeaventh year they attain to their utmoſt deſcretion, and wiſdome, and the perfect age of men. But when they come to the tenth ſeaventh year, where the number ſeaven is taken for a compleat number, then they come to the common tearm of life, the Prophet ſaying, Our age is ſeaventy years. The utmoſt hight of mans body is ſeaven feet. There are alſo ſeaven degrees in the body, which compleat the dimenſion of its altitude from the bottome to the top, *viz.* marrow, bone, nerve, vein, artery, fleſh, skin. There are ſeaven, which by the *Greeks* are called black members, the Tongue, the Heart, the Lunges, the Liver, the Spleen, and two Kidnies. There are alſo ſeaven principle parts of the body, the head, the breaſt the hands, the feet, and the privy members. It is manifeſt concerning breath, and meat, that without drawing of the breath the life doth doth not endure above ſeaven hours: and they that are ſtarved with famine, live not above ſeaven dayes. The Veins alſo, and arteries (as Phyſitians ſay) are moved by the ſeaventh number. Alſo judgements in diſeaſes are made with greater manifeſtation upon the ſeaventh dayes, which Phyſitians call criticall, *i. e.* judiciall. Alſo of ſeaven portions God Creates the ſoul, as divine *Plato* witneſſeth in *Timeus*. The ſoul alſo receives the body by ſeaven degrees. All difference of voices proceeds to the ſeaventh degree, after which there is the ſame revolution. Again, there are ſeaven modulations of the voyces, Ditonus, Semiditonus, Diateſſaron, Diapente with a tone, Dia-

pente

pente with a half time, and Diapaſon. There is alſo in Celeſtials a moſt potent power of the number ſeven. For ſeeing there are four corners of the Heaven Diametrically looking one towards the other, which indeed is accounted a moſt full, and powerfull aſpect, and conſiſts of the number ſeven. For it is made from the ſeventh Sign, and makes a Croſs, the moſt powerfull figure of all, of which we ſhall ſpeak in its due place. But this you muſt not be ignorant of, that the number ſeven hath a great Communion with the Croſs. By the ſame radiation, and number the ſolſtice is diſtant from Winter, and the Winter æquinoctium from the Summer, all which are done by ſeven Signs. There are alſo ſeven Circles in the Heaven, according to the longitudes of the Axel tree. There are ſeven Stars about the Articke Pole, greater, and leſſer, called *Charls Wain*, alſo ſeven Stars called the *Pleiades*, and ſeven Planets, according to thoſe ſeven dayes conſtituting a week. The Moon is the ſeventh of the Planets & next to us obſerving this number more then the reſt, this number diſpenſing the motion, and light thereof. For in twenty eight dayes it runs round the Compaſs of the whole *Zodiack*, which number of dayes, the number ſeven, with its ſeven tearms, *viz.* from one to ſeven, doth make, and fill up, as much as the ſeveral numbers, by adding to the Antecedents, and makes four times ſeven dayes, in which the Moon runs through, and about all the longitude, and latitude of the *Zodiack* by meaſuring, and meaſuring again: with the like ſeven of dayes it diſpenſeth its light, by changing it; For the firſt ſeven dayes unto the middle as it were of the divided world, it increaſeth; the ſecond ſeven dayes it fils its whole Orb with light; the third by decreaſing is again contracted into a divided Orb; but after the fourth ſeven dayes, it is renewed with the laſt diminution of its light, and by the ſame ſeven of dayes it diſpoſeth the increaſe, and decreaſe of the Sea, for in the firſt ſeven of the increaſe of the Moon, it is by little leſſened; in the ſecond by degrees increaſed: but the third is like the firſt, and the fourth doth the ſame as the ſecond. It is alſo applyed to *Saturn*, which aſcending from the lower, is the ſeventh Planet, which betokens reſt, to which the ſeventh day is aſcribed,

which ſignifies the ſeven thouſandth, wherein (as *John* wit neſſeth) the Dragon, which is the Divell, and Satan, bein bound, men ſhall be quiet, and lead a peaceable life. Moreov the *Phythagorians* call ſeven the number of Virginity, becau the firſt is that which is neither generated, or generates, nei ther can it be divided into two equall parts, ſo as t be generated of another number repeated, or bein doubled to bring forth any other number of it ſelf, which contained within the bounds of the number ten, which is ma nifeſtly the firſt bound of numbers, and therefore they dedic ted the number ſeven to *Pallas*. It hath alſo in Religion mo potent ſigns of its eſteem, and it is called the number of oath. Hence amongſt the Hebrews to ſwear is called Septe nare, (*i. e.*) to proteſt by ſeven. So *Abraham*, when he mad a Covenant with *Abimelech*, appointed ſeven Ewe Lambs f a teſtimony. It is alſo called the number of bleſſedneſs, or reſt, whence that,

O thrice, and four times bleſſed!

viz. in ſoul, and body. The ſeventh day the Creator reſte from his work, wherefore this day was by *Moſes* called t Sabbath (*i. e.*) the day of reſt; hence it was that Chriſt re ed the ſeventh day in the grave. Alſo this number hath a gre communion with the Croſs, as is above ſhewed, as alſo wi Chriſt. For in Chriſt is all our bleſſedneſs, reſt, and felicit beſides, it is moſt convenient in purifications. Whence *Apul us* ſaith, and I put my ſelf forthwith into the bath of t Sea, to be purified, and put my head ſeven times under t Waves. And the Leprous perſon that was to be cleanſed, w ſprinkled ſeven times with the blood of a Sparrow; and *Eli* the Prophet, as it is written in the Second Book of t *Kings*, ſaith unto the Leprous preſon; Go, and waſh thy fe ſeven times in *Jordan*, and thy fleſh ſhall be made whole, a thou ſhalt be cleanſed, and it follows a little after, And h waſhed himſelf ſeven times in *Jordan*, according to the Pr phets ſaying, and he was cleanſed. Alſo it is a number of r

pentanc

pentance, and remiſſion: Hence was ordeined the ſeaventh years repentance for every ſin, according to the opinion of the wiſe man, ſaying, And upon every ſinner ſeaven fold: Alſo the ſeaventh year there were granted remiſſions, and after full ſeaven years there was giving a full remiſſion, as is read in *Leviticus*. And *Chriſt* with ſeaven petitions finiſhed his ſpeech of our ſatisfaction: hence alſo it is called the number of liberty, becauſe the ſeaventh year the *Hebrew* ſervant did challenge liberty for himſelf. It is alſo moſt ſutable to divine praiſes. Whence the Prophet ſaith, Seaven times a day do I praiſe thee, becauſe of thy righteous judgements. It is moreover called the number of revenge, as ſaith the Scripture, and *Cain* ſhall be revenged ſeaven fold. And the Pſalmiſt ſaith, Render unto our Neighbours ſeaven fold into their boſome, their reproach. Hence there are ſeaven wickedneſſes, as ſaith *Solomon*, and ſeaven wickeder ſpirits taken, are read of in the Goſpell. It ſignifies alſo the time of the preſent circle, becauſe it is finiſhed in the ſpace of ſeaven days. Alſo it is conſecrated to the Holy Ghoſt, which the Prophet *Iſaiah* deſcribes to be ſeaven fold, according to his gifts, *viz.* the ſpirit of wiſdom, and underſtanding, the ſpirit of counſell, and ſtrength, the ſpirit of knowledge, and holineſs, and the ſpirit of the fear of the Lord, which we read in *Zachariah* to be the ſeaven eyes of God. There are alſo ſeaven Angells ſpirits ſtanding in the preſence of God, as is read in *Tobias*, and in the *Revelation*; ſeaven Lamps did burn before the Throne of God, and ſeaven golden Candleſticks, and in the midle thereof was one like to the ſon of man, and he had in his right hand ſeaven Stars. Alſo there were ſeaven ſpirits before the Throne of God, and ſeaven Angells ſtood before the Throne, and there were given to them ſeaven Trumpets. And he ſaw a Lamb having ſeaven horns, and ſeaven eyes, and he ſaw the book ſealed with ſeaven Seales, and when the ſeaventh ſeal was opened, there was made ſilence in heaven. Now by all what hath been ſaid, it is apparent that the number ſeaven, amongſt the other numbers, may deſervedly be ſaid to be moſt full of all efficacy. Moreover, the number ſeaven hath great conformity with the number

twelve; For as three, and four make ſeaven, ſo thrice four make twelve, which are the numbers of the celeſtiall Planets, and ſigns, reſulting from the ſame root, and by the number three partaking of the divinity, and by the number four of the nature of inferiour things. There is in ſacred writ a very great obſervance of this number, before all others, and many, and very great are the myſteries thereof; many we have decreed to reckon up here, repeating them out of holy writ, by which it will eaſily appear, that the number ſeaven doth ſignifie a certain fulneſs of ſacred myſteries. For we read in *Geneſis*, that the ſeaventh was the day of the reſt of the Lord; & *Enoch*, a pious, holy man, was the ſeaventh from *Adam*, and that there was another ſeaventh man from *Adam*, a wicked man, by name *Lamech*, that had two wives; and that the ſin of *Cain* ſhould be aboliſhed the ſeaventh generation: As it is written, *Cain* ſhall be puniſhed ſeaven fold: and he that ſhall ſlay *Cain*, ſhall be revenged ſeaven fold, to which the Maſter of the Hiſtory collects, that there were ſeaven ſins of *Cain*. Alſo of all clean beaſts ſeaven, and ſeaven were brought into the Ark, as alſo of Fowles: And after ſeaven dayes the Lord rained upon the Earth, and upon the ſeaventh day the fountains of the deep were broken up, and the waters covered the Earth. Alſo *Abraham* gave to *Abimelech* ſeaven Ewe Lambs: and *Jacob* ſerved ſeaven years for *Leah*, and ſeaven more for *Rachel*: and ſeaven dayes the people of *Iſrael* bewailed the death of *Jacob*. Moreover, we read in the ſame place, of ſeaven Kine, and ſeaven Ears of Corn, ſeaven years of plenty, and ſeaven years of ſcarcity. And in *Exodus*, the Sabboth of Sabboths, the holy reſt to the Lord, is commanded to be on the ſeaventh day. Alſo on the ſeaventh day *Moſes* ceaſed to pray. On the ſeaventh day there ſhall be a ſolemnity of the Lord, the ſeaventh year the ſervant ſhall go out free: ſeaven dayes let the Calf, and the Lamb be with its damm; the ſeaventh year let the ground that hath been ſown ſix years, be at reſt: the ſeaventh day ſhall be a holy Sabboth, and a reſt: the ſeaventh day, becauſe it is the Sabboth, ſhall be called holy. In *Leviticus* the ſeaventh day alſo ſhall be more obſerved, and be

be more holy: and the firſt day of the ſeaventh moneth ſhall be a Sabboth of memoriall. Seaven dayes ſhall the ſacrifices be offered to the Lord, ſeaven dayes ſhall the holy dayes of the Lord be celebrated, ſeaven dayes in a year everlaſtingly in the generations. In the ſeaventh moneth you ſhall celebrate feaſts, and ſhall dwell in Tabernacles ſeaven dayes: ſeaven times he ſhall ſprinkle himſelf before the Lord, that hath dipped his finger in blood: he that is cleanſed from the Leproſy, ſhall dip ſeaven times in the blood of a ſparrow: ſeaven days ſhall ſhe be waſhed with running water, that is menſtruous: ſeaven times he ſhall dip his finger in the blood of a bullock: ſeaven times I will ſmite you for your ſins: In *Deuteronomy* ſeaven people poſſeſſed the Land of promiſe. There is alſo read of a ſeaventh year of remiſſion, and ſeaven Candles ſet up on the South ſide of the Candleſticks. And in *Numbers* it is read, that the ſons of *Iſrael* offered up ſeaven Ewe Lambs without ſpot, and that ſeaven dayes they did eat unleavened bread, and that ſin was expiated with ſeaven Lambs & a Goat, and that the ſeaventh day was celebrated, and holy, and the firſt day of the ſeaventh moneth was obſerved, and kept holy, and the ſeaventh moneth of the feaſt of Tabernacles, & ſeaven Calves were offered on the ſeaventh day, and *Baalam* erected ſeaven Altars; ſeaven dayes *Mary* the ſiſter of *Aaron* went forth leprous out of the Camp, ſeaven dayes he that touched a dead Carkaſs was unclean. And in *Joſhua* ſeaven prieſts carried the Ark of the Covenant before the Hoſt, and ſeaven dayes they went round the Cities, and ſeaven trumpets were carried by the ſeaven Prieſts, and on the ſeaventh day the ſeaven Prieſts ſounded the Trumpets. And in the book of *Judges*, *Abeſſa* raigned in *Iſrael* ſeaven years, *Sampſon* kept his nuptialls ſeaven dayes, and the ſeaventh day he put forth a Riddle to his wife, he was bound with ſeaven green withs, ſeaven locks of his head were ſhaved off, ſeaven years were the children of *Iſrael* oppreſſed by the King of *Maden*. And in the books of the Kings, *Elias* prayed ſeaven times, and at the ſeaventh time, behold a little cloud! ſeaven dayes the children of *Iſrael* pitched over againſt the *Syrians*, and in the

ſeaventh day the battell was joyned: ſeaven years famine was threatened to *David* for the peoples murmuring; and ſeaven times the child neeſed, that was raiſed by *Eliſha*, and ſeaven men were crucified together in the dayes of the firſt harveſt. *Naaman* was made clean with ſeaven waſhings by *Eliſha*, the ſeaventh moneth *Golias* was ſlain. And in *Heſter* we read, that the King of *Perſia* had three *Eunuchs*: and in *Tobias* ſeaven men were coupled with *Sara* the daughter of *Raguel*: And in *Daniel Nebucadnezzars* Furnace was heated ſeaven times hotter then it was uſed to be, and ſeaven Lions were in the den, and the ſeaventh day came *Nebucadnezzar*. In the book of *Job* there is made mention of ſeaven ſons of *Job*, and ſeaven dayes and nights *Jobs* friends ſate with him on the Earth; and in the ſame place, In ſeaven troubles no evill ſhall touch thee. In *Ezra* we read of *Artaxerxes* his ſeaven counſellers: and in the ſame place the trumpet ſounded: the ſeaventh moneth of the feaſt of tabernacles were in *Ezraes* time, whileſt the children of *Iſrael* were in the Cities: and on the firſt day of the ſeaventh moneth *Eſdras* read the Law to the people. And in the Pſalmes *David* praiſed the Lord ſeaven times in a day: ſilver is tryed ſeaven times; and he renders to our neighbours ſeaven fold into their boſomes. And *Solomon* ſaith, that wiſdom hath hewen her ſelf ſeaven Pillars; ſeaven men that can render a reaſon, ſeaven abominations which the Lord abhors, ſeaven abominations in the heart of an enemy, ſeaven overſeers, ſeaven eyes beholding. *Iſaiah* numbers up ſeaven gifts of the Holy Ghoſt, and ſeaven women ſhall take hold on a man. And in *Jeremiah*, ſhe that hath born ſeaven, languiſheth, ſhe hath given up the ghoſt. In *Ezekiel*, the Prophet continued ſad for ſeaven dayes. In *Zachariah* ſeaven lamps, and ſeaven pipes to thoſe ſeaven lamps, and ſeaven eyes running to and fro throughout the whole Earth, and ſeaven eyes upon one ſtone, and the faſt of the ſeaventh day is turned into ioy. And in *Micah*, ſeaven ſhepherds are raiſed againſt the Aſſyrians. Alſo in the Goſpel we read of ſeaven bleſſednеſſes, and ſeaven vertues, to which ſeaven vices are oppoſed; ſeaven petitions of the Lords prayer,

er, ſeaven words of *Chriſt* upon the croſs, ſeaven words of the bleſſed *Virgin Mary*, ſeaven loaves diſtributed by the Lord, ſeaven baskets of fragments, ſeaven brothers having one wife, ſeaven diſciples of the Lord that were fiſhers, ſeaven water pots in *Cana* of *Galile*, ſeaven woes which the Lord threatens to the Hypocrites, ſeaven divels caſt out of the unclean woman, and ſeaven wickeder divells taken in after that which was caſt out. Alſo ſeaven years *Chriſt* was fled into *Egypt*; and the ſeaventh hour the Fevour left the Governors ſon. And in the Canonicall Epiſtles, *James* deſcribes ſeaven degrees of wiſdom, and *Peter* ſeaven degrees of Vertues. And in the *Acts* are reckoned ſeaven Deacons, and ſeaven diſciples choſen by the *Apoſtles*. Alſo in the *Revelations* there are many myſteries of this number: for there we read of ſeaven Candleſticks, ſeaven Stars, ſeaven Crowns, ſeaven Churches, ſeaven Spirits before the Throne, ſeaven Rivers of *Egypt*, ſeaven Seales, ſeaven Markes, ſeaven Horns, ſeaven Eyes, ſeaven Spirits of God, ſeaven Angels with ſeaven Trumpets, ſeaven horns of the Dragon, ſeaven heads of the Dragon, which had ſeaven Diadems: alſo ſeaven plagues, and ſeaven Vials, which were given to one of the ſeaven Angells, ſeaven heads of the ſcarlet Beaſt, ſeaven Mountains, and ſeaven Kings ſitting upon them, and ſeaven thunders uttered their voyces. Moreover this number hath much power, as in naturall, ſo in ſacred, Ceremoniall, and alſo in other things: therefore the ſeaven days are related hither, alſo the ſeaven Planets, the ſeaven Stars called Pleiades, the ſeaven Ages of the World, the ſeaven changes of man, the ſeaven liberall Arts, and ſo many mechanick, and ſo many forbidden, ſeaven Colours, ſeaven Metalls, ſeaven holes in the head of a man, ſeaven pair of nerves, ſeaven Mountains in the City of *Rome*, ſeaven *Romane* Kings, ſeaven Civill Wars, ſeaven wiſe men in the time of *Jeremiah* the *Prophet*, and ſeaven wiſe men of *Greece*. Alſo *Rome* did burn ſeaven days by *Nero*. By ſeaven Kings were ſlain ten thouſand Martyrs. There were ſeaven keepers, ſeaven principall Churches of *Rome*, and ſo many Monaſteries did *Gregory* build: So many ſons Saint *Felicity* brought

brought forth: there were ſeaven Electors of the Empire appointed, and ſeaven ſolemn Acts in crowning the Emperour; the Laws in the Teſtament require ſeaven witneſſes, there are ſeaven civill puniſhments, and ſeaven canonicall, and ſeaven canonicall hours, the prieſt makes ſeaven obeyſances in the Maſs; ſeaven Sacraments, and ſeaven orders of the Clergy, and a boy of ſeaven years may be ordained by the leſſer order, and may obtein a benefice *ſine Cura*. There are ſeaven penitentiall Pſalmes, and ſeaven commands of the ſecond table, and ſeaven hours were *Adam*, and *Eve* in Paradiſe, and there were ſeaven men foretold by an Angell before they were born, *viz. Iſmael*, *Iſaack Sampſon*, *Jeremiah*, *John Baptiſt*, *James* the brother of the Lord, and *Chriſt Jeſus*. Laſtly, this number is moſt potent of all, as in good, ſo evill; of this *Livy*, the moſt ancient Poet ſang,

The ſeaventh light is come, and then all things
T'abſolve the father of all light begins
The ſeaventh's of all things originall,
The firſt ſeaventh, ſeaventh ſeaven we call
Perfect, with wandring Stars the heavens pol'd,
And with as many circles are round roll'd,

The Scale

In the originall world.	Ararita.	אראריתא		
In the Intelligible world.	צפקיאל Zaphiel.	צדקיאל Zadkiel.	כמאל Camael.	רפאל Raphael.
In the Celeſtiall world.	שכתאי Saturn.	צדק Jupiter.	מאדים Mars.	שמש The Sun.
In the Elementary world.	The Lapwing. The Cuttle-fiſh. The Mole. Lead. The Onyx.	The Eagle. The Dolphin. The Hart. Tin. The Saphir.	The Vultur. The Pike. The Wolf. Iron. The Diamond.	The Swan. The Sea-calf. The Lion. Gold. The Carbuncle.
In the leſſer world.	The right foot. The right ear.	The Head. The left ear.	The right hand. The right Noſtrell.	The heart. The right eye.
In the infernall world.	Heil. גיהכם	The gates of death. רצלמות	The ſhadow of death. ירעשתום	The pit of deſtruction. נאדשהת

of the Number ſeven.

Aſſer Eheie	אשר אהיה The name of God with ſeven letters.		
האכיאל Haniel.	מיכאל Michael.	נבריאל Gabriel.	Seven Angels which ſtand in the preſence of God.
כוגה Venus.	בוכב Mercury.	לבכה The Moon.	Seven Planets.
The Dove. Thimallus. The Goat. Copper. The Emrald.	The Stork. The Mullet. The Ape. Quick-ſilver. The Achates.	The Owle. The Sea-Cat. Cat. Silver. Cryſtall.	Seven Birds of the Planets. Seven Fiſh of the Planets. Seven Animals of the Planets. Seven Metals of the Planets. Seven Stones of the Planets.
The privy members. The left noſtrill.	The left hand. The mouth.	The left foot. The left eye.	Seven integrall members diſtributed to the Planets. Seven holes of the head diſtributed to the Planets.
The clay of death. טיטהיון	Perdition. אברון	The depth of the Earth. שאול	Seven habitations of infernals, which Rabbi Joſeph of Caſtilia the Cabaliſt deſcribes in the Garden of Nuts.

CHAP. XI.

Of the number of Eight, and the Scale thereof.

THe *Pythagorians* call eight the number of juſtice, and fulneſs: firſt, becauſe it is firſt of all divided into numbers equally even, *viz*, into four, and that diviſion is by the ſame reaſon made into twice two, *viz.* by twice two twice; and by reaſon of this equality of diviſion, it took to it ſelf the name of juſtice, but the other received the name, *viz.* of fulneſs, by reaſon of the contexture of the corporeall ſolidity, ſince the firſt makes a ſolid body. Hence that cuſtome of *Orpheus*, ſwearing by eight dieties, if at any time he would beſeech divine juſtice, whoſe names are theſe. Fire, Water, Earth, the Heaven, Moon, Sun, Phanes, the Night. There are alſo only eight viſible Spheres of the heavens: alſo by it the property of corporeall nature is ſignified which *Orpheus* comprehends in eight of his Sea ſongs. This is alſo called the covenant or circumciſion, which was commanded to be done by the *Jewes* the eight day.

There were alſo in the old Law eight ornaments of the Prieſt, *viz.* a breaſt-plate, a coat a girldle, a myter a robe, an Ephod, a girdle of the Ephod, a golden plate; hither belongs the number to eternity, and the end of the world, becauſe it follows the number ſeven, which is the myſterie of time: hence alſo the number of bleſſedneſs; for Chriſt teacheth ſo many degrees of bleſſedneſſes, as you may ſee in *Mathew*: It is alſo called the number of ſafety, and conſervation, for there were ſo many ſouls of the ſons of *Jeſſe*, from which *David* was the eighth. Alſo *Zacharias*, the father of *John*, received his ſpeech the eighth day. They ſay this number was dedicated to *Dionyſius*, becauſe he was born the eighth moneth, in everlaſting memory whereof, *Naxos* the Iland was dedicated to him, which obtained this prerogative, that only the women of *Naxos* ſh uld ſafely bring forth in the eighth moneth, and their children ſhould live, whereas the children of the eighth moneth in other Nations dy, and their mothers then bringing forth are in manifeſt danger.

The Scale of the Number eight.

The name of God with eight letters.	Eloha Vadaath אלוה ורעת		Jehovah Vedaath יהוה והעה					In the Originall
Eight rewards of the blessed.	Inheritance.	Incorruption.	Power.	Victory.	The vision of God.	Grace.	A Kingdom.	Joy.	In the Intelligible world.
Eight visible Heavens.	The Starry Heaven.	The Heaven of Saturn.	The Heaven of Jupiter.	The Heaven of Mars.	The Heaven of the Sun.	The Heaven of Venus.	The Heaven of Mercury.	The Heaven of the Moon	In the Celestiall world.
Eight particular qualities.	The dryness of the earth.	The coldness of the water.	The moisture of the aire.	The heat of the fire.	The heat of the aire.	The moisture of the water.	The dryness of the fire	The coldness of the earth.	In the Elementary world.
Eight kinds of blessed men.	The peace makers.	That hunger and thirst after righteousness.	The meek.	They which are persecuted for righteousnes sake.	Pure in heart.	Mercifull.	Poor in spirit.	Mourners.	In the lesser world.
Eight rewards of the damned.	Prison.	Death.	Judgement.	The wrath of God.	Darkness.	Indignation.	Tribulation.	Anguish.	In the infernall world.

CHAP. XII.

Of the Number of Nine, and the Scale thereof.

THe number nine is dedicated to the Muſes, by the help of the order of the Celeſtiall Spheres, and divine ſpirits. Hence there are nine movable Spheres, and according to thoſe there are nine Muſes, *viz.* Calliope, Urania, Polymnia, Terpſichore, Clio, Melpomene, Erato, Euterpe, Thalia, which nine Muſes indeed are appropriated to the nine Spheres, ſo that the firſt reſembles the ſupreme Sphere, which they call *Primum mobile*, and ſo deſcending by degrees, according to the written order, unto the laſt, which reſembles the Sphere of the Moon, ſo *viz.* Calliope is appropriated to the *Primum mobile*; Urania to the Starry Heaven, Polymnia to *Saturn*, Terpſichore, to *Jupiter* Clio to *Mars*, Melpomene to the *Sun*, Erato to *Venus*, Euterpe to *Mercury*, Thalia to the Moon.

There are alſo nine orders of bleſſed Angels, *viz.* Seraphim, Cherubim, Thrones, Domination, Powers, Vertues, Principallities, Archangels, Angels, which *Ezekiel* figures out by nine Stones, which are the Saphir, Emrald, Carbuncle, Berill, Onyx, Chryſolite, Jaſper, Topaze, Sardis: The number hath alſo a great, and Occult myſterie of the Croſs. For the ninth hour our Lord Jeſus Chriſt breathed out his Spirit. And in nine dayes the Ancients buryed their dead, and in ſo many yeers they ſay *Minea* received Laws from *Jupiter* in a Cave; whence this number was moſt eſpecially taken notice of by *Homer*, when Laws were to be given, or Anſwers were to be given, or the ſword was like to rage. The Aſtrologers alſo take notice of the number nine in the Ages of men, no otherwiſe then they do of ſeven, which they call Climacterickall years, which are eminent for ſome remarkable change. Yet ſometimes it ſignifies imperfection and incompleatneſs, becauſe it doth not attain to the perfection of the number ten, but is leſs by one, without which it is deficient, as *Auſtin* interprets it of the ten Leapers: Neither the longitude of nine Cubits of *Og* King of Baſan, who is a type of the divel, without a myſterie.

The

The Scale of the Number nine.

The names of God with nine letters.	Jehovah Saboath. יהוה צבאוה			Jehovah Zidkenu. יהוה צדקנו			Elohim Gibor. אלוהים גיבור			In the originall world.
Nine Quires of Angels. Nine Angels ruling the Heavens.	Seraphim. Metattron.	Cherubin. Ophaniel.	Thrones. Zaphkiel.	Dominations. Zadkiel.	Powers. Camael.	Vertue. Raphael.	Principalities Haniel.	Archangels. Michael.	Angels. Gabriel.	In the intelligible world.
Nine moveable spheres.	The primum mobile.	The Starry Heaven.	The sphere of Saturn.	The sphere of Jupiter.	The sphere of Mars.	The sphere of the Sun.	The sphere of Venus.	The sphere of Mercury.	The sphere of the Moon.	In the Celestial world
Nine stones representing the nine Quires of Angels	Saphir.	Emrald.	Carbuncle	Beril.	Onyx.	Chrysolite	Jasper.	Topaze.	Sardis	In the Elementary world.
Nine senses inward, and outward together.	Memory.	Cogitative.	Imaginative.	Common sense.	Hearing.	Seeing.	Smelling.	Tasting.	Touching	In the lesser world.
Nine orders of divels.	False spirits.	Spirits of lying.	Vessels of iniquity.	Avengers of wickedness.	Juglers.	Aiery powers.	Furies, sowing mischiefs.	Sifters or tryers.	Tempters or insnarers.	In the infernall world.

CHAP. XIII.

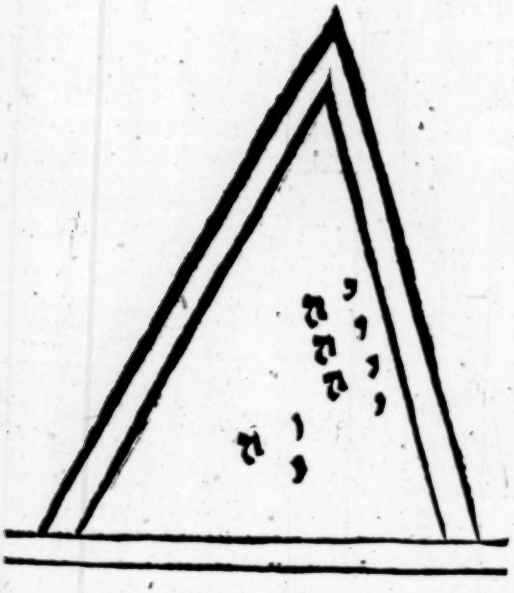
Of the Number Ten, and the Scale thereof.

THE number ten is called every number, or an univerſal number, compleat, ſignifying the full courſe of life: for beyond that we cannot number, but by replication; and it either implies all numbers within it ſelf, or explains them by it ſelf, and its own, by multiplying them: wherefore it is accounted to be of a manifold Religion, and power, and is applyed to the purging of ſouls. Hence the Ancients called Ceremonies Denary, becauſe they that were to be expiated and to offer ſacrifices, were to abſtain from ſome certain things for ten dayes. Whence amongſt the Egyptians it was the cuſtome for him that would ſacrifice to *Jo*, to faſt ten dayes before, which *Apuleius* teſtifies of himſelf, ſaying, It was commanded that I ſhould for the ſpace of ten dayes refrain all meat, and be faſting. There are ten ſanguine parts of man, the Menſtrues, the Sperm, the Plaſmatick ſpirit, the Maſs, the Humours, the Organicall body, the vegetative part, the ſenſitive part, reaſon, and the mind. There are alſo ten ſimple integrall parts conſtituting man, the bone, cartilage, nerve, fibre, ligament, artery, vein, membrane, fleſh, skin. There are alſo ten parts of which a man conſiſts intrinſecally; The ſpirit, the brain, the lungs, the heart, the liver, the gall, the ſpleen, the kidnies, the teſticles, the Matrix. There were ten Curtains in the Temple, ten ſtrings in the Pſaltery; ten muſicall inſtruments with which Pſalms were ſang, the names whereof were, Neza, on which their Odes were ſang, Nablum, the ſame as Organs, Mizmor, on which the Pſalms, Sir, on which the Canticles, Tehila, on which Orations, Beracha, on which Benedictions, Halel, on which Praiſes

raiſes: Hodaia, on which Thanks, Aſre on which the Felici- of any one, Hallelujah, on which the praiſes of God only, nd Contemplations. There were alſo ten ſingers of Pſalms, iz. *Adam*, *Abraham*, *Melchiſedech*, *Moſes*, *Aſaph*, *Da-id*, *Solomon*, and three ſons of *Chora*, there are alſo ten ommandements; And the tenth day after the aſcenſion of hriſt the Holy Ghoſt came down. This laſtly is e number, in which *Jacob* wreſtling with the Angel all ght overcame, and at the riſing of the Sun was bleſſed, nd called by the name of *Iſrael* In this number *Joſhua* vercame thirty one Kings, and *David* overcame *Goliah*, d the Philiſtines, and *Daniel* eſcaped the danger of the ons. This number alſo is as circular as unity, becauſe being aped together, returns into a unity, from whence it had s beginning, and it is the end, and perfection of all num- rs, and the beginning of tens. As the number ten flows ck into a unity, from whence it proceeded ſo every thing at is flowing is returned back to that from which it had e beginning of its Flux. So water returns to the Sea, om whence it had its beginning, the body returns to the rth, from whence it was taken: time returns into Eter- y, from whence it flowed, the ſpirit ſhall return to od that gave it; and laſtly every creature returns to no- ing, from whence it was created, neither is it ſupport- but by the word of God, in whom all things are hid; and things with the number ten, and by the number ten, make ound, as ſaith *Proclus*, taking their beginning from God, d ending in him. God therefore that firſt unity, or one ing, before he communicated himſelf to inferiours, diffuſed mſelf firſt into the firſt of numbers, *viz.* The number three, en into the number ten, as into ten *Idea's*, and meaſures of king all numbers, and all things, which the Hebrews call Attributes, and account ten divine names; For which ſe there cannot be a further number. Hence all tens have me divine thing in them, and in the Law are required of od as his own, together with the firſt fruits, as the origi- l of things, and beginning of numbers, and everytenth is

as the end given to him, who is the beginning, and end of all things.

The Scale of the Number ten.



The Scale of the Number

In the originall	יה יהיהו יהי The name Jehova of ten letters collected.			ואו הא The Name Jehovah of ten letters.	
	אהיה Eheie. כתר Kether.	יהוה Iod Jehovah. הכמה Hochmah.	יהוה האלהים Jehova Elohim. בינה Binah.	אל El. הסר Heſed	אלהימגיבר Elohim gibor. גבורה Geburah.
In the intelligible world.	Seraphim. Haioth hakades. Metattron.	Cherubim. Ophanim. Jophiel.	Thrones. Aralim. Zaphkiel.	Dominations. Haſmallim. Zadkiel.	Powers. Seraphim. Camael.
In the Celeſtiall world.	Reſchith hagallalim. The Primum Mobile.	Maſloth. The ſphere of the Zodiake.	Sabbathi. The Sphere of Saturn.	Zedeck. The ſphere of Jupiter.	Madim. The Sphere of Mars.
In the Elementary world.	A Dove.	A Libard.	A Dragon.	An Eagle.	A Horſe.
In the leſſer world.	Spirit.	Brain.	Spleen.	Liver.	Gall.
In the infernall world.	Falſe Gods.	Lying ſpirits	Veſſels of iniquity.	Revengers of wickedneſs.	Juglers.

Ten.

יוד הא Extended.		אלהים צבאית The name Elohim Sabaoth.			The name of God with ten letters.
אליה Eloha. תפארת Tipheretb	יהוה צבאית Jehovah Sabaoth נצח Nezah.	אלהימצבאות Elohim Sabaoth. הוד Hod.	שדי Sadai. יסוד Ieſod.	ארני Adonai melech. מלכות Malchuth	Ten names of God. Ten Sephiroth.
Vertues. Malachim Raphel.	Principalities. Elohim. Haniel.	Archangels. Ben Elohim. Michael.	Angels. Cherubim Gabriel.	Bleſſed ſouls. Iſſim. The ſoul of Meſſiah	Ten orders of the bleſſed according to Dionyſius. Ten orders of the bleſſed according to the traditions of men. Ten Angels ruling.
Schemes. The ſphere of the Sun.	Noga. The ſphere of Venus.	Cochab. The ſphere of Mercury.	Levanah. The ſphere of the Moon.	Holom. Jeſodoth. The ſphere of the Elements.	Ten ſpheres of the world.
Lion.	Man.	Genitals.	Bull.	Lamb.	Ten Animals conſecrated to the Gods.
Heart.	Kidnyes.	Lungs.	Genitals.	Matrix.	Ten parts intrinſecall of man
Aery powers.	Furies the ſeminaries of evil.	Sifters or tryers.	Tempters or enſnarers.	Wicked ſouls bearing rule.	Ten orders of the damned.

CHAP. XIII.

Of the Number eleven, and the number twelve; with a double Scale of the Number twelve Cabiliſticall, and Orphicall.

THE number eleven as it exceeds the number ten, which is the number of the commandements, ſo it fals ſhort of the number twelve, which is of grace and perfection, therefore it is called the number of ſins, and the penitent. Hence in the tabernacle there were commanded to be made eleven Coats of hair which is the habit of thoſe that are penitent, and lament for their ſins, whence this number hath no Communion with Divine or Celeſtiall things, nor any attraction, or ſcale tending to things above: neither hath it any reward; but yet ſometimes it receives a gratuitous favor from God, as he which was called the eleventh hour to the vineyard of the Lord received the ſame reward as thoſe who had born the burden, and heat of the day. Now the number twelve is divine, and that whereby the Celeſtials are meaſured; it is alſo the number of the Signs in the *Zodiack* over which there are twelve angels as chief, ſupported by the irrigation of the great name of God. In twelve yeers alſo *Jupiter* perfects his courſe, and the Moon daily runs through twelve degrees. There are alſo twelve chief joynts in the body of man, *viz.* in hands, elbones, ſhoulders, thighs, knees, and vertebræ of the feet. There is alſo a great power of the number twelve in divine myſteries. God choſe twelve families of *Iſrael*, and ſet over them twelve Princes; ſo many ſtones were placed in the midſt of *Jordan*, and God commanded that ſo many ſhould be ſet on the breaſt of the Prieſt; twelve Lyons did bear the brazen Sea that was made by *Solomon*: there were ſo many fountains in Helim, and ſo many ſpies ſent to the land of promiſe; and ſo many Apoſtles of Chriſt ſet over the twelve tribes, and twelve thouſand people were ſet apart and choſen; the queen of Heaven crowned with twelve Stars, and in the Goſpel twelve baskets of

of the fragments were taken up, and twelve Angels are ſet over the twelve gates of the City, and twelve ſtones of the heavenly Jeruſalem. In inferior things many breeding things proceed after this number; ſo the Hare and Coney being moſt fruitfull, bring forth twelve times in the yeer, and the Cammel is ſo many moneths in breeding, and the Pea-cock brings forth twelve Eggs.

The

The Scale of the Number twelve.

The names of God with twelve letters.			הוא Holy	ברוך Bleſſed	הקדש He	
The great name returned back into twelve banners.	יהוה	יההו	יוהה	הוהי	הויה	ההיו
Twelve orders of the bleſſed Spirits.	Seraphim.	Cherubim.	Thrones.	Dominations.	Powers.	Vertues.
Twelve Angels ruling over the ſigns.	Malchidiel.	Aſmodel.	Ambriel	Muriel.	Verchiel.	Hamaliel.
Twelve Tribes:	Dan.	Ruben.	Judah.	Manaſſeh.	Aſher.	Simeon.
Twelve Prophets.	Malachi.	Haggai.	Zachary.	Amos.	Hoſea.	Micha.
Twelve Apoſtles.	Mathias	Thadeus.	Simon.	John.	Peter.	Andrew.
Twelve ſigns of the Zodiack.	Aries.	Taurus.	Gemini.	Cancer.	Leo.	Virgo.
Twelve Moneths.	March.	April.	May.	June.	July.	Auguſt.
Twelve Plants.	Sang.	Upright Vervain.	Bending Vervain.	Comfrey.	Lady's Seal.	Calamint.
Twelve ſtones.	Sardonius.	A Carneol	Topaze	Calcedony.	Jaſper.	Emrald.
Twelve principall members.	The head.	The neck.	The arms.	The breſt.	The heart.	The belly.
Twelve degrees of the damned, and of Divels.	Falſe gods	Lying ſpirits.	Veſſels of iniquity.	Revengers of wickedneſs.	Juglers.	Aery powers.

		אב בן ורוח הקדש Father, Son, Holy Ghoſt.				
						In the originall world.
והיה	יוהה	והיה	היהי	היוה	הדהוי	
Principalities.	Archangels.	Angels.	Innocents.	Martyrs.	Confeſſors.	In the Intelligible world.
Zuriel.	Barbiel.	Adnachiel	Hanael.	Gabiel.	Barchiel.	
Iſſachar.	Benjamin.	Napthalin	Gad.	Zabulon.	Ephraim.	
Jonah.	Obadiah.	Zephaniah	Nahum.	Habakuk	Joel.	
Bartholemew.	Philip.	James the elder.	Thomas.	Matthew.	James the yonger.	
Libra.	Scorpius.	Sagittarius	Capricorn	Aquarius.	Piſces.	In the Celeſtiall world.
September	October.	Novemb.	December	January.	February.	In the Elementall world.
Scorpion-graſs.	Mugwort.	Pimpernel.	Dock.	Dragon-wort.	Ariſtolochy.	
Berill.	Amethyſt.	Hyacinth.	Chryſoprasus.	Cryſtall.	Saphir.	
The kidnies.	Genitals.	The hams	Knees.	Legs.	Feet.	In the Elementary world.
Furies the powers of evils.	Sifters or Tryers.	Tempters or enſnarers.	Witches.	Apoſtates.	Infidels.	In the infernall world.

The Orphical Scale of the

Twelve Deities.	Pallas.	Venus.	Phœbus.	Mercury.	Japiter.	Ceres.
Twelve ſigns of the Zodiake.	Aries.	Taurus.	Gemini.	Cancer.	Leo.	Virgo.
Twelve moneths.	March.	April.	May.	June.	July.	Auguſt.
Twelve conſecrated birds.	The Owle	Dove.	Cock.	Ibis.	Eagle.	Sparrow.
Twelve conſecrated beaſts	Shee Goat	He Goat.	Bull.	Dog.	Hart.	Sow.
Twelve conſecrated trees.	Olive-tree	Myrtil-tree.	Laurell.	Haſle.	Aeſculus.	Apple-tree.
Twelve members of man diſtributed to the ſigns.	The head.	The Neck	The Armes.	TheB reſt	The Heart	The Belly

Number twelve.

Vulcan.	Mars.	Diana.	Veſta	Juno.	Neptune.	In the intelligible world.
Libra.	Scorpius.	Sagittarius.	Capricorn	Aquarius.	Piſces.	In the Celeſtiall world.
September.	October.	November.	December.	January.	February.	In the Elementall world.
Gooſe.	Pie.	Daw.	Heron.	Peacock.	Swan.	
Aſſe.	Wolf.	Hind.	Lyon.	Sheep.	Horſe.	
Box-tree.	Dog-tree.	Palm-tree	Pine-tree.	Ram-thorn	Elm-tree.	
Kidnies.	Genitals.	Hamnes.	Knees.	Leggs.	Feet.	In the leſſer world.

CHAP.

CHAP. XV.

Of the Numbers which are above twelve, and of their powers, and vertues.

THE other numbers alſo which are above twelve, are endowed with many, and various effects, the vertues whereof you muſt underſtand by their originall, and parts, as they are made of a various gathering together of ſimple numbers, or maner of multiplication. Sometimes as their ſignifications ariſe from the leſſening, or exceeding of another going before, eſpecially more perfect, ſo they contain of themſelves the ſigns of certain divine myſteries. So you ſee the third number above ten, ſhews the myſteries of Chriſts appearing to the Gentiles, for the thirteenth day after his birth a Star was a guide to the wiſe men. The fourteenth day doth typifie Chriſt, who the fourteenth day of the firſt moneth was ſacrificed for us; upon which day the children of *Iſrael* were commanded by the Lord to celebrate the Paſſeover. This number *Mathew* doth ſo carefully obſerve, that he paſſed over ſome generations, that he might every where obſerve this number in the generations of Chriſt. The fifteenth number is a token of ſpirituall aſcenſions, therefore the ſong of degrees is applyed to that in fifteen *Pſalmes*. Alſo fifteen yeers were added to the life of King *Hezekiah*: and the fifteenth day of the ſeventh moneth was obſerved, and kept holy. The number ſixteen, the Pythagorians call the number of felicity. It alſo comprehends all the Prophets of the old Teſtament, and the Apoſtles, and Evangeliſts of the new. The number eighteen, and twenty, Divines interpret to be unhappy, for in the former, *Iſrael* ſerved *Eglon* King of *Moab*; in the other *Jacob* ſerved, and *Joſeph* was ſold. And laſtly, amongſt creatures that have many feet, there is none that hath above twenty feet. The twenty two ſignifies the fulneſs of wiſdom, and ſo many are the Characters of the Hebrew letters, and ſo many Books doth the old Teſtament contain. To the number twenty eight, the favour of the Moon is deſigned,

ſigned, for the motion thereof is diſtant from the courſe of other Stars,& as it were alone is compleated the twenty eighth day, when it returns to the ſame point of the *Zodiake* from whence it came. Hence twenty eight Manſions of the Moon, having ſingular vertue, and influence, are numbred in the heavens. The number thirty is memorable for many myſteries, Our Lord Jeſus Chriſt was baptized the thirtieth yeer of his Age, and began to do miracles, and to teach the Kingdom of God. Alſo *John Baptiſt* was thirty yeers old when he began to preach in the wilderneſs, and to prepare the wayes of the Lord. Alſo *Ezekiel* at the ſame Age began to prophecy; and *Joſeph* was brought out of Priſon on the thirtieth yeer of his Age, and received the government of Egypt from *Pharoah*. The number thirty two, the Hebrew Doctors aſcribe to wiſdom, and ſo many paths of wiſdom are deſcribed by *Abraham*. But the Pythagorians call this the number of Juſtice, becauſe it is alwaies diviſible into two parts, even unto a unity. The number fourty, the Ancients did honour with great obſervation, concerning which they did celebrate the feaſt Teſſaroſten: It is ſaid that it doth conduce to the account of birth, for in ſo many daies the ſeed is fitted, and transformed in the womb, untill it be by its due, and harmoniacall proportions brought unto a perfect organicall body, being diſpoſed to receive a rationall ſoul. And ſo many dayes they ſay women be, after they have brought forth, before all things are ſetled within them, and they purified, and ſo many dayes infants refrain from ſmiling, are infirme, and live with a great deal of hazard. This alſo is in Religion a number of expiation, and penitency, and ſignifying great myſteries. For in the time of the deluge the Lord rained fourty dayes, and nights upon the earth: The children of *Iſrael* lived fourty yeers in the wilderneſs; fourty dayes the deſtruction of *Nineveh* was put off. The ſame number was accounted as holy in the faſts of the Saints: For *Moſes*, *Elias*, and Chriſt faſted fourty dayes. Chriſt was carried fourty weeks in the womb of a Virgin, Chriſt tarryed fourty dayes after his birth at *Bethelem* before he was preſented in the Temple: He preached fourty months publickly: he lay fourty

fourty hours dead in the Sepulchre, the fourtieth day after his reſurrection he aſcended into heaven, all which Divines ſay, were not done without ſome occult property, and myſterie of this number. The number fifty ſignifies remiſſion of ſins, of ſervitudes, and alſo liberty. According in the Law, on the fiftieth year they did remit debts, and every one did return to his own poſſeſſions. Hence by the yeer of *Jubilee*, and by the *Pſalm* of repentance it ſhews a ſign of indulgency, and repentance. The law alſo, and the holy Ghoſt are declared in the ſame: For the fiftieth day after *Iſraels* going forth out of Egypt, the Law was given to *Moſes* in mount *Sinai*: The fiftieth day after the reſurrection, the holy Ghoſt came down upon the Apoſtles in mount Sion; Whence alſo it is called the number of grace, and attributed to the Holy Ghoſt. The number ſixty, was holy to the Egyptians, for it is proper to the Crocodile, that as ſhe in ſixty dayes brings forth ſixty eggs, and ſo many dayes ſits on them, ſo ſhe is ſaid alſo to live ſo many yeers, and to have ſo many teeth: and ſo many dayes every yeer to reſt ſolitary without any meat. The number ſeventy hath alſo its myſteries, for ſo many yeers the fire of the ſacrifice in the Babylonian Captivity lay under the water, and was alive: ſo many yeers *Jeremiah* foretold the deſtruction of the Temple, and ſo many yeers the Babylonian Captivity endured, and in ſo many yeers the deſolation of Jeruſalem was finiſhed. Alſo there were ſeventy Palms in the place where the children of *Iſrael* pitched their Tents. The Fathers went down to Egypt with ſeventy ſouls. Alſo ſeventy Kings with their fingers, and toes cut off did gather meat under the table of *Adonibezeck*, ſeventy ſons came forth of the loins of *Joas*, ſeventy men, all ſons of *Jero*, ſeventy weights of ſilver were given to *Abimelech*, and ſo many men *Abimelech* ſlew upon one ſtone; *Abdon* had ſeventy ſons, and Nephews, who rod upon ſeventy Foals of Aſſes; *Solomon* had ſeventy thouſand men which carried burdens. Seventy ſons of King *Ahab* were beheaded in *Samaria*; ſeventy yeers, according to the *Pſalmiſt*, are the Age of man. *Lamech* ſhall be avenged ſeventy ſeven fold; Thou ſhalt forgive thy brother if he offend againſt thee, ſeventy ſeven times. Alſo the number

ſeventy

ſeventy ſeven times. Alſo the number ſeventy two was famous for ſo many languages, for ſo many Elders of the Synagogue, for ſo many interprers of the old Teſtament, for ſo many Diſciples of Chriſt: It hath alſo a great Communion with the number twelve; hence in the heavens, every ſign being divided into ſix parts, there reſult ſeventy two fives, over which ſo many angels bear rule; and ſo many are the names of God; and every five is ſet over one Idiom with ſuch efficacy, that the Aſtrologers, and Phyſiognomiſts can know from thence from what Idiom every one ariſeth. Anſwerable to theſe are ſo many manifeſt joynts in mans body, whereof in every finger and toe there are three, which together with the twelve Principal reckoned before in the number twelve make up ſeventy two. The number a hundred in which the ſheep that was found, was placed, which alſo paſſeth from the left hand to the right, is found holy: and becauſe it conſiſts of tens it ſhews compleat perfection. But the Complement of all numbers is a thouſand which is the four ſquare meaſure of the number ten, ſignifying a compleat, and abſolute perfection. There are alſo two numbers eſpecially celebrated by *Plato* in his Repub. and not diſallowed by *Ariſtotle* in his Politicks, by which great mutations in Cities are foretold: Theſe are the ſquare of ten, and the four ſquare meaſure thereof, *viz.* the fourty four above a hundred, and ſeven hundred twenty eight above a thouſand, which number is fatall: to which when any City, or Common Wealth hath attained, it ſhall afterward with a compleat four ſquare meaſure decline: but in ſquares it undergoeth change, but for the better, if it be governed with prudent diſcipline, and then it ſhall not with fate, but imprudency fall. And let thus much ſuffice for numbers in particular.

CHAP. XIV.

Of the notes of numbers, placed in certain geſturings.

I Have often read in books of Magicians, and their works, and experiments certain, wonderful, & as they ſeemed to me ridiculous geſturings, and I did think they were certain occult agreements of the divels, by reaſon of which I did reject them: but after I did more ſeriouſly examine the matter, then I did preſently underſtand that they were not the compacts of divels; but that there lay in them the reaſon of numbers, by which the ancients did by the various bending forward, and backward, their hands, and fingers repreſent numbers, by whoſe geſturings the Magicians did ſilently ſignifie words unknown by ſound, various with numbers, yet of great vertue, by their fingers joyned together, and ſometimes changed, and did with ſacred ſilence worſhip the Gods that rule over the world. The rites whereof *Martianus* alſo makes mention of in his Arithmetick, ſaying, The fingers of the Virgin were moved all manner of wayes, who after ſhe went in, did by expreſſing ſeven hundred and ſeventeen numbers with her bended fingers call upon *Jupiter*. But that theſe things may be the better underſtood, I ſhall bring ſomething out of the ſayings of *Beda* who ſaith, When thou ſayeſt one, bend in the litle finger on thy left hand, and ſet it in the middle of the Palme: when thou ſayeſt two, place the next finger to the litle finger in the ſame place; when three, the middle finger after the ſame manner; when four, thou ſhalt lift up thy little finger; when five, the next to it after the ſame manner; when ſix, the middle, that finger alone which is called the ring finger, being fixt on the mddle of the Palme: when thou ſayeſt ſeven, thou ſhalt put only thy little finger above the root of the Palm, the reſt in the mean time being lifted up; and by when thou ſayeſt eight, thy ring finger; when thou ſayeſt nine thou ſhalt ſet thy middle finger contrary to them; when thou ſayeſt ten, thou ſhall ſet the naile of thy fore-finger, or the middle

middle joynt of thy thumb. When thou ſayeſt twenty, thou ſhalt put the top of thy middle finger cloſe betwixt the joynts of thy thumb, and forefinger. When thou ſayeſt thirty, thou ſhalt joyn the naile of thy thumb, and fore-finger lightly together. When thou ſayeſt fourty, thou ſhalt bring the inſide of thy thumb to the outſide of thy fore-finger, both being lifted up. When thou ſayeſt fifty, thou ſhalt bend thy thumb with the outward joynt, like to the Greek Gamma, to the Palme. When thou ſayeſt ſixty, compaſs about thy thumb being bended as before, with thy fore-finger bowed over it. When thou ſayeſt ſeventy, thou ſhalt ſupply thy fore-finger being bowed about as before, with thy thumb ſtretched at length, the naile thereof being lifted up beyond the middle joynt of thy fore-finger. When thou ſayeſt eighty, thou ſhalt ſupply thy fore-finger bowed about as before, with thy thumb ſtretched forth at length, the naile thereof being ſet upon the middle joynt of the fore-finger. When thou ſayeſt ninty, thou ſhall ſet the naile of thy fore-finger bent into the root of thy thumb ſtretched out. Thus much for the left hand. Now thou ſhalt make 100. on thy right hand, as thou didſt ten on thy left; and 200. on thy right, as thou didſt twenty on thy left; 2000. on thy right, as thou didſt two on thy left, and ſo to 9000. Moreover when thou ſayeſt 10000. thou ſhalt put thy left hand upward on thy breſt, thy fingers only being lifted towards Heaven. When thou ſayeſt 20000. thou ſhalt put the ſame ſpread forth upon thy breaſt. When thou ſayeſt 30000. thou ſhalt put thy thumb on the ſame hand downards, on the cartilage of the middle of thy breſt. When thou ſayeſt 40000. thou ſhalt lay the ſame upright, and ſtretched forth on thy navell. When thou ſayeſt 50000. thou ſhalt lay thy thumb of the ſame hand downard on thy navell. When thou ſayeſt 60000. thou ſhalt hold thy left thigh with the ſame, being downards. When thou ſayeſt 70000. the ſame thou ſhalt put upon thy thumb upright. When thou ſayeſt 80000. thou ſhalt put the ſame downward on thy thigh. When thou ſayeſt 90000. thou ſhalt hold thy loyns with the ſame, thy thumb being turned downwards. But when thou ſayeſt 100000. or 200000. and ſo un-

to 900000. thou ſhalt in the ſame order as we have ſpoken, fill them up on the right part of thy body. But when thou ſayeſt 1000000. thou ſhall joyn both thy hands together, and claſp thy fingers one within the other. Let theſe ſuffice which have been obſerved out of *Beda*; Thou ſhalt finde more of theſe in Brother *Luke* of Saint Sepulchers, in his great Arithmetick.

CHAP. XVI.

Of the various notes of numbers obſerved amongſt the Romans.

THE notes of numbers are made diverſe wayes in divers nations. The Romans did figure them by theſe following notes, which *Valerius Probus* deſcribes concerning the ancient letters, and which are ſtill in uſe, *viz.*

One.	*Five.*	*Ten.*	*Fifty.*	*A hundred.*	*Two hundred.*	*Five hundred.*
I.	V.	X.	L.	C.	ↀ. CC.	D.

A thouſand. M. S. $\overline{\text{I.}}$ CXↃ.

Five thouſand. IↃↃ. ICC. $\overline{\text{V.}}$

Ten thouſand. CCIↃↃ. CMↃ. ↃMC. IMI. $\overline{\text{X.}}$

Fifty thouſand. IↃↃↃ. DↃↃ. $\overline{\text{L.}}$

A hundred thouſand. CCCIↃↃↃ  CM. $\overline{\text{C.}}$

Two hundred thouſand. $\overline{\text{ↀ.}}$ cc.

Five hundred thouſand. DM. ϙↃ. $\overline{\text{D.}}$

A thouſand thouſand. CMↃ. CϙↃ. $\overline{\text{M. S.}}$

There are alſo other notes of numbers now a dayes uſed amongſt Arithmeticians, and Calculators, which according to the order of numbers are made after this manner. 1. 2. 3. 4. 5. 6. 7. 8. 9. to which is added a note of privation ſigned with the mark o which although it ſignifie no number,

ber, yet makes others to ſignifie, either tens, or hundreds, or thouſands, as is well known to Arithmeticians. Alſo there are ſome that mark the number ten with a line downward, and another made croſs it; and five by that line which toucheth the other, but doth not go croſs it, and a unity by that which is put by it ſelf, as you may ſee in this example.  ſignifies ten,  ſignifies ten and five,  ſignifies ſixteen,  ten and ſeven; and the round o being put by it ſelf ſignifies a hundred; but being joyned to others, ſignifies ſo many hundreds as the numbers are to which it is put, as thus, oo or thus 110 ſignifies two hundred, thus ooo or thus 1110 three hundred  five hundred,  ten hundred or a thouſand. And theſe notes are commonly ſeen added in Magicall Characters.

CHAP. XVIII.

Of the notes or figures of the Græcians.

THE Græcians uſe the Alphabeticall letters for their notes of numbers, and that three wayes; firſt by every Element according to the ſeries of the Alphabet ſignifying the number of its place. For in the order of which any number doth poſſeſſe the place of the Alphabet, it repreſents the number thereof, as here you may ſee.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18.

α ϛ γ δ ε ζ η θ ι κ λ μ ν ξ ο π ϙ ρ

19. 20. 21. 22. 23. 24.

τ υ φ χ ψ ω

And this is the firſt order of numbers amongſt the Greeks. Secondly, the Greeks divide the whole Alphabet into three Claſſes, whereof the firſt beginning from Alpha, is of unites. The ſecond beginning from Iota is of tens. The third begining from Rho is of hundreds; and this order by the latter of the Greeks is inſtituted after the imitation of the Hebrews. Now becauſe their Alphabet wants by that rule, three letters, it is neceſſary to add to them three figures, and to interlace them with the letters, by which, *viz.* they explain the ſixt, the ninetieth, and the nine hundreth, as is manifeſt in the following Claſſes.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 20. 30. 40. 50. 60. 70. 80. 90.

Α Β Γ Δ Ε ϛ Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π ϟ

100. 200. 300. 400. 500. 600. 700. 800. 900.

Ρ Σ Τ Υ Φ Χ Ψ Ω Ϡ

Now if to any of theſe letters there be ſubſcribed the ſtroke of

of an acute tone, then it ſignifies ſo many thouſands, as in theſe examples.

1000.	10000.	100000.
A	I	P

After the third manner, the Greeks uſe only ſix letters in ſignifying their numbers, *viz.* I, for an Unite, Π for the number five, becauſe it is the head of the word πέντε (*i.e.*) five. Δ for the number ten, from δέκα. H for a hundred from ἑκατὸν. X for a thouſand, from the word χίλια. M for ten thouſand from μύρια. From which ſix letters joyned in number after their manner unto four, or to other numbers, they make other numbers, beſides Π which is not multiplyed, nor joyned to it ſelf, but alwayes ſignifies the fives of others, as appears in the following examples.

1	2	3	4	5	6	7	8	9	10	11	12	13
I	II	III	IIII	Π	ΠI	ΠII	ΠIII	ΠIIII	Δ	ΔI	ΔII	ΔIII

14	15	16	20	21
ΔIIII	ΔΠ	ΔΠI	ΔΔ	ΔΔI

50	60	100	200	5000	1000	5000	10000	50000.
$\overline{\vert\Delta\vert}$	$\overline{\vert\Delta\vert}$A	H	HH	$\overline{\vert H\vert}$	X	$\overline{\vert X\vert}$	M.	$\overline{\vert M\vert}$

CHAP. XIX.

Of the notes of the Hebrews, and Caldeans, and certain other notes of Magicians.

THE Hebrew letters alſo have marks of numbers, but far more excellently then any other languages, ſince the greateſt myſteries lie in Hebrew letters, as is handled concerning theſe in that part of *Cabaly* which they call Notariacon. Now the principall Hebrew letters are in number twenty two, whereof five have divers other certain figures in the end of a word, which therefore they call the five ending letters, which being added to them aforeſaid make twenty ſeven, which being then divided into three degrees, ſignifie the unites, which are in the firſt degree; tens which are in the ſecond, and hundreds which are in the third degree. Now every one of them if they be marked with a great Character, ſignifies ſo many thouſands, as here

3000.	2000.	1000.
ג	ב	א

Now the Claſſes of the Hebrew numbers are theſe,

9.	8.	7.	6.	5.	4.	3.	2.	1.
ט	ח	ז	ו	ה	ד	ג	ב	א
90.	80.	70.	60.	50.	40.	30.	20.	10
צ	פ	ע	ס	נ	מ	ל	כ	י
900.	800.	700.	600.	500.	400.	300.	200.	100.
ץ	ף	ן	ם	ך	ת	ש	ר	ק

Now

Now there are ſome which do not uſe thoſe finall letters, but inſtead of them write thus.

1000.	900.	800.	700.	600.	500.
א	קתת	תת	שת	רת	קת

And by thoſe ſimple figures by the joyning them together they deſcribe all other compound numbers, as eleven, twelve, a hundred and ten, a hundred and eleven, by adding to the number ten, thoſe which are of unites; and in like manner to the reſt after their manner; yet they deſcribe the fifteenth number not by ten, and five, but by nine, and ſix, *viz.* thus טו and that out of honor to the divine name יה which imports fifteen, leſt it ſhould happen that the ſacred name ſhould be abuſed to prophane things. Alſo the Egyptians, Æthiopians, Caldeans, and Arabians, have their marks of numbers, which alſo often times happen amongſt Magicall Characters. He therefore that would know them, muſt ſeek them, of them that are skilful of theſe letters. For the Caldeans mark the numbers with the letters of their Alphabet after the manner of the Hebrews. We have ſet down their Alphabet in the end of the firſt book. Moreover I found in two moſt ancient books of Aſtrologers, and Magicians, certain moſt elegant marks of numbers, which I thought good to ſet down in this place; Now they were in both Volums ſuch.

1 2 3 4 5 6 7 8 9



Now

Now by theſe mark turned to the left hand are made tens, after this manner.

10 20 30 40 50 60 70 80 90



And by thoſe markes which are turned downwards on the the right hand, are made hundreds; on the left thouſands, *viz.* thus.

100 200 300 400 500 600 700 800 900



1000 2000 3000 4000 5000 6000 7000 8000 9000



And by the compoſition, and mixture of theſe markes other mixt and compounded numbers alſo are moſt elegantly made, as you may perceive by theſe few.

1510. 1511. 1471. 1486. 2421.



According to the example of which we muſt proceed in other compound numbers; And ſo much ſuffice for the marks of numbers.

CHAP.

CHAP. XX.

What numbers are attributed to letters; and of divining by the ſame.

THE Pythagorians ſay (*Ariſtotle*, and *Ptolemy* are of opinion) that the very Elements of letters have ſome certain divine numbers, by which collected from proper names of things, we may draw conjectures concerning occult things to come. Whence they call this kind of divination Arithmancy, becauſe, *viz.* it is done by numbers, as *Terentianus* hath made mention of it in theſe verſes.

Names are, they ſay, made of but letters few
Unfortunate, of many, do foreſhew
Succeſs; ſo Hector *did* Patroclus *ſlay,*
So Hector *to* Achilles *was a prey.*

Alſo *Pliny* ſaith, That there was added to what *Pythagoras* invented, an uneven number of vowels of impoſed names, which did betoken lameneſs, or want of eyes, and ſuch like misfortunes, if they be aſſigned to the right ſide parts; but an even number to them of the left. And *Alexandrinus* the Philoſopher taught, How that by the number of letters we may find out the ruling Stars of any one that is born, and whether the husband or wife ſhall dye firſt, and know the proſperous, or unhappy events of the reſt of our works. His traditions which were not diſallowed by *Ptolemy* the Aſtrologer we ſhall here add, and put under. But thoſe numbers, which are deputed to each letter, we have above ſhewed in the Greek, and Hebrew letters, the Alphabet being divided into three Claſſes, whereof the firſt is of unites, the ſecond of tens, the third of hundreds. And ſeeing in the Roman Alphabet there are wanting four to make up the number of twenty ſeven Characters, their places are ſupplyed with I, and V ſimple conſonants, as in the names of *John*, and *Valentine*, and hi, and hu aſpirate conſonants as in *Hierom*, and *Huilhelme*, although the

Germans

Germans for *hu* the aſperate uſe a double v v; the true *Italians*, and *French* in their vulgar ſpeech put G joyned with U inſtead thereof, writing thus, *Vuilhelmus*, and *Guilhelmus*.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 20. 30. 40.
A. B. C. D. E. F. G. H. I. K. L. M. N.
50. 60. 70. 80. 90. 100. 200. 300. 400. 500. 600. 700. 800.
O. P. Q. R. S. T. V. X. Y. Z. I. V. HI.
900.
HV.

But if thou deſireſt to know the ruling Star of any one that is born, compute his name, and of both his parents, through each letter according to the number above written, and divide the ſum of the whole being gathered together by nine, ſubſtracting it as often as thou canſt; and if there remaine a unity, or four, both ſignifie the *Sun*; if two or ſeven, both ſignifie the *Moon*; but three, *Jupiter*; five, *Mercury*; ſix, *Venus*; eight, *Saturne*; nine, *Mars*; and the reaſons thereof are ſhewed elſe where. In like manner if thou deſireſt to know the horoſcope of any one that is born, compute his name, and of his Mother, and Father, and divide the whole collected together by twelves, if there remain a unity, it ſignifies the *Lyon*; if *Junos* dewce, *Aquarius*; if the *Veſtall* three, *Capricorn*; if four, *Sagittarius*; if five, *Cancer*; if *Venus* ſix, *Taurus*; if *Palladian* ſeven, *Aries*; if *Vulcans* eight, *Libra*; if *Mars* his nine, *Scorpio*; if ten, *Virgo*; if eleven, *Piſces*; if *Phœbus* twelve, they repreſent *Geminos*; and the reaſons of them are given elſwhere. And let no man wonder that by the numbers of names many things may be Prognoſticated, ſeeing (the Pythagorian Philoſophers, and Hebrew Cabaliſts teſtifying the ſame) in thoſe numbers lye certain occult myſteries underſtood by few: for the moſt High created all things by number, meaſure, and weight, from whence the truth of letters, and names had its originall, which were not inſtituted caſually, but by a certain rule (although unknown to us.)

Hence

Hence *John* in the Revelation ſaith, Let him which hath underſtanding compute the number of the name of the beaſt, which is the number of a man. Yet theſe are not to be underſtood of thoſe names, which a diſagreeing difference of Nations, and divers rites of Nations according to the cauſes of places, or education have put upon men; but thoſe which were inſpired into every one at his birth, by the very Heaven with the conjunction of Stars, and thoſe which the Hebrew Mecubals, and wiſe men of *Egypt* long ſince taught to draw from the generation of every one.

CHAP. XXI.

What numbers are conſecrated to the Gods, and which are aſcribed, and to what Elements.

MOreover the Pythagorians have dedicated to the Element, and dieties of Heaven ſacred numbers; for to the Aire they have aſſigned the number eight, and to fire five, to the earth ſix, to the water twelve. Beſides, unity is aſcribed to the Sun, which is the only King of the Stars, in which God put his Tabernacle; and that this alſo is of *Jupiter*, doth the Cauſative power of his ideal and intellectuall ſpecies teſtifie, who is the head, and the father of the Gods, as unity is the beginning, and parent of numbers: The number two is aſcribed to the Moon, which is the ſecond great light, and figures out the ſoul of the world, and is called *Juno*, becauſe betwixt that and unity there is the firſt conjunction, and neer fellowſhip; it is alſo aſcribed to *Saturn*, and *Mars*, two unfortunate Planets with the Aſtrologers; ſo the number three is aſcribed to *Jupiter*, the *Sun*, and *Venus*, *viz.* three fortunate planets, and is deputed to *Veſta*, *Hecata*, and *Diana*; hence they ſay,

Threefold is Hecate, *three months* Diana
The Virgin hath——

The

The number three therefore is dedicated to this Virgin whom they ſay to be powerfull in Heaven, and in Hell. The number four is of the Sun, which by that number conſtitutes the corners of the heavens, and diſtinguiſheth ſeaſons: it is alſo aſcribed to *Cyllenius*, becauſe he alone is called the four ſquare God. The number five conſiſting of the firſt even, and the firſt odd, as of female, and male, both ſexes, is aſſigned to *Mercury*, it is alſo attributed to the Celeſtiall world, which beyond the four Elements is it ſelf under another form, the fift. The number ſix, which conſiſts of two threes, as a Commixtion of both ſexes, is by the Pythagorians aſcribed to generation, and marriage, and belongs to *Venus*, and *Juno*. The number ſeven is of reſt, and belongs to *Saturn*; the ſame alſo doth diſpence the motion, and light of the Moon, and therefore is called by the name of *Tritonia* the Virgin, becauſe it begets nothing. It is aſſigned to *Minerva*, becauſe it proceeds of nothing; alſo to *Pallas* the *Virago*, becauſe it conſiſts of numbers, as of males, and females. This alſo *Plutarck* aſcribes to *Apollo*. The number eight, by reaſon it containes the myſterie of juſtice, is aſcribed to *Jupiter*; it is alſo dedicated to *Vulcan*, for of the firſt motion, and number two, which is *Juno* drawn twice into it ſelf, it conſiſts; It is alſo attributed to *Cybele* the mother of the Gods, to whom every four ſquare is attributed. *Plutarck* aſſigns it to *Bacchus*, or *Dionyſius*, who is ſaid to be born the eighth moneth: others, becauſe Infants of the eight moneth do not live, have attributed it to *Saturn*, and the three Ladies of deſtiny. The number nine belongs to the *Moon*, the utmoſt receptacle of all Celeſtiall influences, and vertues, as alſo it is dedicated to the nine Muſes, as alſo to *Mars*, from whom is the end of all things. The number ten is *Circular*, and belongs to the *Sun*, after the ſame manner as unity; alſo it is attributed to *Janus*, becauſe it is the end of the firſt order, and from whence begins the ſecond unity; it is alſo aſcribed to the world. In like manner the number twelve, becauſe the Sun going round twelve ſignes, diſtributes the yeer into twelve moneths, is attributed to the world, the Heaven, and the Sun. The number eleven, becauſe it is ſemicircular, is attributed to the Moon, and alſo deputed to *Neptune*.

CHAP

CHAP. XXII.

Of the tables of the Planets, their vertues, forms, and what Divine names, Intelligencies, and Spirits are ſet over them.

IT is affirmed by Magicians, that there are certain tables of numbers diſtributed to the ſeven planets, which they call the ſacred tables of the planets, endowed with many, and very great vertues of the Heavens, in as much as they repreſent that divine order of Celeſtiall numbers, impreſſed upon Celeſtials by the *Idea's* of the divine mind, by means of the ſoul of the world, and the ſweet harmony of thoſe Celeſtiall rayes, ſignifying according to the proportion of effigies, ſuperceleſtiall Intelligencies, which can no other way be expreſſed, then by the marks of numbers, and Characters. For materiall numbers, and figures can do nothing in the myſteries of hid things, but repreſentatively by formall numbers, and figures, as they are governed, and informed by intelligencies, and divine numerations, which unite the extreams of the matter, and ſpirit to the will of the elevated ſoul, receiving through great affection, by the Celeſtiall power of the operator, a power from God, applyed through the ſoul of the univerſe, and obſervations of Celeſtiall conſtellations, to a matter fit for a form, the mediums being diſpoſed by the skill, and induſtry of Magicians; But let us haſten to explain the tables ſeverally. The firſt of them is aſſigned to *Saturn*, and conſiſts of a ſquare of three, containing the particular numbers of nine, and in every line three every way, and through each Diameter making fifteen. Now the whole ſum of numbers is fourty five. Over this are of Divine names ſet ſuch names as fill up the numbers with an Intelligency to what is good, with a ſpirit to what is bad, and out of the ſame numbers is drawn the ſeal, or Character of *Saturn*, and of the ſpirits thereof, ſuch as we ſhall beneath aſcribe to its table. They ſay that this table being with a fortunate *Saturn* engraven on a plate of lead, doth help

help to bring forth, or birth, and to make a man ſafe, and powerfull, and to cauſe ſucceſs of petitious with princes, and powers: but if it be done with an unfortunate *Saturn*, that it hinders buildings, plantings, and the like, and caſts a man from honours, and dignities, and cauſes diſcords, and quarrellings, and diſperſes an Army. The ſecond is called the table of *Jupiter*, which conſiſts of a Quaternian drawn into it ſelf, containg ſixteen particular numbers, and in every line, and Diameter four, making thirty four. Now the Sum of all is 136. And there are over it divine names with an Intelligence to good, with a ſpirit to bad, and out of it is drawn the Character of *Jupiter*, and the ſpirits thereof. They ſay that if it be impreſſed upon a Silver plate with *Jupiter* being powerfull, and ruling, it conduceth to gain, and riches, favor, and love, peace, and concord, and to appeaſe enemies, to confirm honors, dignities, and counſels, and diſſolve enchantments if it be engraven on a corall. The third table belongs to *Mars*, which is made of a ſquare of four containing twenty five numbers, and of theſe in every ſide and Diameter five, which make ſixty five, and the ſum of all is 325. And there are over it Divine names with an Intelligence to good, with a ſpirit to bad, and out of it is drawn the Character of *Mars*, and of his ſpirits. Theſe with *Mars* being fortunate, being engraven on an Iron plate, or ſword, makes a man potent in war, and judgments, and petitions, and terrible to his enemies, and victorious againſt them; and if engraven upon the Stone Correola, it ſtops blood, and the meſtrues; but if it be engraven with *Mars* being unfortunate, on a plate of red Braſs it hinders buildings, caſts down the powerfull from dignities, honors, and riches, and cauſeth diſcord, ſtrife, and hatred of men, and beaſts, chaſeth away Bees, Pigeons, and Fiſh, and hinders Mils, and renders them unfortunate that go forth to hunting, or fighting, and cauſeth barrenes in men and women, and other Animals, and ſtrikes a terror in all enemies, and compels them to ſubmit. The fourth table is of the Sun, and is made of a ſquare of ſix, and contains thirty ſix numbers, whereof ſix in every ſide, and Diameter, produce 111. and the ſum of all is 666. There are over

it

it divine names with an Intelligency to what is good, and ſpirit to what is evil, and out of it are drawn Characters of the Sun, and of the ſpirits thereof. This being engraven on a Golden plate with the Sun being fortunate, renders him that wears it to be renowned, amiable, acceptable, potent in all his works, and equals a man to Kings, and Princes, elevating him to high fortunes, inabling to do whatſoever he pleaſeth: but with an unfortunate Sun, it makes a tyrant, and a man to be proud, ambitious, unſatisfiable, and to have an ill ending. The fifth table is of *Venus*, conſiſting of a ſquare of ſeven drawn into it ſelf, *viz.* of fourty nine numbers, whereof ſeven on each ſide and Diameter make 175. and the ſum of all is 1225. And there are over it divine names with an Intelligency to good, and ſpirit to evil; And there is drawn out of it the Character of *Venus*, and of the ſpirits thereof. This being engraven on a Silver plate, *Venus* being fortunate, procureth concord, endeth ſtrife, procureth the love of women, conduceth to conception, is good againſt barreneſs, cauſeth ability for generation, diſſolves enchantments, and cauſeth peace between man, and woman, and maketh all kind of Animals and Cattle fruitful; and being put into a Dove-houſe, cauſeth an increaſe of Pigeons. It conduceth to the cure of all melancholy diſtempers, and cauſeth joyfulneſs; and being carryed about travellers makes them fortunate. But if it be formed upon Braſs with an unfortunate *Venus*, it cauſeth contrary things to all that hath bin above ſaid. The ſixt table is of *Mercury* reſulting from the ſquare of eight drawn into it ſelf, containing ſixty four numbers, whereof eight on every ſide and by both Diameters make 260. and the ſum of all 2080. and over it are ſet divine names with an Intelligency to what is good, with a ſpirit to what is evil, and from it is drawn a Character of *Mercury*, and of the ſpirits thereof; and if it be with *Mercury* being fortunate engraven upon Silver, or Tin, or yellow Braſs, or be writ upon Virgin Parchment, it renders the bearer thereof gratefull, and fortunate to do what he pleaſeth: it bringeth gain, and prevents poverty, conduceth to memory, underſtanding, and divination, and to the underſtanding of occult things

by dreams: and if it be an unfortunate *Mercury*, doth all things contrary to theſe. The ſeventh table is of the Moon, of a ſquare of nine multipled into it ſelf, having eighty one numbers, in every ſide and Diameter nine, producing 369. and the ſum of all is 3321. And there are over it divine names with an Intelligency to what is good, and a ſpirit to what is bad. And of it are drawn the Characters of the Moon, and of the ſpirits thereof. This fortunate Moon being engraven on Silver, renders the bearer thereof grateful, amiable, pleaſant, cheerfull, honored, removing all malice, and ill will. It cauſeth ſecurity in a journey, increaſe of riches, and health of body, drives away enemies and other evil things from what place thou pleaſeſt; and if it be an unfortunate Moon engraven in a plate of Lead, where ever it ſhall be buried, it makes that place unfortunate, and the inhabitants thereabouts, as alſo Ships, Rivers, Fountains, Mills, and it makes every man unfortunate, againſt which it ſhall be directly done, making him fly from his Country, and that place of his abode where it ſhall be buried, and it hinders Phyſitians, and Orators, and all men whatſoever in their office, againſt whom it ſhall be made. Now how the ſeals, and Characters of the Stars, and ſpirits are drawn from theſe tables, the wiſe ſearcher, and he which ſhall underſtand the verifying of theſe tables, ſhall eaſily find out.

Divine

Divine names anſwering to the numbers of Saturn.

3.	Ab		אב
9.	Hod.		הד
15.	Iah.		יה
15.	Hod.		הוד
45.	Jehovah extended.		יוד הא ואו הא
45.	Agiel.	The Intelligence of *Saturn*.	אגיאל
45.	Zazel.	The ſpirit of *Saturn*.	זאזל

Divine names anſwering to the numbers of Jupiter.

4	Abab.		אבא
16			היה
16			אקיו
34	El Ab		אלאב
136	Johphiel.	The Intelligence of *Jupiter*.	יהפיאל
136	Hiſmael.	The ſpirit of *Iupiter*.	הסמאל

Names anſwering to the numbers of Mars.

5	He the letter of the Holy Name.		ה
25			יהי
65	Adonai		אדני
125	Graphiel	The Intelligence of *Mars*.	גראפיאל
125	Barzabel	The ſpirit of *Mars*.	ברזאבאל

Names anſwering to the numbers of the Sun.

6	Vau the letter of the Holy Name.		ו
6	He extended, the letter of the Holy Name.		הא
36	Eloh		אלה
111	Nachiel	The Intelligence of the *Sun*.	נכיאל
666	Sorath	The ſpirit of the *Sun*.	סורה

Names, anſwering to the numbers of Venus.

15			אהא
79	Hagiel	The Intelligence of *Venus*.	הגיאל
157	Kedemel.	The ſpirit of *Venus*.	קדמאל
252	Bne Seraphim	The Intelligencies of *Venus*.	בני שרפים

Names anſwering to the numbers of Mercury.

8	Aſboga, eight extended.		אזבגה
62	Din.		דין
65	Doni		דני
380	Tiriel.	The Intelligence of *Mercury*.	טיריאל
380	Taphthartharath	The ſpirit of *Mercury*.	תפתרתרת

Names anſwering to the numbers of the Moon.

9	Hod		הד
81	Elim		אלים
99	Haſmodai, the ſpirit of the *Moon*.		השמודאי
121	Schedbarſchemoth Schartathan, the ſpirit of the ſpirits of the *Moon*.		שרברשהמעח שרתתן
	The Intelligency of the Intelligence of the *Moon*.		
121	Malcha betharſiſim hed beruah ſchehalim		מלכא בתרשיסים עד ברוה שהקים

The Table of Saturn *in his compaſs.*

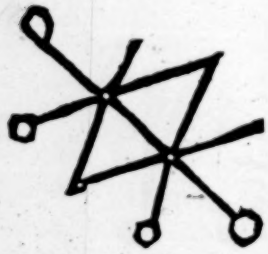
4	9	2
3	5	7
8	1	6

In Hebrew notes.

ר	ט	ב
נ	ה	ז
ח	א	ו

The Seales or Characters

Of Saturn.



Of the Intelligence of Saturn.



Of the Spirit of Saturn.



The Table of Jupiter *in his compaſs.*

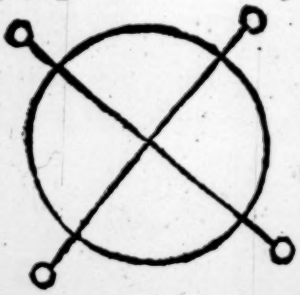
4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

In Hebrew notes.

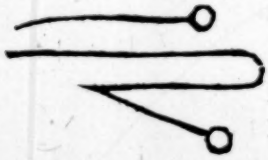
ד	יר	טו	א
	ז	ו	יב
ה	יא	י	ח
יו	ב	ג	יג

The Seales or Characters

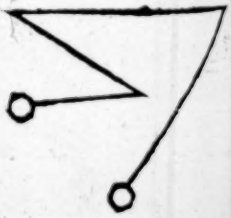
Of Jupiter.



Of the Intelligence of Jupiter.



The Spirit of Jupiter.



Th

The Table of Mars *in his compaſs.*

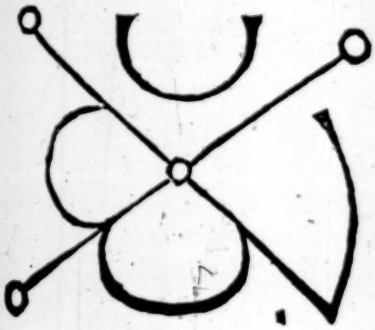
11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

In Hebrew notes.

א	כר	ז	כ	ג
ר	יב	כה	ח	יו
יז	ה	יג	כא	ט
י	יח	א	יד	כב
כג	ו	יט	ב	יה

The Seals or Characters

Of Mars.



Of the Intelligence of Mars.



Of the Spirit of Mars.



The Table of the Sun *in his compaſs.*

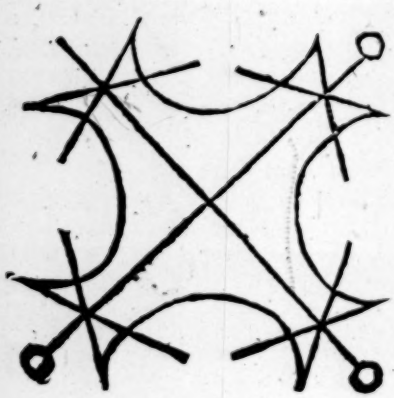
6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

In Hebrew notes.

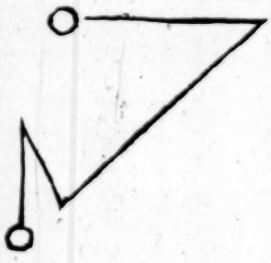
ו	לכ	נ	לד	ל ה	א
ז	יא	כ ז	כח	ח	ל
יט	יד	יו	יה	כנ	כר
יח	כ	כב	כא	יז	יג
כה	נט	י	ט	כו	יב
לו	ה	לג	ד	ב	לא

The Seals or Characters

Of the Sun.



Of the intelligence of the Sun.



Of the Spirit of the Sun.



The

The Table of Venus *in her Compaſs.*

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

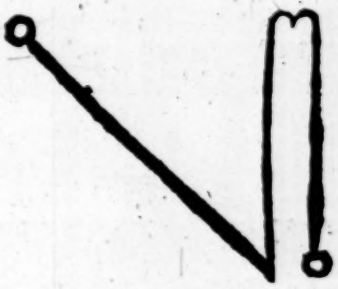
The Seals, or Characters

Of Venus.



Of the Intelligence

Of Venus.



The Table of Venus *in Hebrew notes.*

ככ	מז	יז	מא	י	לה	ר
ה	כנ	מח	יז	מכ	יא	כט
ל	ו	כר	מט	יח	לו	יב
יג	לא	ז	כה	מנ	יט	לז
לח	יד	לכ	א	כו	מר	כ
כא	לח	ח	לג	ב	בז	מה
מנ	יה	מ	ט	לר	ג	כח

Of the Spirit of Venus.



Of the Intelligences of Venus.



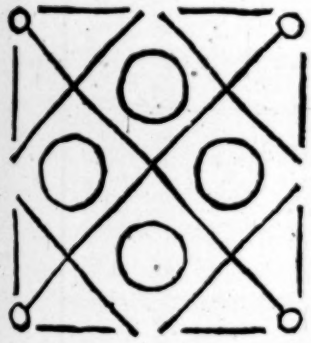
The

The Table of Mercury *in his compaſs.*

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	48	19	18	45
32	34	38	29	25	35	39	28
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

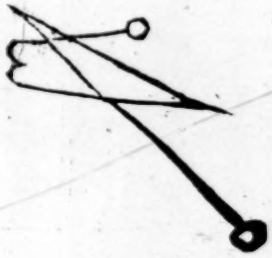
The Seals or Characters

Of Mercury.



Of the Intelligency

Of Mercury.



The

The Table of Mercury *in Hebrew notes.*

א	סג	סב	ד	ה	נט	נח	ח
נו	י	יא	נג	נב	יד	יה	מט
מה	יח	יט	מה	מר	כב	כג	מא
כה	לט	לח	כה	כט	לח	לד	לב
לג	לא	ל	לו	לז	כו	כו	מ
כד	מב	מג	כא	כ	מה	מז	יז
יו	נ	נא	יג	יב	נד	נה	ט
נז	ז	ו	ס	סא	ג	ב	סד

Of the Spirit of Mercury.



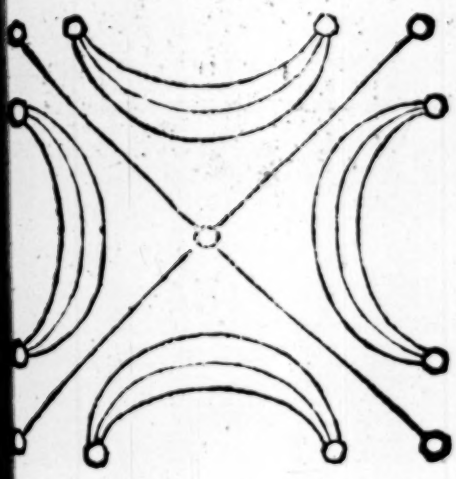
Th

The Table of the Moon *in her Compaſs.*

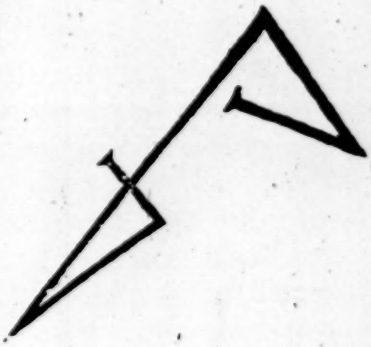
37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

The Seals or Characters

Of the Moon.



Of the Spirit of the Moon.

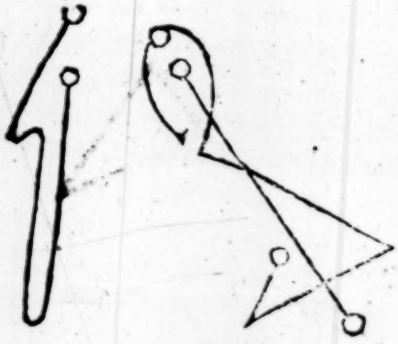


The

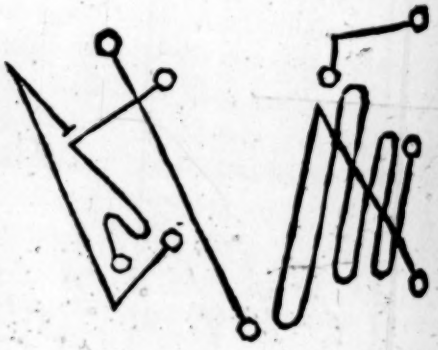
The Table of the Moon *in Hebrew notes.*

ה	מה	יג	סב	כא	ע	כט	עה	לז
מו	יר	סג	כב	עא	ל	עט	לה	ו
יה	נה	כג	עב	לא	פ	לט	ז	מז
נו	כר	סר	לב	פא	מ	ח	מה	יו
כה	סח	לג	עג	מא	ט	מט	יז	נז
סו	לר	ער	מב	א	נ	יח	נה	כו
לה	עח	מג	ב	נא	י	נט	כז	סז
עו	מר	ג	נב	יא	ס	יט	סח	לו
מה	ד	נג	יב	סא	כ	סט	כח	עו

Of the Spirit of the ſpirits of the Moon.



Of the Intelligence of the Intelligences of the Moon.



CHAP.

CHAP. XXIII.

Of Geometrical Figures and Bodies, by what vertue they are powerful in Magick, and which are agreeable to each Element, and the Heaven.

GEometricall Figures alſo ariſing from numbers, are conceived to be of no leſs power. Of theſe firſt of all, a Circle doth anſwer to Unity, and the number ten; for Unity is the Center, and circumference of all things; and the number ten being heaped together returns into a Unity from whence it had its beginning, being the end and complement of all numbers. A circle is called an infinite line in which there is no *Terminus a quo*, nor *Terminus ad quem*, whoſe beginning and end is in every point, whence alſo a circular motion is called infinite, not according to time, but according to place; hence a circular being the largeſt and perfecteſt of all is judged to be moſt fit for bindings and conjurations; Whence they who adjure evil ſpirits, are wont to environ themſelves about with a circle. A Pentangle alſo, as with the vertue of the number five hath a very great command over evil ſpirits, ſo by its lineature, by which it hath within five obtuſe angles, and without five acutes, five double triangles by which it is ſurrounded. The interior pentangle containes in it great myſteries, which alſo is ſo to be enquired after, and underſtood; of the other figures, *viz.* triangle, quadrangle, ſexangle, ſeptangle, octangle, and the reſt, of which many, as they are made of many and divers inſections, obtain divers ſignifications and vertues according to the divers manner of drawing, and proportions of lines, and numbers. The *Egyptians*, and *Arabians* confirmed that the figure of the Croſs hath very great power, and that is the moſt firm receptacle of all Celeſtial powers, and intelligencies, becauſe it is the righteſt figure of all, containing foure right angles, and it is the firſt deſcription of the ſuperficies, having longitude and latitude: And they ſaid it is inſpired with the fortitude of the Celeſtials, becauſe their fortitude

reſults

reſults by the ſtraitneſs of angles and rayes: And ſtars are then moſt potent when they poſſeſs four corners in the figure of the heaven, and make a croſs, by the projection of their rayes mutually. It hath moreover (as we ſhewed before) a very great correſpondency with the numbers 5. 7. 9. moſt potent numbers. It was alſo reckoned by the *Egyptian* Prieſts, from the beginning of Religion amongſt ſacred letters, ſignifying amonſt them allegorically the life of future ſalvation. It was alſo impreſſed on the Picture of *Serapis*, and was had in great veneration amongſt the Greeks. But what here belongs to Religion we ſhall diſcuſs elſewhere. This is to be obſerved, whatſoever wonderfull thing figures work when we write them in Papers, Plates, or Images, they do not do it but by the vertue acquired from ſublimer figures, by a certain affection which a natural apitude or reſemblance procures, in as much as they are exactly configured to them, as from an oppoſite wall the Eccho is cauſed, and in a hollow glaſs the collection of the ſolarie rayes, which afterward reflecting upon an oppoſite body, either wood, or any combuſtible thing, doth forthwith burne it: or as an Harpe cauſeth a reſounding in another Harpe, which is no otherwiſe but becauſe a ſutable and a like figure is ſet before it, or as two ſtrings on a Harpe being touched with an equall diſtance of time, and modulated to the ſame intention, when one is touched the other ſhakes alſo: Alſo the figures, of which we have ſpoken, & what characters ſoever concern the vertues of the Celeſtial figures as they ſhall be opportunely impreſſed upon things, thoſe ruling, or be rightly framed, as one figure is of affinity with, and doth expreſs another. And as theſe are ſpoken of figures, ſo alſo they are to be underſtood of Geometrical bodies, which are a Sphear, a Tetracedron, Hexacedron, Octocedron, Icocedron, Dodecacedron, and ſuch like. Neither muſt we paſs over what figures *Phythagoras* and his followers, *Timeus*, *Locrus*, and *Plato* aſſigned to the Elements and Heavens: for firſt of all they aſſigned to the earth a four ſquare, and a ſquare of eight ſolid angles, and of twenty four plains, and ſix baſes in form of a Dice: to the fire, a Pryamis of a four triangular baſis, and of

ſo

ſo many ſolid angles, and of twelve plaines; to the aire Octocedron, of eight triangular baſes, and ſix ſolid angles, and twenty four plains: and laſtly, to Water they have aſſigned Icocedron twenty baſes, twelve ſolid angles: To the Heaven they have aſſigned Dodecacedron of twelve five cornered baſes, and twenty ſolid angles, and ſixty plaines. Now he which knows the powers, relations, and proprieties of theſe figures, and bodies, ſhall be able to work many wonderful things in Natural and Mathematical Magick, eſpecially in Glaſſes. And I knew how to make by them wonderful things, in which any one might ſee whatſoever he pleaſed at a long diſtance.

CHAP. XXIV.

Of Muſicall Harmony, of the force and power thereof.

MUſical Harmony alſo is not deſtitute of the gifts of the Stars; for it is a moſt powerful imaginer of all things, which whilſt it follows opportunely the Celeſtial bodies, doth wonderfully allure the Celeſtial influence, and doth change the affections, intentions, geſtures, motions, actions and diſpoſitions of all the hearers, and doth quietly allure them to its own properties, as to gladneſs, lamentation, to boldneſs, or reſt, and the like; alſo it allures Beaſts, Serpents, Birds, Dolphins to the hearing of its pleaſant tunes. So Birds are allured with Pipes, and Harts are caught by the ſame. Fiſh in the lake of *Alexandria* are delighted with a noiſe. Muſick hath cauſed friendſhip betwixt Men and Dolphins. The ſound of the Harp doth lead up and down the Hyperborean Swans. Melodious voyces tame the *Indian* Elephants: and the very Elements delight in Muſick. The *Huleſian* fountain otherwiſe calm, and quiet, if the Trumpet ſound, riſeth up rejoycing, and ſwells over its banks. There are in *Lydia* thoſe which they call the Nymphs Ilands, which at the ſound of a Trumpet forthwith come into the middle of the ſea, and turning round lead a dance, and then are returned to the ſhores; M. *Varro* teſtifies that he ſaw them. And there are more wonderful things

things then theſe. For in the ſhore of *Attica* the ſea ſounds like a Harpe. A certain ſtone of *Megaris* makes a ſound like a Harpe every time the ſtring of a Harpe is ſtruck; ſo great is the power of Muſick, that it appeaſeth the minde, raiſeth the ſpirit, ſtirreth up ſouldiers to fight, and refreſheth the weary, calls back them that are deſperate, refreſheth travellers. And the *Arabians* ſay, that Camels carrying burdens are refreſhed by the ſinging of their leaders. In like manner, they that carry great burdens, ſing, and are thereby ſtrengthened and refreſhed: for ſinging cauſeth delight and ſtrength, pacifieth the angry, cheareth up thoſe that are ſad and heavy, pacifieth enemies, moderates the rage of mad men, chaſeth away vain imaginations: Hence it is that *Democritus* and *Theophraſtus* affirm that ſome diſeaſes of the body, and minde may thus be cured, or cauſed. So we read that *Therpander*, and *Arion* of *Lesbos* cured the *Lesbians*, and *Ionians* by Muſick; and *Iſmenias* of *Thebes* cured divers of very great diſeaſes by Muſick; Moreover, *Orpheus*, *Amphion*, *David*, *Phythagoras*, *Empedocles*, *Aſclepiades*, *Timotheus*, were wont to do many wonderful things by ſounds: Sometimes they did ſtir up dull ſpirits by familiar ſounds; ſometimes they did reſtrain wanton, furious, angry ſpirits by more grave tones. So *David* with a Harp moderated *Saul* in a rage. So *Phythagoras* recalled a luxurious yong man from immoderate luſt. So *Timotheus* ſtirred up King *Alexander* to a rage, and again repreſſed him. *Saxo* the Grammatian, in his Hiſtory of the *Danes*, tells of a certan Muſician who boaſted that he could by his Muſick make every one that heard it to be mad; and when he was conſtrained by the King's command to perform the ſame, he endeavoured to work ſeverall wayes upon the affections; and firſt, by a tone of Muſical gravity filled the hearers with a kinde of ſadneſs and unſenſiblenes; then by a more lively ſound he made them rejoyce, and dance; and laſtly, he by a more earneſt Muſick, reduced them to fury and madneſs. We read alſo, that they in *Apulia* that were touched with a kinde of dangerous Spider, were aſtonilhed untill they heard a certain ſound, at the hearing of which every one riſeth up and danceth. And it is believed (*Gellius* being

Grammaticus.

being witneſs) that they that are pained with the Sciatica, are eaſed at the ſound of a Pipe. Alſo *Theophraſtus* reports, that the ſound of a Flute cures the biting of Spiders. And *Democritus* himſelf confeſſeth that the Conſort of Pipers, hath been a cure for very many diſeaſes.

CHAP. XXV.

Of Sound, and Harmony, and whence their wonderfulneſs in operation.

MOreover we ſhall not deny, that there is in Sounds a vertue to receive the heavenly gifts; if with *Pythagoras* and *Plato* we thought the heavens to conſiſt by an Harmonial compoſition, and to rule and cauſe all things by Harmonial tones and motions: Singing can do more then the ſound of an Inſtrument, in as much as it ariſing by an Harmonial conſent, from the conceit of the minde, and imperious affection of the phantaſie and heart, eaſily penetrateth by motion, with the refracted and well tempered Air, the aerious ſpirit of the hearer, which is the bond of ſoul and body; and transferring the affection and minde of the Singer with it, It moveth the affection of the hearer by his affection, and the hearers phantaſie by his phantaſie, and minde by his minde, and ſtriketh the minde, and ſtriketh the heart, and pierceth even to the inwards of the ſoul, and by little and little, infuſeth even diſpoſitions: moreover it moveth and ſtoppeth the members and the humors of the body. From hence in moving the affections harmony conferreth ſo much, that not onely natural, but alſo artificial and vocal Harmony doth yield a certain power both to the ſouls and bodies: but it is neceſſary that all Conſorts proceed from fit foundations, both in ſtringed inſtruments, in pipes, and vocall ſingings, if you would have them agree well together: for no man can make the roaring of Lions, the lowing of Oxen, the neighing of Horſes, the braying of Aſſes, the grunting of Hogs to be harmonious: neither can the

ſtrings made of Sheeps and Wolves guts, be brought to any agreement, becauſe their foundations are diſſonant; but the many and divers voyces of men agree together, becauſe they have one foundation in the ſpecies or kinde: ſo many birds agree, becauſe they have one nigh genus or kinde, and a reſemblance from above; alſo artificiall inſtruments agree with natural voyces, becauſe the ſimilitude that is betwixt them, is either true and manifeſt, or hath a certain analogy. But every harmony is either of ſounds or voyces. Sound is a breath, voyce is a ſound and animate breath; Speech is a breath pronounced with ſound, and a voyce ſignifying ſomething: the ſpirit of which proceedeth out of the mouth with ſound and voyce; *Chaludius* ſaith that a voyce is ſent forth out of the inward cavity of the breaſt and heart, by the aſſiſtance of the ſpirit. By which, together with the tongue, forming, and ſtriking the narrow paſſages of the mouth, and by the other vocall organs, are delivered forth articulate ſounds; the elements of ſpeech, by which Interpreter the ſecret motions of the minde are laid open: but *Lactantius* ſaith, that the nature of the voyce is very obſcure, and cannot be comprehended how it is made, or what it is. To conclude, All Muſick conſiſteth in voice, in ſound, and hearing: ſound without Air cannot be Audible, which though it be neceſſary for hearing, yet as Aire, it is not of it ſelf audible, nor to be perceived by any ſenſe, unleſs by accident; for the Sight ſeeth it not, unleſs it be coloured, nor the Ears unleſs ſounding, nor the Smell unleſs odoriferous, nor the Taſte unleſs it be ſapid, nor the Touch unleſs it be cold or hot, and ſo forth: Therefore though ſound cannot be made without Air, yet is not ſound of the nature of Air, nor air of the nature of ſound, but air is the body of the life of our ſenſitive ſpirit, and is not of the nature of any ſenſible object, but of a more ſimple and higher vertue; but it is meet that the ſenſitive ſoul ſhould vivifie the air joyned to it, and in the vivificated air, which is joyned to the ſpirit perceive the ſpecies of objects put forth into act, and this is done in the living air, but in a ſubtile and Diaphanous the viſible ſpecies, in an ordinary air the audible, in a more groſs air the ſpecies of other ſenſes are perceived.

CHA

CHAP. XXVI.

Concerning the agreement of them with the Celeſtial bodies, and what harmony and ſound is correſpondent of every Star.

BUt underſtanding now, that of the ſeven Planets, *Saturn*, *Mars*, and the *Moon* have more of the voice then of the Harmony. *Saturn* hath ſad, hoarſe, heavy, and ſlow words, and ſounds, as it were preſſed to the Center; but *Mars*, rough, ſharp, threatning great and wrathful words: the *Moon* obſerveth a mean betwixt theſe two; but *Jupiter*, *Sol*, *Venus* and *Mercury*, do poſſeſs Harmonies; yet *Jupiter* hath grave, conſtant, fixed, ſweet, merry, and pleaſant Conſorts; *Sol* venerable, ſettled, pure and ſweet, with a certain grace; but *Venus* laſcivious, luxurious, delicate, voluptuous, diſſolute and fluent: *Mercury* hath Harmonies more remiſs, and various, merry and pleaſant, with a certain boldneſs: but the Tone of particulars, and proportionated Conſorts obeyeth the nine *Muſes*. *Jupiter* hath the grace of the octave, and alſo the quinte, *viz.* the Diapaſon with the Diapente: *Sol* obtains the melody of the octave voice, *viz.* Diapaſon; in like manner by fifteen Tones, a Diſdiapaſon; *Venus* keepeth the grace of the quinte or Diapente. *Mercury* hath Diateſſaron; *viz.* the grace of the quarte: Moreover the ancients being content with four ſtrings, as with the number of Elements, accounted *Mercury* the Author of them, as *Nicomachus* reports, and by their Baſe ſtrings would reſemble the earth, by their Parhypas or middle the water; by their note *Diezeugmenon*, or Hyperboleon the fire; by the Paranete or Synemmenon, or treble, the Air; but afterwards *Terpander* the *Lesbian* finding out the ſeventh ſtring, equalled them to the number of the Planets. Moreover, they that followed the number of the Elements, did affirm, that the four kinds of Muſick do agree to them, and alſo to the four humors, and did think the *Dorian* muſick to be conſonant to the water and phlegm, the *Phrygian* to choler and

fire, the *Lydian* to blood and air; the mixt *Lydian* to melancholy and earth: Others reſpecting the number and vertue of the Heavens, have attributed the *Dorian* to the *Sun*, the *Phrygian* to *Mars*, the *Lydian* to *Jupiter*, the mixt *Lydian* to *Saturn*, the *Hypophrygian* to *Mercury*, the *Hypolydian* to *Venus*, the *Hypodorian* to the *Moon*, the *Hypo* mixed *Lydian* to the mixed *Stars*: Moreover they refer theſe modes of Muſick to the Muſes, and the ſtrings to the Heavens, but not in that order as we have declared concerning the nine Muſes, amongſt our numbers and celeſtial ſouls; for they ſay *Thalia* hath no Harmony, therefore aſcribe her to Silence, and the Earth; but *Clio* with the *Moon* move after the *Hypodorian* manner; the ſtring *Proſlambanomenos* or A re. *Calliope* and *Mercury* poſſeſs the *Hypophrygian* maner, and the *Chord, Hypate-Hypaton*, or *B. Mi. Terpſichore* with *Venus* the *Hypolydian* manner, and *Parahypote, Hypaton*; and for *Melpomene* and the *Dorian* manner with *Licanos, Hypaton*, or *D.Sol.Re.* are applied to the *Sun. Erato* with *Mars* keep the *Phrygian* faſhion, and the *Hypatemiſe*, or *E.la.mi. Euterpe*, and the *Lydian* Muſick, and *Pachyparemeſon* agree with *Jupiter*; *Polymnia* and *Saturn* keep the mixt *Lydian* manner, and *Lichanos Meſon D.Sol.Re.* To *Urania* and the fixt Stars the *Hypo* mixt *Lydian* Muſick, and the ſtring *Meſe*, or *A.le.mi.re.* are aſcribed, as we reade them expreſſed in theſe Verſes.

Silent Thalia *we to th' Earth compare,*
For ſhe by Muſick never doth enſnare,
After the Hypodorian Clio *ſings,*
Perſephone *likewiſe doth ſtrike the Baſe ſtrings;*
Calliope *alſo doth* Chord *ſecond touch,*
Uſing the Phrygian; Mercury *as much:*
Terpſichore *ſtrikes the third, and that rare,*
The Lydian *Muſick makes ſo* Venus *fair.*
Melpomene, *and* Titan *do with a grace*
The Dorian *Muſick uſe in the fourth place.*
The fift aſcribed is to Mars *the god*
Of War, and Erato *after the rare mode*

Of

Of th' Phrygians, *Euterpe doth alſo love*
The Lydian, *and ſixt ſtring; and ſo doth* Jove.
Saturn *the ſeventh doth uſe with* Polymny,
And cauſeth the mixt Lydian *melody.*
Urania *alſo doth the eight create,*
And muſick Hypo-Lydian elevate.

Moreover there are ſome who find out the harmony of the Heavens by their diſtance one from another. For that ſpace which is betwixt the Earth and the Moon, *viz* an hundred and twenty ſix thouſand *Italian* Miles, maketh the Intervall of a Tone; But from the Moon to Mercury being half that ſpace, maketh half a Tone; And ſo much from Mercury to Venus maketh another half Tone; But from thence to the Sun, as it were a threefold Tone and a half, and makes *Diapente*; But from the Moon to the Sun, maketh a twofold *Diateſſaron* with a half; Again from the Sun to *Mars* is the ſame ſpace as from the Earth to the Moon, making a Tone; from thence to *Jupiter* half of the ſame making half a Tone; So much likewiſe from *Jupiter* to *Saturn*, conſtituting an half Tone, from whence to the ſtarry firmament is alſo the ſpace of an half Tone. Therefore there is from the Sun to the fixed Stars a Diateſſaron diſtance of two tones and an half, but from the Earth a perfect Diapaſon of ſix perfect tones; moreover alſo from the proportion of the motions of the planets amongſt themſelves, and with the eight Sphere, reſulteth the ſweeteſt Harmony of all; for the proportion of the motions of *Saturn* to *Jupiters* motion, is two fold and an half; of *Jupiter* to *Mars*, a ſix fold proportion; of *Mars* to the Sun, *Venus* and *Mercury*, which in a manner finiſh their courſe in the ſame time, is a double proportion; their motions to the Moon have a twelve-fold proportion; but *Saturns* proportion to the ſtarry Sphere is a a thouſand and two hundred if it be true which *Ptolomy* ſaith, *viz.* that, that Heaven is moved contrary to the *primum mobile* in an hundred yeers one degree. Therefore the proper motion of the Moon being more ſwift, maketh a more acute ſound then the ſtarry firmament, which is the ſloweſt of all,

and therefore cauſeth the moſt baſe ſound; But by the violent motion of the *primum mobile*, is the moſt ſwift, and acute ſound of all; but the violent motion of the Moon is moſt ſlow and heavy, which proportion and reciprocation of motions yeelds a moſt pleaſant Harmony; from hence there are not any ſongs, ſounds, or muſicall inſtruments more powerfull in moving mans affections, or introducing magicall impreſſions, then thoſe which are compoſed of numbers, meaſures, and proportions, after the example of the Heavens. Alſo the Harmony of the Elements is drawn forth from their Baſes, and Angles, of the which we have ſpoken before; for between Fire and Aire, there is a double proportion in the Baſes, and one and an half in ſolid Angles; again in Planes, a double; there ariſeth hence an Harmony of a double Diapaſon, and a Diapente. Betwixt the Aire and Water, the proportion in their Baſes is double, and one and an half; hence Diapaſon, and Diapente; but in their Angles double; Hence again Diapaſon; but between Water and Earth the proportion in the Baſes, is threefold and a third part more; from hence ariſeth Diapaſon, Diapente, Diateſſaron; but in the Angles one and an half, again conſtituting Diapente. To conclude, betwixt Earth and Fire, in the Baſes the proportion is one and an half, making Diapente; but in the Angles, double, cauſing Diapaſon; but between Fire, and Water, Aire and Earth, there is ſcarce any conſonancy, becauſe they have a perfect contrariety in their qualities, but they are united by the intermediate Element.

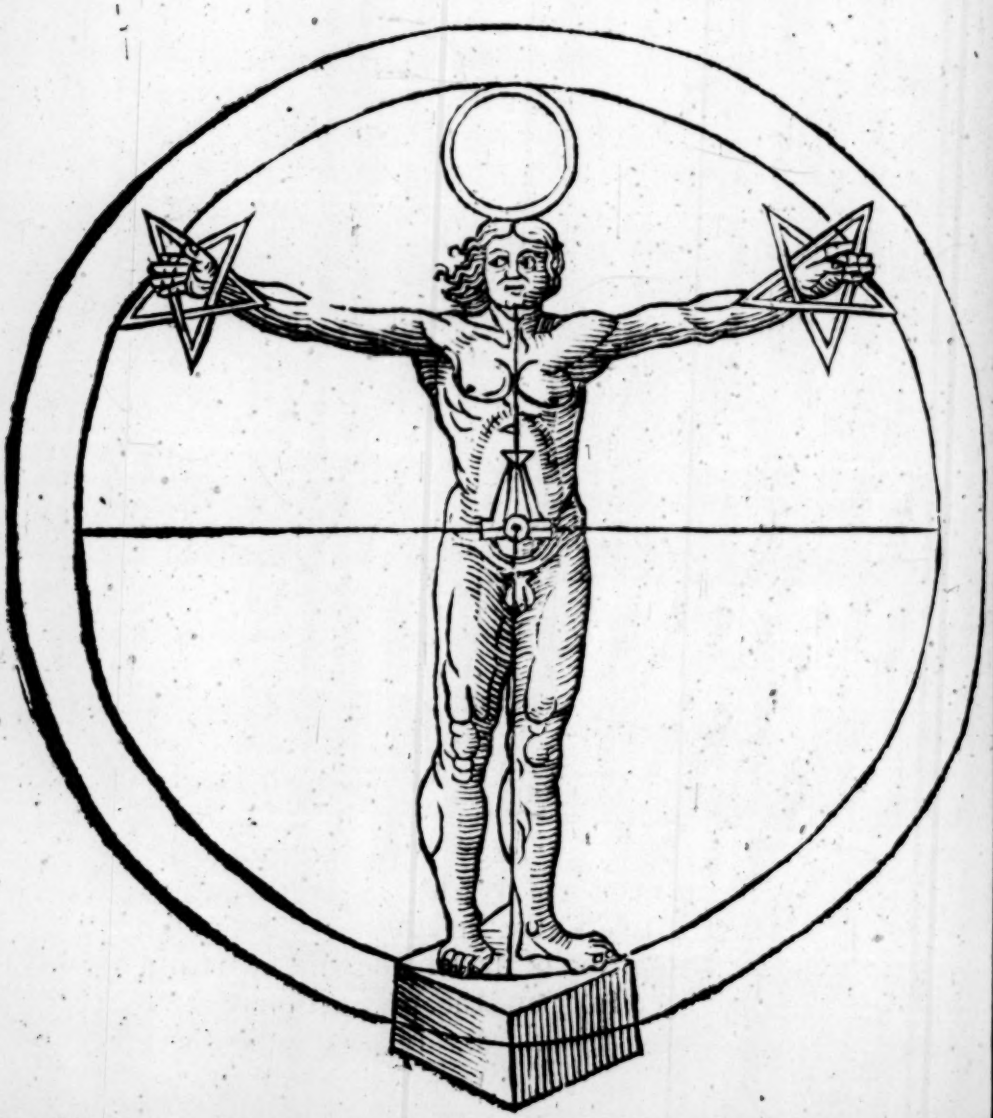
CHAP.

CHAP. XXVII.

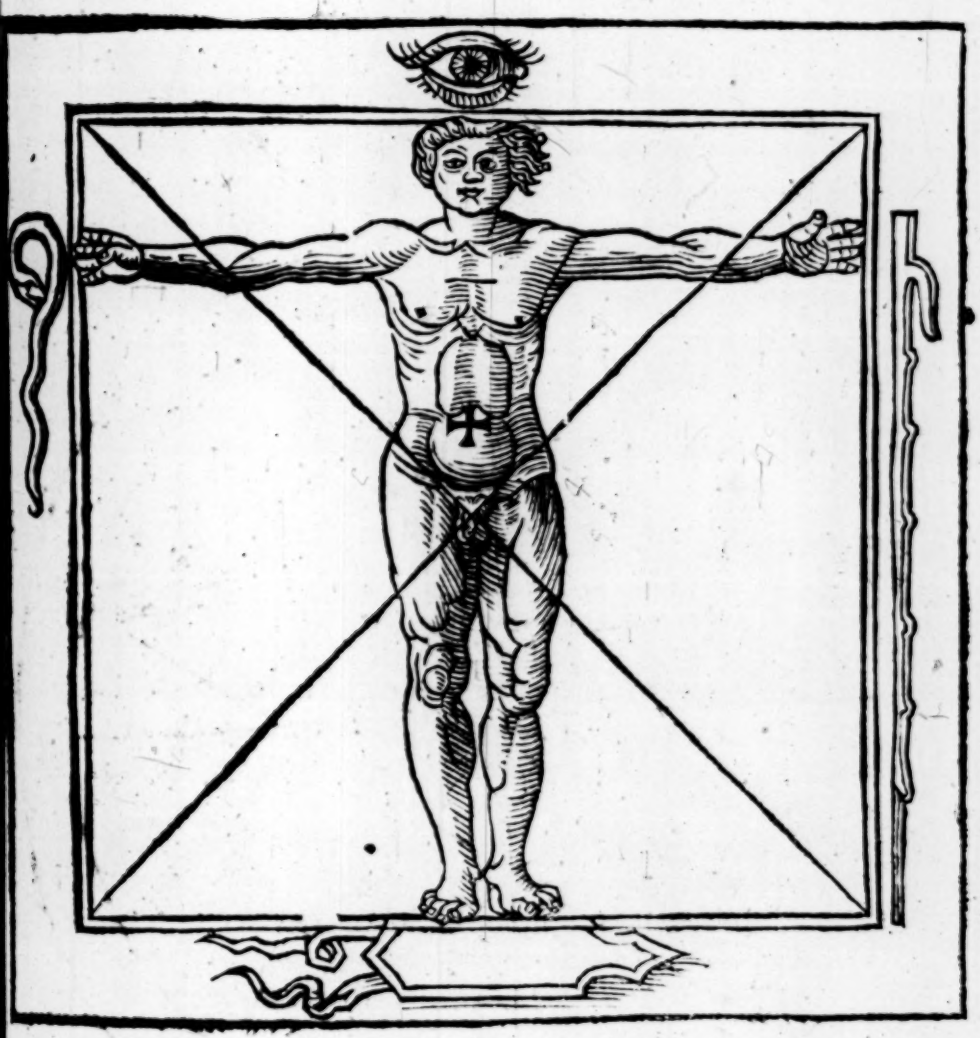
Of the proportion, meaſure, and Harmony of mans body.

SEeing man is the moſt beautifull and perfecteſt work of God, and his Image, and alſo the leſſer world; therefore he by a more perfect compoſition, and ſweet Harmony, and more ſublime dignity doth contain and maintain in himſelf all numbers, meaſures, weights, motions, Elements, and all other things which are of his compoſition; and in him as it were in the ſupreme workmanſhip, all things obtain a certain high condition, beyond the ordinary conſonancy which they have in other compounds. From hence all the Ancients in time paſt did number by their fingers, and ſhewed all numbers by them; and they ſeem to prove that from the very joynts of mans body all numbers meaſures, proportions, and Harmonies were invented; Hence according to this meaſure of the body, they framed, and contrived their temples, pallaces, houſes, Theaters; alſo their ſhips, engins, and every kind of Artifice, and every part and member of their edifices, and buildings, as columnes, chapiters of pillars, baſes, buttreſſes, feet of pillars. and all of this kind. Moreover God himſelf taught *Noah* to build the Arke according to the meaſure of mans body, and he made the whole fabrick of the world proportionable to mans body; from hence it is called the great world, mans body the leſſe; Therefore ſome who have written of the Microcoſme or of man, meaſure the body by ſix feet, a foot by ten degrees, every degree by five minutes; from hence are numbred ſixty degrees, which make three hundred minutes, to the which are compared ſo many Geometrical cubits, by which *Moſes* deſcribes the Arke; for as the body of man is in length three hundred minutes, in breath fifty, in height thirty; ſo the length of the Arke was three hundred cubits, the breadth fifty, and the height thirty; that the proportion of the length to the breadth be ſix fold, to the heighth ten fold, and the proportion of the breadth to the height about two thirds. In like manner the

meaſures of all the members are proportionate, and conſonant both to the parts of the world, and meaſures of the Archetype, and ſo agreeing, that there is no member in man which hath not correſpondence with ſome ſign, Star, intelligence, divine name, ſomething in God himſelf the Archetype. But the whole meaſure of the body may be turned, and proceeding from roundneſs, is knowen to tend to it again.

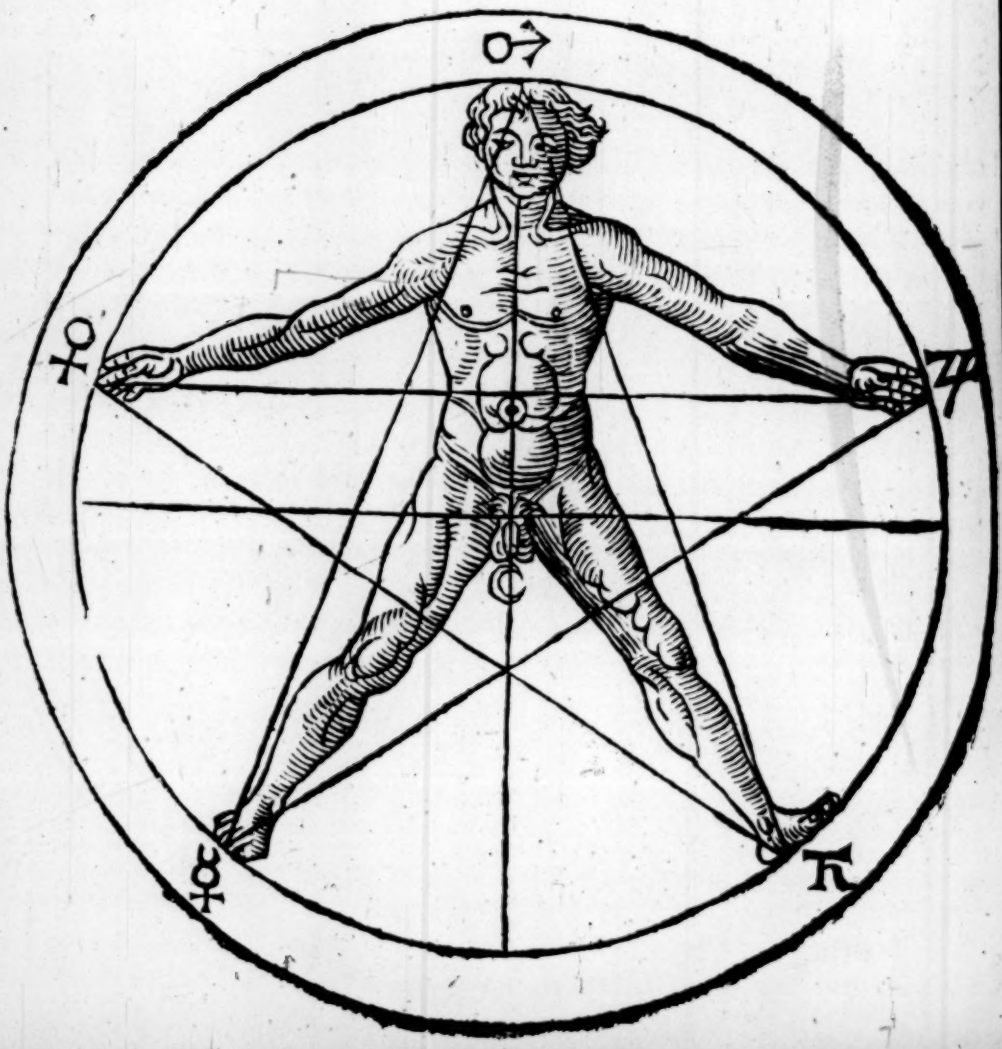


Alſo the four ſquare meaſure is the moſt proportionated body; for, if a man be placed upright with his feet together, and his arms ſtretched forth, he will make a quadrature equilateral, whoſe center is in the botom of his belly.

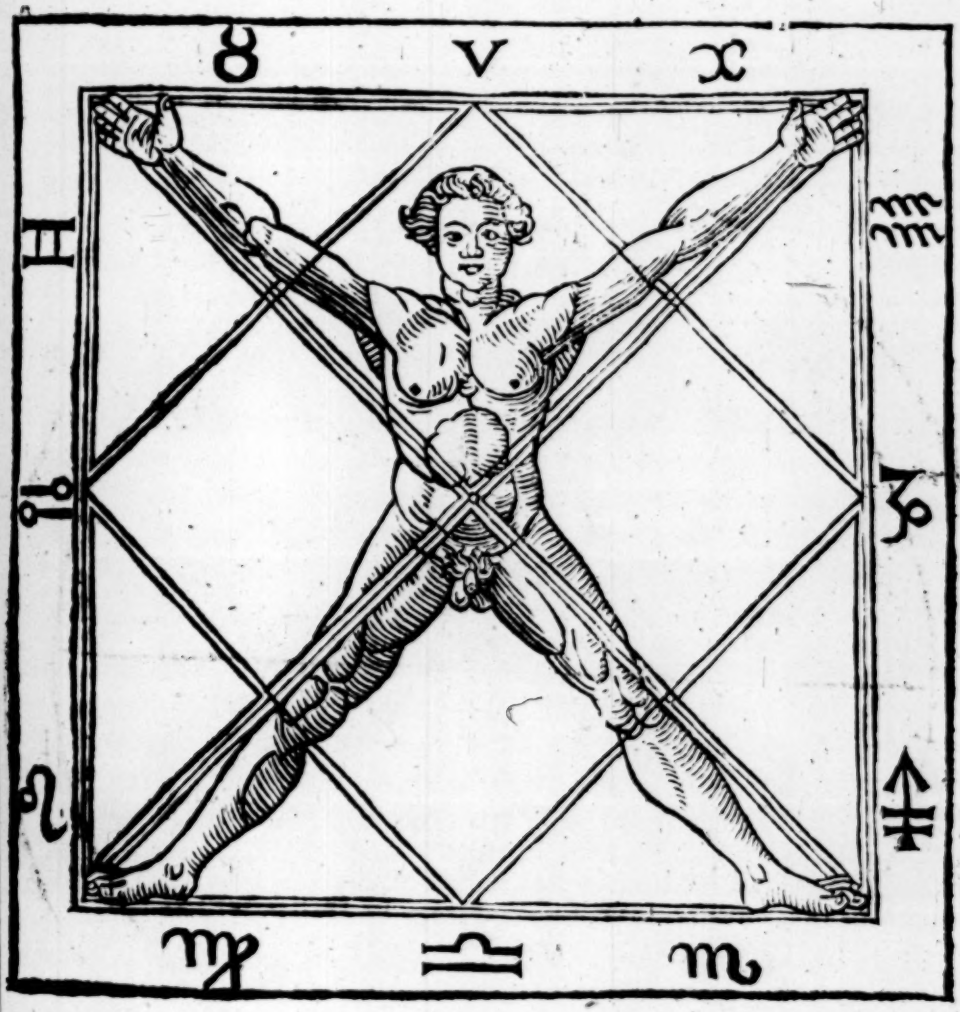


But

But if on the ſame center a circle be made by the crown of the head, the arms being let fall ſo far till the end of the fingers touch the circumference of that circle, and the feet ſpread abroad in the ſame circumference, as much as the fingers ends are diſtant from the top of the head; Then they divide that circle, which was drawn from the center of the lower belly, into five equale parts, and do conſtitute a perfect Pentagon; and the Heels of the feet, having reference to the navile, make a triangle of equal ſides.

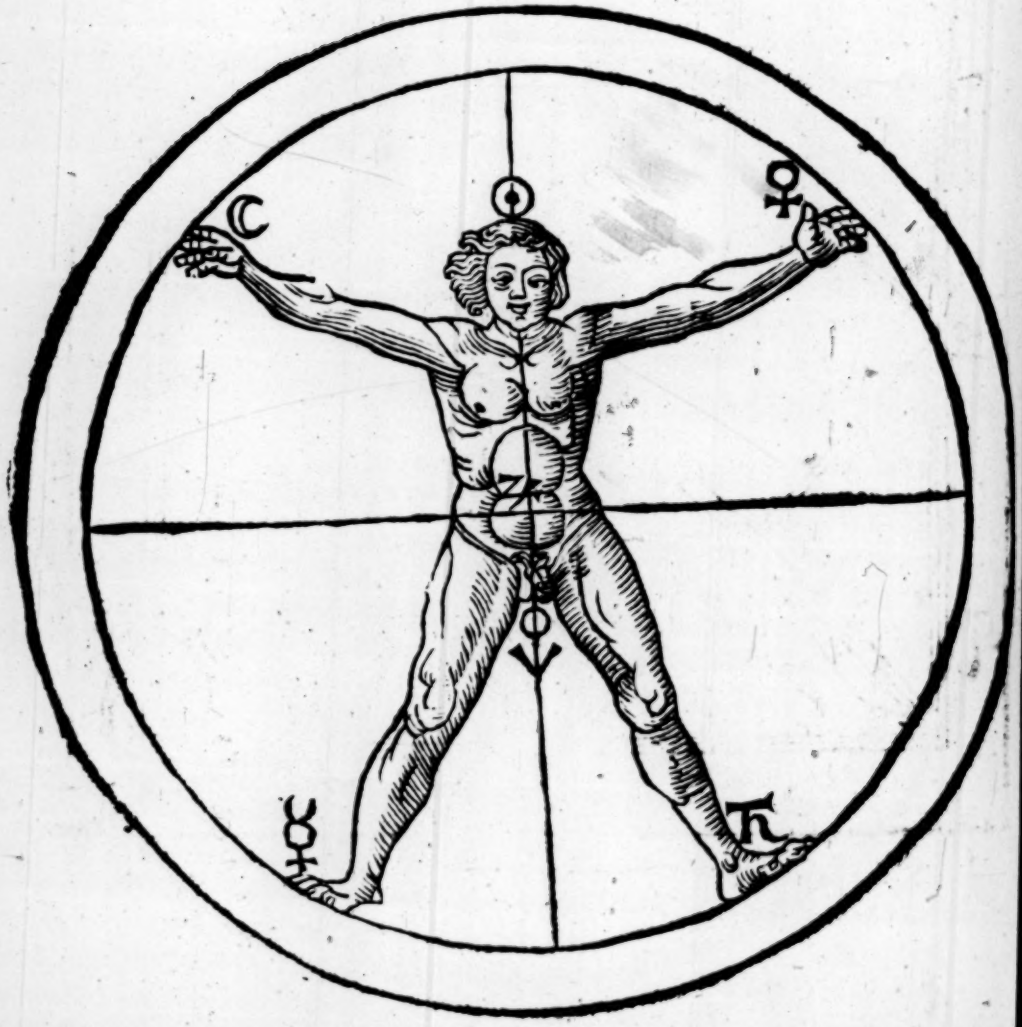


But if the Heels being unmoved, the feet be ſtretched forth on both ſides to the right and left, and the hands lifted up to the line of the head, then the ends of the fingers and Toes do make a ſquare of equall ſides, whoſe center is on the navile, in the girdling of the body.

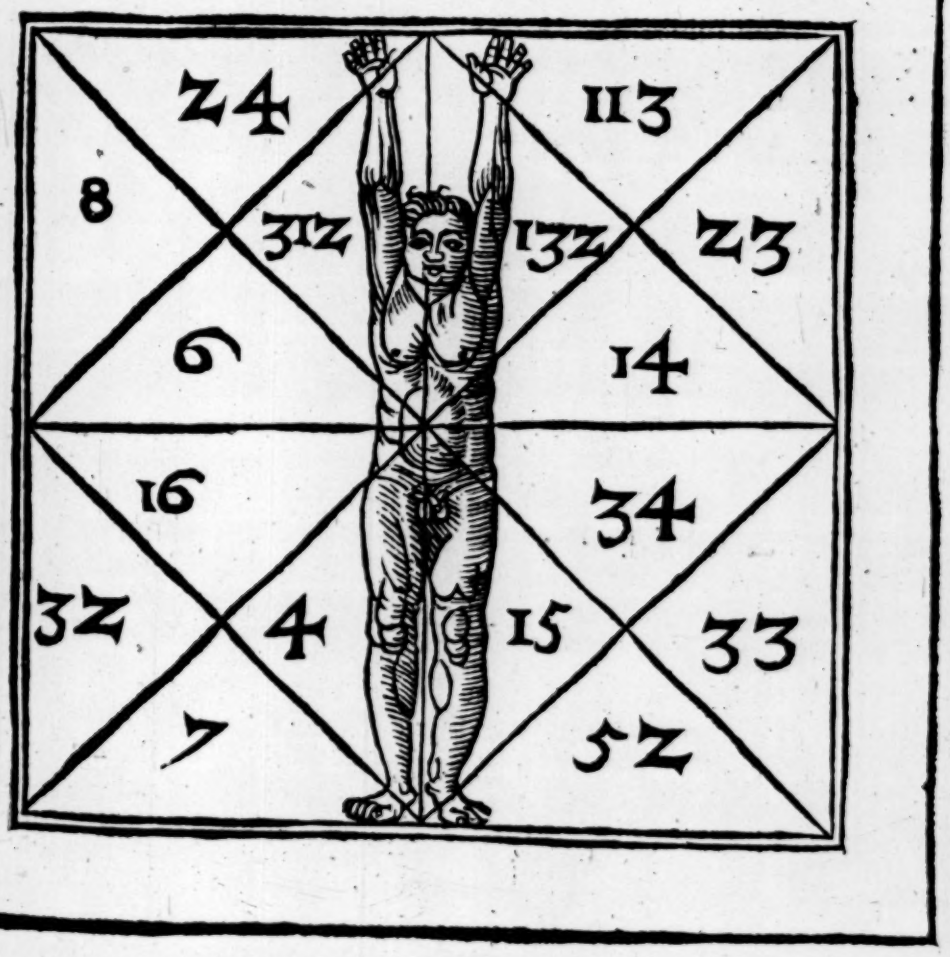


But

But if the hands be thus elevated, and the feet and Thighes extended in this manner, by the which a man is made ſhorter by the fourteenth part of his upright ſtature, then the diſtance of his feet having reference to the lower belly, they will make an equilatecall Triangle; and the center being placed in his navile, a circle being brought about, will touch the ends of the fingers and toes.



But if the hands be lifted up as high as can be, above the head, then the elbow will be equal to the crown of the head, and if then the feet being put together, a man ſtand thus, he may be put into an equilaterall ſquare brought by the extremities of the hands and feet: the center of this ſquare is the navel, which is the middle betwixt the top of the head and the knees.



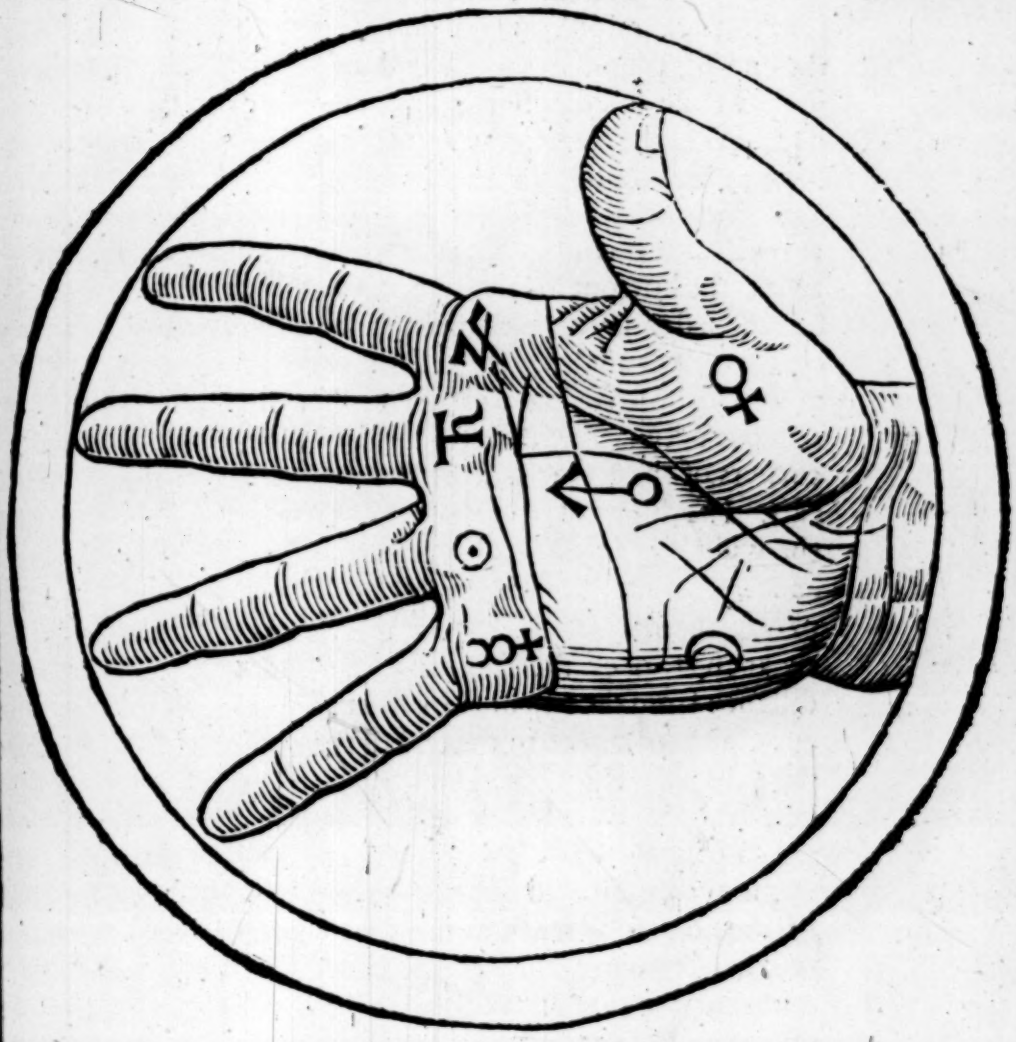
Now

Now let us proceed to particular meaſures. The compaſs of a man under the armpits contains the middle of his length, whoſe middle is the bottom of his breaſt: and from thence upward to the middle of his breaſt betwixt both dugges, and from the middle of his breaſt unto the crown of his head, on every ſide the fourth part; alſo from the bottom of his breaſt to the bottom of the knees, and from thence to the bottom of the ankles the fourth part of man. The ſame is the latitude of his ſhoulder-blades from one extream to the other: The ſame is the length from the elbow to the end of the longeſt finger, and therefore this is called a cubit. Hence four cubits make the length of man, and one cubit the bredth which is in the ſhoulder-blades, but that which is in the compaſs, one foot; now ſix hand-bredths make a cubit, four a foot, and four fingers bredths make a hand-bredth, and the whole length of man is of twenty four hand bredths, of ſix foot, of ninty ſix fingers bredths. From the bottom of his breaſt to the top of his breaſt, is the ſixth part of his length, from the top of his breaſt to the top of his forehead, and lowermoſt root of his hairs, the ſeventh part of his length; of a ſtrong, and well ſet body, a foot is the ſixth part of the length, but of a tall the ſeventh. Neither can (as *Varro*, and *Gellius* teſtifie) the tallneſs of mans body exceed ſeven feet. Laſtly, the Diameter of his compaſs is the ſame meaſure as is from the hand, being ſhut unto the inward bending of the elbow, and as that which is from the breaſt to both dugs, upward to the upward lip, or downward to the navel; and as that which is from the ends of the bones of the uppermoſt part of the breaſt compaſſing the gullet; and as that which is from the ſole of the foot to the end of the calf of the legg, and from thence to the middle whirle bone of the knee. All theſe meaſures are co-equall, and make the ſeventh part of the whole height. The head of a man from the bottom of the chin to the crown of his head is the eighth part of his length, as alſo from the elbow to the end of the ſhoulder-blade: ſo great is the Diameter of the compaſs of a tall man. The compaſs of the head drawn by the top of the forehead, and the bottom of the hinder part of the head, make the firſt part of

hi

his whole length; So much alſo doth the bredth of the breaſt. Nine face-bredths make a ſquare well ſet man, and ten a tall man. The length of man therefore being divided into nine parts, the face from the top of the forehead to the bottome of the chin is one; then from the bottom of the throat, or the top of the breaſt unto the top of the ſtomack is another; from thence to the navell is a third; from thence to the bottom of the thigh, a fourth; from thence the hipp, to the top of the calf of the leg, makes two; from thence to the joynt of the foot the leggs make two more; all which are eight parts. Moreover the ſpace from the top of the forehead to the crown of the head & that which is from the chin to the top of the breaſt, and that which is from the joynt of the foot to the ſole of the foot, I ſay theſe three ſpaces joyned together make the ninth part. In bredth the breaſt hath two parts, and both Arms ſeven. But that body which ten face-bredths make, is the moſt exactly proportioned. Therefore the firſt part of this is from the crown of the head to the bottome of the noſe; from thence to the top of the breaſt, the ſecond; and then to the top of the ſtomack the third; and from thence to the navel, the fourth; from thence to the privy members, the fifth; where is the middle of the length of man; from whence to the ſoles of his feet are five other parts, which being joyned to the former, make ten whole, by which every body is meaſured by a moſt proportioned meaſure. For the face of a man from the bottom of his chin, to the top of his forehead, and bottom of the hair is the tenth part. The hand of a man from the ſhutting, to the end of the longeſt finger is alſo one part; alſo betwixt the middle of both dugs is one part, and from both to the top of the gullet is an equilaterall triangle. The latitude of the lower part of the forehead from one eare to the other is another part; the latitude of the whole breaſt, *viz.* from the top of the breaſt to the joynts of the ſhoulder-blades, is on both ſides one part, which make two. The compaſs of the head croſs-wiſe from the diſtance of the eye brows by the top of the forehead unto the bottom of the hinder part of the head, where the hair ends, hath alſo two parts; from the ſhoulders on the outſide unto the coupling together

gether of the joynts of the hand, and on the inſide from the arm-pits unto the beginning of the palm of the hand, and of the fingers, are three parts. The compaſs of the head by the middle of the forehead hath three parts; the compaſs of the girdling place hath four parts in a well ſet man, but in a thin body three parts and a half, or as much as is from the top of the breaſt to the bottom of the belly. The compaſs of the breaſt by the arm-pit to the back hath five parts, *viz.* as much as half the whole length. From the crown of the head, to the knurles of the gullet is the thirteenth part of the whole altitude. The arms being ſtretched upward, the elbow is even to the crown of the head. But now let us ſee how equal the other commenſurations are to one the other. As much as the diſtance is from the chin to the top of the breaſt, ſo great is the latitude of the mouth; as much as is the diſtance betwixt the top of the breaſt, to the nàvell, ſo great is the compaſs of the mouth; as much as the diſtance is from the chin to the crown of the head, ſo great is the latitude of the girdling place; as is the diſtance from the top of the noſe to the bottom, ſuch is the diſtance betwixt the chin, and the throat. Alſo the cavity of the eyes from the place betwixt the eye-brows unto the inward corners, and the extenſion of the bottom of the noſe, and the diſtance from the bottom of the noſe to the end of the upper lip; I ſay theſe three are equals amongſt themſelves; and as much as from the top of the nail of the forefinger to the lowermoſt joynt thereof.



nd from thence where the hand is joyned to the arm on the utſide, and in the inſide from the top of the naile of the middle nger unto the lowermoſt joynt, and from thence to the ſhut-ing of the hand; I ſay all theſe parts are equall amongſt them-elves. The greater joynt of the forefinger equals the height f the forehead; the other two to the top of the naile equall he noſe, from the top to the bottom; the firſt and the greater

joynt of the middle finger equals that ſpace which is betwixt the end of the noſe to the end of the chin; and the ſecond joynt of the middle finger is as much as the diſtance from the bottom of the chin to the top of the lower lip; but the third as from the mouth to the end of the noſe, but the whole hand as much as the whole face. The greater joynt of the thumb is as much as the widneſs of the mouth, and as the diſtance betwixt the bottom of the chin, and the top of the lower lip; but the leſſer joynt is as much as the diſtance betwixt the top of the lower and the end of the noſe; the nailes are half as much as thoſe joynts which they call the naile joynts. The diſtance betwixt the middle of the eye brows to the outward corners of the eyes is as much as betwixt thoſe corners and the ears. The hight of the forehead, the length of the noſe, and the widneſs of the mouth are equall. Alſo the bredth of the hand, and foot are the ſame. The diſtance betwixt the lower part of the ankle to the top of the foot is the ſame as that betwixt the top of the foot and the end of the nailes. The diſtance from the top of the forehead to the place betwixt the eyes, and from that to the end of the noſe, and from thence to the end of the chin is the ſame. The eye-brows joyned together are as much as the circle of the eyes, and the half circle of the ears equals the widneſs of the mouth: Whence the circles of the eyes, ears, and mouth opened are equall. The bredth of the noſe is as much as the length of the eye; Hence the eyes have two parts of that ſpace which is betwixt both extremities of the eyes; a third part the noſe that is betwixt takes up. From the crown of the head to the knees the navel is the middle; from the top of the breaſt to the end of the noſe the knurle of the throat makes the middle; from the crown of the head to the bottom of the chin, the eyes are the middle from the ſpace betwixt the eyes to the bottom of the chin, the end of the noſe is the middle: from the end of the noſe to the bottom of the chin, the end of the lower lip is the middle; third part of the ſame diſtance is the upper lip. Moreover all theſe meaſures are through manifold proportions, and harmoniacall conſents conſonant one to the other; for the thumb

to the wreſt in a circular Meaſure in a double proportion and half; For it contains it twice and a half as five is to two; But the proportion of the ſame to the brawn of the Arm neer the ſhoulder is triple; The greatneſſe of the leg is to that of the Arm, a proportion half ſo much again as of three to two; And the ſame proportion is of the neck to the leg, as of that to the Arm. The proportion of the thigh is triple to the Arm; The proportion of the whole Body to the Trunk, is eigth and a half; From the Trunk or Breſt to the legs, and from thence to the ſoles of the Feet, a Third and a half; From the neck to the navell, and to the end of the trunk a Double. The latitude of them to the latitude of the thigh, is half ſo much again; of the head to the neck triple, of the head to the knee triple, the ſame to the leg. The length of the forehead betwixt the temples is fourfold to the height thereof; Theſe are thoſe meaſures which are everywhere found; by which the members of mans body according to the length. bredth, height, and circumference thereof agree amongſt themſelves, and alſo with the Celeſtials themſelves: all which meaſures are divided by manifold proportions either upon them that divide, or are mixed, from whence there reſults a manifold Harmony. For a double proportion makes thrice a Diapaſon; four times double, twice a Diapaſon, and Diapente. After the ſame manner are Elements, qualities, complexions, and humors proportioned. For theſe weights of humors and complexions are aſſigned to a ſound and well compoſed man, *viz.* the eight weights of blood, of flegm four, of choler two, of melancholy one, that on both ſides there be by order a double proportion; but of the firſt to the third, and of the ſecond to the fourth, a four times double proportion; but of the firſt to the laſt an eightfold. *Dioſcorides* ſaith, that the heart of a man in the firſt yeer hath the weight of two Drams, in the ſecond four, and ſo proportionably in the fiftyeth yeer to have the weight of a hundred Drams, from which time the decreaſes are again reckoned to an equilibrium, which, the courſe being ended, may return to the ſame limit, and not

exceed the ſpace of life by the decay of that member: by which account of a hundred years, he circumſcribed the life of man. And this ſaith *Pliny* was the hereſie of the *Egyptians*. The motions alſo of the members of mens bodies anſwer to the Celeſtial motions, and every man hath in himſelf the motion of his heart, which anſwers to the motion of the Sun, and being diffuſed through the Arteries into the whole body, ſignifies to us by a moſt ſure rule, years, moneths, dayes, hours, and minutes. Moreover, there is a certain Nerve found by the Anatomiſts about the nod of the neck, which being touched doth ſo move all the members of the body, that every one of them move according to its proper motion; by which like touch *Ariſtotle* thinks the members of the world are moved by God: And there are two veines in the neck, which being held hard preſently the mans ſtrength failes, and his ſenſes are taken away untill they be looſened. Therefore the eternal Maker of the world when he was to put the ſoul into the body, as into its habitation, firſt made a fit lodging worthy to receive it, and endows the moſt excellent ſoul with a moſt beautiful body, which then the ſoul knowing its own divinity, frames and adorns for its own habitation. Hence the people of *Æthiopia*, which were governed by the wiſdom of *Gymnoſophiſts*, as *Ariſtotle* witneſſeth, did make them Kings, not of thoſe which were moſt ſtrong, and wealthy, but thoſe onely which were moſt proper and beautiful; for they conceived that the gallantry of the minde did depend upon the excellencie of the body. Which many Philoſophers, as well ancient as m oderne, conſidering, ſuch as ſearched into the ſecrets of cauſes hid in the very Majeſty of Nature, were bold to aſſert, that there was no fault of, and no diſproportion in the body, which the vice and intemperance of the minde did not follow, becauſe it is certain that they do increaſe, thrive, and operate by the help one of the other.

CHAP.

CHAP. XXVIII.

Of the Compoſition and Harmony of the humane ſoul.

AS the Conſonancy of the body conſiſts of a due meaſure and proportion of the members: ſo the conſonancy of the minde of a due temperament, and proportion of its vertues and operations which are concupiſcible, iraſcible, and reaſon, which are ſo proportioned together. For Reaſon to Concupiſcence hath the proportion *Diapaſon*; but to Anger *Diateſſaron*: and Iraſcible to Concupiſcible hath the proportion *Diapente*. When therefore the beſt proportionated ſoul is joyned to the beſt proportionated body, it is manifeſt that ſuch a man alſo hath received a moſt happy lot in the diſtribution of gifts, for as much as the ſoul agrees with the body in the diſpoſition of Naturals, which agreement indeed is moſt hid, yet after ſome maner ſhadowed to us by the wiſe. But to haſten to the Harmony of the ſoul, we muſt inquire into it by thoſe *Mediums* by which it paſſeth to us, (*i.e.*) by Celeſtial Bodies, and Sphears; Knowing therefore what are the powers of the ſoul to which the Planets anſwer, we ſhal by thoſe things which have been ſpoken of before, the more eaſily know their agreements amongſt themſelves. For the *Moone* governs the powers of increaſing and decreaſing; the Phantaſie and Wits depends on *Mercury*; the Concupiſcible vertue on *Venus*; the Vitall on the *Sun*; the Iraſcible on *Mars*; the Natural on *Jupiter*: the Receptive on *Saturn*: but the Will as the *Primum Mobile*, and the guide of all theſe Powers at pleaſure, being joyned with the ſuperior intellect, is always tending to good; which intellect indeed doth alwayes ſhew a pathway to the Will, as a Candle to the eye; but it moves not it ſelf, but is the Miſtriſs of her own operation, whence it is called *Free Will*; and although it alwayes tends to good, as an object ſutable to it ſelf: yet ſometimes being blinded with error, the animal power forcing it, it chooſeth evil, believing it to be good. Therefore Will is defined to be a faculty of the intellect,

tellect, & Will wherby good is choſen by the help of Grace; and Evil, that not aſſiſting. Grace therefore, which Divines call Charity, or infuſed Love is in the Will, as a firſt mover; which being abſent, the whole conſent falls into Diſſonancy. Moreover, the ſoul anſwers to the Earth by Senſe, to the Water by Imagination, to the Air by Reaſon, to the Heaven by the Intellect, and the ſoul goes out into an Harmony of them, according as theſe are tempered in a mortall body. The wiſe Ancients therefore knowing that the Harmonious diſpoſitions of bodies and ſouls are divers, according to the divertſiy of the complexions of men, did not in vain uſe Muſical ſounds and ſingings, as to confirm the health of the body, and reſtore it being loſt, ſo to bring the minde to wholſome manners, untill they make a man ſutable to the Celeſtial Harmony, and make him wholly Celeſtial. Moreover, there is nothing more efficacious to drive away evil ſpirits then Muſicall Harmony (for they being faln from that Celeſtial Harmony, cannot endure any true conſent, as being an enemy to them, but fly from it) as *David* by his Harp appeaſed *Saul*, being troubled with an evil ſpirit. Hence by the ancient Prophets and Fathers, who knew theſe Harmonicall myſteries, ſinging and Muſical ſounds were brought into ſacred ſerviſes.

CHAP. XXIX.

Of the Obſervation of Celeſtials, neceſſary in every Magicall Work.

EVery natural vertue doth work things far more wonderful when it is not onely compounded of a natural proportion, but alſo is informed by a choice obſervation of the Celeſtials opportune to this (*viz.* when the Celeſtial power is moſt ſtrong to that effect which we deſire, and alſo helpt by many Celeſtials) by ſubjecting inferiors to the Celeſtials, as proper females to be made fruitful by their males. Alſo in every work there are to be obſerved, the ſituation, motion, and aſpect

aſpect of the Stars, and Planets, in Signs and Degrees, and how all theſe ſtand in reference to the length and latitude of the Climate; for by this are varyed the qualities of the angles; which the rays of Celeſtial bodies upon the figure of the thing deſcribe, according to which Celeſtial vertues are infuſed. So when thou art working any thing which belongs to any Planet, thou muſt place it in its dignities, fortunate, and powerful, and ruling in the day, hour, and in the Figure of the Heaven. Neither ſhalt thou expect the ſignification of the work to be powerful, but alſo thou muſt obſerve the *Moon* opportunely directed to this; for thou ſhalt do nothing without the aſſiſtance of the *Moon*: And if thou haſt more patterns of thy work, obſerve them all being moſt powerful, and looking upon one the other with a friendly aſpect: and if thou canſt not have ſuch aſpects, it will be convenient at leaſt that thou take them angular. But thou ſhalt take the *Moon*, either when ſhe looks upon both, or is joyned to one, and looks upon the other; or when ſhe paſſeth from the conjunction, or aſpect of one to the conjuction or aſpect of the other: for that I conceive muſt in no wiſe be omitted; alſo thou ſhalt in every work obſerve *Mercury*; for he is a meſſenger betwixt the higher gods, and infernal gods; when he goeth to the good he increaſeth their goodneſs; when to the bad, hath influence upon their wickedneſs We call it an unfortunate Sign, or Planet, when it is by the aſpect of *Saturn* or *Mars*, eſpecially oppoſite, or quadrant; for theſe are aſpects of enmity; but a conjunction, or a trine, or ſextile aſpect are of friendſhip; betwixt theſe there is a greater conjunction: but yet if thou doſt already behold it through a trine, and the Planet be received, it is accounted as already conjoyned. Now all Planets are afraid of the conjunction of the *Sun*, rejoycing in the trine, and ſextile aſpect thereof.

CHAP. XXX.

When Planets are of moſt powerful influence.

NOw we ſhall have the Planets powerfull when they are ruling in a Houſe, or in Exaltation or Triplicity, or term, or face without combuſtion of what is direct in the figure of the heavens, *viz.* when they are in Angles, eſpecially of the riſing, or Tenth, or in houſes preſently ſucceeding, or in their delights. But we muſt take heed that they be not in the bounds or under the dominion of *Saturn* or *Mars*, leaſt they be in dark Degrees, in pits or vacuityes. Thou ſhalt obſerve that the Angles of the Aſcendent, and Tenth and Seventh be fortunate, as alſo the Lord of the Aſcendent and place of the Sun and Moon, and the place of part of the fortune, and the Lord thereof, the Lord of the foregoing Conjunction & prevention: But that they of the malignant Planet fall unfortunate, unleſs haply they be ſignificators of thy work, or can be any way advantagious to thee; or if in thy revolution or birth, they had the predominancy; for then they are not at all to be depreſſed. Now we ſhall have the *Moon* powerful if ſhe be in her houſe, or exaltation, or triplicity, or face, and in degree convenient for the deſired work, and if it hath a manſion of theſe twenty and eight ſutable to it ſelf and the work; Let her not be in the way burnt up, nor ſlow in courſe; let her not be in the Eccliſe, or burnt by the Sun, unleſs ſhe be in unity with the Sun; let her not deſcend in the Southern latitude, when ſhe goeth out of the burning, neither let her be oppoſite to the Sun, nor deprived of light, let her not be hindred by *Mars*, or *Saturn*. I will not here diſcourſe any longer of theſe, ſeeing theſe, and many more neceſſary things are ſufficiently handled in the Volums of Aſtrologers.

CHAP.

CHAP. XXXI.

Of the Obſervation of the fixt Stars, and of their Natures.

THere is the like conſideration to be had in all things concerning the fixt ſtars. Know this that all the fixt ſtars are of the ſignification and nature of the ſeven Planets; but ſome are of the nature of one Planet, and ſome of two: Hence as often as any Planet is joyned with any of the fixt ſtars of its own nature, the ſignification of that ſtar is made more powerful, and the nature of the Planet augmented: but if it be a ſtar of two natures, the nature of that which ſhall be the ſtronger with it ſhall overcome in ſignification; as for example, if it be of the nature of *Mars*, and *Venus*; if *Mars* ſhall be the ſtronger with it, the nature of *Mars* ſhall overcome; but if *Venus*, the nature of *Venus* ſhall overcome. Now the natures of fixt ſtars are diſcovered by their colours, as they agree with certain Planets, and are aſcribed to them. Now the colours of the Planets are theſe: of *Saturn*, blew, and leaden, and ſhining with this: of *Jupiter* citrine neer to a paleneſs, and clear with this; of *Mars*, red, and fiery; of the *Sun*, yellow, and when it riſeth red, afterward glittering: of *Venus*, white and ſhining; white with the morning, and reddiſh in the evening: of *Mercury*, glittering; of the *Moon*, fair. Know alſo that of the fixed ſtars by how much the greater, and the brighter and apparent they are, ſo much the greater and ſtronger is the ſignification; ſuch are theſe ſtars which are called by the Aſtrologers of the firſt, and ſecond Magnitude. I will tell thee ſome of theſe which are more potent to this faculty, as are *viz.* the Navel of *Andromeda* in two and twentieth degree of *Aries*, of the nature of *Venus* & *Mercury*: ſome call it *Jovial*, & *Saturnine*. The head of *Algol* in the eighteenth degree of *Taurus*, of the nature of *Saturn* and *Jupiter*. The *Pleiades* are alſo in the two and twentieth degree, a *Lunary* ſtar by Nature and by complexion Martial. Alſo in the third degree of *Gemini* is *Aldeboram*, of the nature of *Mars*, and complexion of *Venus*: but *Hermes* placeth this in the twenty fifth

fifth degree of *Aries*. The Goat-ſtar is in the thirteenth degree of the ſaid *Gemini*, of the nature of *Jupiter*, and *Saturn*; the greater Dog-ſtar is in the ſeventh degree of *Cancer*, and Venereal: the leſſer Dog-ſtar is in the ſeventeenth degree of the ſame, and is of the nature of *Mercury*, and complexion of *Mars*. The Kings ſtar, which is called the Heart of the Lion, is in the one and twentieth degree of *Leo*, and of the nature of *Jupiter* and *Mars*; the tail of the greater Bear is in the nineteenth degree of *Virgo*, and is Venereal, and Lunary. The Star which is called the right wing of the Crow is in the ſeventh degree of *Libra*, and in the thirteenth degree of the ſame is the left wing of the ſame, and both of the nature of *Saturn* and *Mars*. The Star called *Spica* is in the ſixteenth degree of the ſame, and is Venereal and Mercurial. In the ſeventeenth degree of the ſame is *Alcameth*, of the nature of *Mars*, and *Jupiter*; but of this when the *Suns* aſpect is full towards it; of that when on the contrary. *Elepheia* in the fourth degree of *Scorpio*, of the nature of *Venus*, and *Mars*: The Heart of the *Scorpion* is in the third degree of *Sagittarius*, of the nature of *Mars*, and *Jupiter*: the falling Vulture is in the ſeventh degree of *Capricorn*, Temperate, Mercurial, and Venereal: The taile of *Capricorn* is in the ſixteenth degree of *Aquarius*, of the nature of *Saturn*, and *Mercury*: The Star called the Shoulder of the Horſe, is in the third degree of *Piſcis*, of the natnre of *Jupiter* and *Mars*. And it ſhall be a general rule for thee to expect the proper gifts of the Stars whileſt they rule, to be prevented of them, they being unfortunate, and oppoſite, as is above ſhewed. For Celeſtial bodies, in as much as they are affected fortunately, or unfortunately, ſo much do they affect us, our works, and thoſe things which we uſe, fortunately, or unhappily. And although many effects proceed from the fixt Stars, yet they are attributed to the Planets, as becauſe being more neer to us, and more diſtinct and known, ſo becauſe they execute whatſoever the ſuperior Stars communicate to them.

CHAP.

CHAP. XXXII.

Of the Sun, *and* Moon, *and their Magicall conſiderations.*

THe Sun, and Moon have obtained the adminiſtration or ruling of the Heavens, and all bodies under the heavens. The Sun is the Lord of all Elementary vertues; and the Moon by vertue of the Sun is the miſtreſs of generation, increaſe, or decreaſe. Hence *Albumaſar* ſaith, that by the Sun and Moon life is infuſed into all things, which therefore *Orpheus* cals the enlivening eyes of the heaven. The Sun giveth light to all things of it ſelf, and gives it plentifully to all things not only in the Heaven, Aire, but Earth and Deep: whatſoever good we have, as *Iamblicus* ſaith, we have it from the Sun alone, or from it through other things. *Heraclitus* cals the Sun the fountain of Celeſtiall light; and many of the *Platoniſts* placed the ſoul of the world chiefly in the Sun, as that which filling the whole Globe of the Sun doth ſend forth its rayes on all ſides as it were a ſpirit through all things, diſtributing life, ſenſe and motion to the very Univerſe. Hence the ancient Naturaliſts called the Sun the very heart of heaven; and the *Caldeans* put it as the middle of the Planets. The *Egyptians* alſo placed it in the middle of the world, *viz.* betwixt the two fives of the world, *e. i.* above the Sun they place five Planets, and under the Sun, the Moon and four Elements. For it is amongſt the other Stars the image and ſtatue of the great Prince of both worlds, *viz.* Terreſtiall, and Celeſtiall; the true light, and the moſt exact image of God himſelf; whoſe Eſſence reſembles the Father, Light the Son, Heat the Holy Ghoſt. So that the Platoniſts have nothing to hold forth the Divine Eſſence more manifeſtly by, then this. So great is the conſonancy of it to God, that *Plato* cals it the conſpicuous Son of God; and *Iamblicus* cals it the divine image of divine intelligence. And our *Dionyſius* cals it the perſpicuous ſtatue of God. It ſits as King in the middle of other Planets, excelling all in light, greatneſs, fairneſs, enlightning all, diſtributing vertue to them to diſpoſe inferior bodies, and regulating and diſpoſing of their motions,

ſo

ſo that from thence their motions are called daily, or nightly, Southern, or Northren, Orientall, or Occidentiall, direct, or retrograde; and as it doth by its light drive away all the darkneſs of the night, ſo alſo all powers of darkneſs, which we read of in *Job*; Aſſoon as morning appears, they think of the ſhadow of death: And the Pſalmiſt ſpeaking of the Lyons whelps ſeeking leave of God to devour, ſaith, The Sun is riſen, and they are gathered together, and ſhall be placed in their dens; which being put to flight, it followes, Man ſhall go forth to his labor. The Sun therefore as it poſſeſſeth the middle Region of the world, and as the heart is in Animals to the whole body, So the Sun is over the heaven, and the world, ruling over the whole Univerſe, and thoſe things which are in it, the very author of ſeaſons, from whence day and year, cold and heat, and all other qualities of ſeaſons; and as ſaith *Ptolemy*, when it comes unto the place of any Star, it ſtirs up the power thereof which it hath in the Aire. So as with *Mars*, heat; with *Saturn*, cold; and it diſpoſeth even the very ſpirit and mind of man; from hence it is ſaid by *Homer*, and approved by *Ariſtotle*, that there are in the mind ſuch like motions, as the Sun the Prince and moderator of the Planets every day bringeth to us; but the Moon, the nigheſt to the Earth, the receptacle of all the heavenly Influences, by the ſwiftneſs of her courſe is joyned to the Sun, and the other Planets and Stars, every month, and being made as it were the wife of all the Stars, is the moſt fruitful of the Stars, and receiving the beams and influences of all the other planets and Stars as a conception, bringing them forth to the inferior world as being next to it ſelf; for all the Stars have influence on it being the laſt receiver, which afterwards communicateth the influences of all the ſuperiors to theſe inferiors, and pours them forth on the Earth; and it more manifeſtly diſpoſeth theſe inferiors, then the others, and its motion is more ſenſible by the familiarity and propinquity which it hath with us; and as a medium betwixt both, ſuperiors and inferiors, communicateth them to them all; Therefore her motion is to be obſerved before the others, as the parent of all conceptions, which

which it diverſely iſſueth forth in theſe Inferiors, according to the diverſe complexion, motion, ſituation, and different aſpects to the planets and others Stars; and though it receiveth powers from all the Stars, yet eſpecially from the Sun; as oft as it is in conjunction with the ſame, it is repleniſhed with viviſying vertue, and according to the aſpect thereof it borroweth its complexion; for in the firſt quarter, as the Peripatetickes deliver, it is hot and moiſt; in the ſecond, hot and dry; in the third, cold and dry; in the fourth cold and moiſt; and although it is the loweſt of the ſtars, yet it bringeth forth all the conceptions of the ſuperiors; for from it in the heavenly bodies beginneth that ſeries of things which *Plato* calleth the Golden Chain, by the which every thing and cauſe being linked one to an other, do depend on the ſuperior, even untill it may be brought to the ſupreme cauſe of all, from which all things depend; from hence is it, that without the Moon intermediating, we cannot at any time attract the power of the ſuperiors. Therefore *Thebit* adviſeth vs, for the taking of the vertue of any Star, to take the ſtone and herb of that plant, when the Moon doth either fortunately get under or hath a good aſpect on that Star.

CHAP. XXXIII.

Of the twenty eight Manſions of the Moon, and their vertues.

AND ſeeing the Moon meaſureth the whole *Zodiack* in the ſpace of twenty eight dayes; hence is it, that the wiſemen of the *Indians* and ancienteſt Aſtrologians have granted twenty eight Manſions to the Moon, which being fixed in the eight ſphere, do enjoy (as *Alpharus* ſaith) diverſe names and proprieties from the diverſe Signs and Stars which are contained in them, through which while the Moon wandreth, it obtaineth other and other powers and vertues; but every one of theſe Manſions according to the opinion of *Abraham*, containeth twelve degrees, and one and fifty minutes, and almoſt twenty

twenty ſix ſeconds, whoſe names and alſo their beginnings in the *Zodiack* of the eight ſphere, are theſe. The firſt is called *Alnath*, that is the horns of *Aries*; his beginning is from the head of *Aries* of the eighth ſphere; it cauſeth diſcords, and journies; the ſecond is called *Allothaim* or *Albochan*, that is the belly of *Aries*, and his beginning is from the twelfth degree of the ſame ſign, fifty one minutes, twenty two ſeconds compleat; it conduceth to the finding of treaſures, and to the retaining of captives; The third is called *Achaomazon* or *Athoray*, that is, ſhowring or Pleiades; his beginning is from the twenty five degrees of *Aries* compleat fourty two minutes, and fifty one ſeconds; it is profitable to Saylers, Huntſmen, and Alchymiſts; The fourth Manſion is called *Aldebaram* or *Aldelamen* that is the eye or head of *Taurus*; his beginning is from the eight degree of *Taurus*, thirty four minutes, and ſeventeen ſeconds of the ſame *Taurus* being excluded; it cauſeth the deſtruction and hindrances of buildings, fountains, wels, of gold-mines, the flight of creeping things, and begetteth diſcord. The fift is called *Alchataj* or *Albachay*; the beginning of it is after the twenty one degree of *Taurus*, twenty five minutes, fourty ſeconds; it helpeth to the return from a journey, to the inſtruction of ſcholars, it confirmeth edifices, it giveth health and good will, the ſixth is called *Alhanna* or *Alchaya*, that is the little Star of great light; his beginning is after the fourth degree of *Gemini*, ſeventeen minutes, and nine ſeconds; it conduceth to Hunting, and beſieging of Towns, and revenge of princes, it deſtroyeth Harveſts and fruits and hindreth the operation of the Phyſitian. The ſeventh is called *Aldimiach* or *Alarzach*, that is the Arm of *Gemini* and beginneth from the ſeventeeneth degree of *Gemini*, eight minutes and thirty four ſeconds, and laſteth even to the end of the ſign; it conferreth gain and friendſhip, its profitable to Lovers, it ſcareth flyes, deſtroyeth Magiſteries. And ſo is one quarter of the heaven compleated in theſe ſeven Manſions; and in the like order and number of degrees, minutes and ſeconds, the remaining Manſions in every quarter have their ſeverall beginnings; namely ſo, that in the firſt ſigne of this quarter three Manſions take their beginning

ginnings, in the other two ſigns two Manſions in each; Therefore the ſeven following Manſions begin from *Cancer*, whoſe names are *Alnaza* or *Anatrachya* that is miſty or cloudy, *viz.* the eighth Manſion; it cauſeth love, friendſhip, and ſociety of fellow travellers, it driveth away mice and afflicteth Captives, confirming their impriſonment. After this is the ninth called *Archaam* or *Arcaph*, that is the eye of the Lyon; it hindreth Harveſts and travellers, and putteth diſcord between men. The tenth is called *Algelioche* or *Albgebh*, that is the neck or forehead of *Leo*; it ſtrengtheneth buildings, yeeldeth love, benevolence and help againſt enemies; the eleventh is called *Azobra* or *Ardaf*, that is, the hair of the Lyons head; it is good for voyages, and gain by merchandize, and for redemption of Captives; the twelfth is called *Alzarpha* or *Azarpha*, that is the tayle of *Leo*; it giveth proſperity to Harveſts, and Plantations, but hindreth Seamen, but it is good for the bettering of ſervants, Captives and companions. The thirteenth is named *Alhaire*, that is Dogſtars, or the wings of *Virgo*; it is pravalent for Benevolence, gain, voyages, Harveſts, and freedom of captives; the fourteenth is called *Achureth* or *Arimet*, by others *Azimeth* or *Alhumech* or *Alcheymech*, that is the ſpike of *Virgo*, or flying ſpike; it cauſeth the love of marryed folk, it cureth the ſick, its profitable to Saylors, but it hindreth journies by land; and in theſe the ſecond quarter of Heaven is compleated. The other ſeven follow, the firſt of which beginneth in the head of *Libra*, *viz.* the fifteenth Manſion, and his name is *Agrapha* or *Algarpha*, that is, covered, or covered flying; its profitable for the extracting of treaſures, for digging of pits, it helpeth forward divorce, diſcord, and the deſtruction of houſes and enemies, and hindreth travellers. The ſixteenth is called *Azubene* or *Ahubene*, that is, the Horns of *Scorpio*, it hindereth journyes and Wedlock, Harveſts and Merchandize, it prevaileth for redemption of captives. The ſeventeenth is called *Alchil*, that is the Crown of *Scorpio*, it bettereth a bad-fortune, maketh love durable, ſtrengtheneth buildings, & helpeth Seamen; The eighteenth is called *Alchas* or *Altob*, that is the Heart of *Scorpio*; it cauſeth diſcord, ſedition, conſpiracy againſt princes and mighty ones,

ones, and revenge from enemies, but it freeth captives and helpeth edifices; the nintenth is called *Allatha* or *Achala*, by others *Hycula* or *Axala*, that is the tayle of *Scorpio*; it helpeth in the beſieging of Cities and taking of Towns, and in the driving of men from their places, and for the deſtruction of Seamen, and perdition of captives. The twenteeth is called *Abnahaya*, that is a beam; it helpeth for the taming of wild beaſts, for the ſtrengthening of priſons, it deſtroyeth the wealth of ſocieties, it compelleth a man to come to a certain place. The one & twentieeth is called *Abeda* or *Albeldach* which is a deſert; it is good for Harveſts, gain buildings and travellers, and cauſeth divorce; & in this is the third quarter of Heavē compleated. There remaineth the ſeven laſt Manſions compleating the laſt quarter of heaven; the firſt of which being in order to the two and twentyeth, beginneth from the head of *Capricorn*, called *Sadahacha* or *Zodeboluch*, or *Zandeldena*, that is a paſtour; it promoteth the flight of ſervants and captives, that they may eſcape, and helpeth the curing of diſeaſes; the three and twentieth is called *Zabadoia* or *Zobrach* that is ſwallowing; it maketh for divorce, liberty of captives and the health of the ſick; the twenty fourth is called *Sadabath* or *Chadezoad*, that is the Star of fortune; it is prevalent for the Benevolence of married folk, for the victory of ſouldiers, it hurteth the execution of Government, and hindreth that it may not be exerciſed; The twenty fifth is called *Sadalabra* or *Sadalachia*, that is a Butterfly or a ſpreading forth; it helpeth beſieging and revenge, it deſtroyeth enemies, maketh divorſe, confirmeth priſons and buildings, haſteneth meſſengers, it conduceth to ſpels againſt copulation, and ſo bindeth every member of man, that it cannot perform his duty; the twenty ſixth is called *Alpharg* or *Phrag Mocaden*, that is the firſt drawing; it maketh for the Union and love of men, for the health of captives, it deſtroyeth priſons and buildings; The twenty ſeventh is called *Alcharja* or *Alhalgalmoad* that is the ſecond drawing; it encreaſeth Harveſts, Revenues, Gain, it healeth infirmities, but hindreth buildings, prolongeth priſons, cauſeth danger to Seamen, and helpeth

helpeth to infer miſchiefs on whom you ſhall pleaſe; the twenty eight and laſt is called *Albotham* or *Alchalcy*, that is *Piſces*; it encreaſeth Harveſts and Merchandize, it ſecureth travellers through dangerous places; it maketh for the joy of marryed couples, but it ſtrengthenth priſons, and cauſeth loſs of treaſures; and in theſe twentyeight Manſions do lye hid many ſecrets of the wiſdom of the Ancients, by the which they wrought wonders on all things which are under the circle of the Moon; and they attributed to every Manſion his reſemblances, Images, and ſeals, and his preſident intelligences, and they did work by the vertue of them after diverſe manners.

CHAP. XXXIV.

Of the true motion of the heavenly bodies to be obſerved in the eight ſphere, and of the ground of Planetary hours.

WHoſoever will work according to the Celeſtiall opportunity, ought to obſerve both or one of them, namely the motion of the Stars, or their times; I ſay their motions, when they are in their dignities or dejections, either eſſential or accidentall; but I call their times, dayes and hours attributed to their Dominions. Concerning all theſe, it is abundantly taught in the books of Aſtrologers; but in this place two things eſpecially are to be conſidered and obſerved by us. One that we obſerve the motions and aſcenſions and windings of Stars, even as they are in truth in the eight ſphere, through the neglect of which it happeneth that many err in fabricating the Celeſtiall Images, and are defrauded of their deſired effect; another thing we ought to obſerve, is about the times of diſpoſing the planetary hours; for almoſt all Aſtrologers divide all that ſpace of time from the Sun riſing to ſetting into twelve equall parts, and call them the twelve hours of the day; and the time which followeth from the ſetting to the riſing, in like manner being divided into twelve equall parts, they

call the twelve hours of the night, and then diſtribute each of thoſe hours to every one of the Planets according to the order of their ſucceſſions, giving alwayes the firſt hour of the day to the Lord of that day, then to every one by order, even to the end of twenty four hours; and in this diſtribution the Magicians agree with them; but in the partition of the hours ſome do diſſent, ſaying, that the ſpace of the riſing and ſetting is not to be divided into equall parts, and that thoſe hours are not therefore called unequal becauſe the diurnal are unequal to the nocturnall, but becauſe both the diurnal and nocturnal are even unequall amongſt themſelves; therefore the partition of unequall or Planetary hours hath a different reaſon of their meaſure obſerved by Magicians, which is of this ſort; for as in artificiall hours, which are alwayes equall to themſelves, the aſcenſions of fifteen degrees in the equinoctiall, conſtituteth an artificial hour: ſo alſo in planetary hours the aſcenſions of fifteen degrees in the Eclipticke conſtituteth an unequall or planetary hour, whoſe meaſure we ought to enquire and find out by the tables of the oblique aſcenſions of every region.

CHAP. XXXV.

How ſome artificiall things as Images, Seals, and ſuch like, may obtain ſome vertue from the Celeſtial bodies.

SO great is the extent, power and efficacy of the Celeſtial bodies, that not only naturall things, but alſo artificiall when they are rightly expoſed to thoſe above, do preſently ſuffer by that moſt potent agent, and obtain a wonderfull life which oftentimes gives them an admirable Celeſtiall vertue which thing Saint *Thomas Aquinas* that holy Doctor, the confirmeth in his book *de fato*, when he ſaith, that even garments, buildings and other artificiall works whatſoever, do receive a certain qualification from the Stars; ſo the Magicians affirm, that not only by the mixture and application of natu-

all things, but alſo in Images, Seals, Rings, Glaſſes, and ſome other Inſtruments, being opportunely framed under a certain conſtellation, ſome Celeſtiall Illuſtration may be taken, and ſome wonderfull thing may be received; for the beams of the Celeſtiall bodies being animated, living, ſenſuall, and bringing along with them admirable gifts, and a moſt violent power, do, even in a moment, and at the firſt touch, imprint wonderfull powers in the Images, though their matter be leſs capable. Yet they beſtow more powerfull vertues on the Images, if they be framed not of any, but of a certain matter, namely whoſe naturall, and alſo ſpecificall vertue is agreeable with the work, and the figure of the image is like to the Celeſtial; for ſuch an Image, both in regard of the matter naturally congruous to the operation and Celeſtiall influence, and alſo for its figure being like to the Heavenly one, is beſt prepared to receive the operations and powers of the Celeſtiall bodies and figures, and inſtantly receiveth the Heavenly gift into it ſelf; then it conſtantly worketh on another thing, and other things do yeeld obedience to it. Hence ſaith *Ptolemy* in *centiloquio*, that inferior things do obey the Celeſtiall, and not only them, but alſo even their Images; Even as earthly Scorpions obey not only the Celeſtiall Scorpion, but alſo his Image, if it ſhall be opportunely figured under his aſcent and Dominion.

CHAP. XXXVI.

Of the Images of the Zodiack, What vertues they being ingraven, receive from the ſtars.

BUt the Celeſtial Images, according to whoſe likeneſs Images of this kinde are framed, are very many in the heavens: Some viſible and conſpicuous, others onely imaginable, conceived and ſet down by *Egyptians*, *Indians* and *Chaldeans*; and their parts are ſo ordered, that even the figures of ſome of them are diſtinguiſhed from others: for this reaſon they place in the Zodiack circle twelve general images, according to the number of the ſigns: of theſe they conſtituting *Aries*, *Leo*, and *Sagittary* for the fiery and oriental triplicity, do report that its profitable againſt Feavors, Palſie, Dropſie, Gout, and all cold and phlegmatick infirmities, and that it makes him who carrieth it to be acceptable, eloquent, ingenious and honorable, becauſe they are the Houſes of *Mars*, *Sol*, and *Jupiter*. They made alſo the image of a Lion againſt melancholy phantaſies, the Dropſie, Plague, Feavors, and to expel diſeaſes at the hour of the *Sun*, the firſt degree of the ſign of *Leo* aſcending, which is the face and Decanate of *Jupiter*; but againſt the Stone, and diſeaſes of the Reins, and againſt the hurts of beaſts, they made the ſame image when *Sol* in the heart of the Lion obtained the midſt of heaven: and again, becauſe *Gemini*, *Libra*, and *Aquarius* do conſtitute the Aerial and Occidental Triplicity, and are the houſes of *Mercury*, *Venus*, and *Saturn*, they are ſaid to put to flight diſeaſes, to conduce to friendſhip and concord, to prevail againſt melancholy, and to cauſe health; & they report that *Aquarius* eſpecially freeth from the Quartane. Alſo, that *Cancer*, *Scorpio*, and *Piſces*, becauſe they conſtitute the watry & Northern Triplicity, do prevail againſt hot and dry Fevors; alſo againſt the Hectick, and all cholerick paſſions; but *Scorpio*, becauſe amongſt the members it reſpecteth the privy parts, doth provoke to luſt: but theſe do frame it for this purpoſe, his third face aſcending, which be

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longeth to *Venus*; and they made the ſame againſt Serpents and Scorpions, poyſons, and evil ſpirits; his ſecond face aſcending, which is the face of the *Sun*, and Decanate of *Jupiter*; and they report that it maketh him who carrieth it, wiſe, of a good colour; and they report that the image of *Cancer* is moſt efficacious againſt Serpents, and poyſons, when *Sol* and *Luna* are in conjunction in it, and aſcend in the firſt and third face; for this is the face of *Venus*, and the Decanate of *Luna*; but the ſecond face of *Luna*, the Decanate of *Jupiter*: They report alſo that Serpents are tormented when the *Sun* is in *Cancer*: Alſo that *Taurus*, *Virgo*, and *Capricorn*, becauſe they conſtitute the earthly and Southern triplicity, do cure hot infirmities, and prevail againſt the Synocall Feaver; it maketh thoſe that carry it grateful, acceptable, eloquent, devout and religious, becauſe they are the Houſes of *Venus*, *Mars*, and *Saturn*: *Capricorn* alſo is reported to keep men in ſafety, and alſo places in ſecurity, becauſe it is the exaltation of *Mars*.

CHAP. XXXVII.

Of the Images of the Faces, and of thoſe Images which are without the Zodiack.

THere are beſides in the Zodiack thirty ſix images, according to the number of the faces, of the which, (as *Porphyry* ſaith) *Teucer* the *Babylonian* long ſince wrote, who was a moſt ancient Mathematician, after whom the *Arabians* alſo wrote of theſe things. Therefore it is ſaid, that in the firſt face of *Aries*, aſcendeth the image of a black man, ſtanding and cloathed in a white garment, girdled about, of a great body, with reddiſh eyes, and great ſtrength, and like one that is angry; and this image ſignifieth and cauſeth boldneſs, fortitude, loftineſs, and ſhameleſneſs; in the ſecond face aſcendeth a form of a woman, outwardly cloathed with a red garment, and under it a white, ſpreading abroad over her feet, and this image cauſeth nobleneſs, height of a Kingdom, and greatneſs of dominion: in the third face ariſeth the figure of a

white man, pale, with reddiſh hair, and cloathed with a red garment, who carrying on the one hand a golden Bracelet, and holding forth a wooden ſtaff, is reſtleſs, and like one in wrath, becauſe he cannot perform that good he would. This image beſtoweth wit, meekneſs, joy and beauty: in the firſt face of *Taurus* aſcendeth a naked man, an Archer, Harveſter or Husbandman, and goeth forth to ſow, plough, build, people, and divide the earth, according to the rules of Geometry; in the ſecond face aſcendeth a naked man, holding in his hand a key; it giveth power, nobility, and dominion over people: in the third face, aſcendeth a man in whoſe hand is a Serpent, and a dart, and is the image of neceſſity and profit, and alſo of miſery & ſlavery. In the firſt face of *Gemini* aſcendeth a man in whoſe hand is a rod, and he is, as it were, ſerving another; it granteth wiſdom, and the knowledge of numbers and arts in which there is no profit: in the ſecond face aſcendeth a man in whoſe hand is a Pipe, and another being bowed down, digging the earth: and they ſignifie infamous and diſhoneſt agility, as that of Jeſters and Juglers; it alſo ſignifies labours and painful ſearchings: In the third, aſcendeth a man ſeeking for Arms, and a fool holding in the right hand a Bird, and in his left a pipe, and they are the ſignifications of forgetfulneſs, wrath, boldneſs, jeaſts, ſcurrilities, and unprofitable words: In the firſt face of *Cancer* aſcendeth the form of a young Virgin, adorned with fine cloathes, and having a Crown on her head; it giveth acuteneſs of ſenſes, ſubtilty of wit, and the love of men: in the ſecond face aſcendeth a man cloathed in comely apparrel, or a man and woman ſitting at the table and playing; it beſtoweth riches, mirth, gladneſs, and the love of women: in the third face aſcendeth a man a Hunter with his lance and horne, bringing out dogs for to hunt; the ſignification of this is the contention of men, the purſuing of thoſe who fly, the hunting and poſſeſſing of things by arms and brawlings. In the firſt face of *Leo* aſcendeth a man riding on a Lion; it ſignifieth boldneſs, violence, cruelty, wickedneſs, luſt and labours to be ſuſtained. In the ſecond aſcendeth an image with hands lifted up, and a man on whoſe head is a

Crown;

Crown; he hath the appearance of an angry man, and one that threatneth, having in his right hand a Sword drawn out of the ſcabbard, & in his left a buckler; it hath ſignification upon hidden contentions, and unknown victories, & upon baſe men, and upon the occaſions of quarrels and battels: in the third face aſcendeth a young man in whoſe hand is a Whip, and a man very ſad, and of an ill aſpect; they ſignifie love and ſociety, and the loſs of ones right for avoiding ſtrife. In the firſt face of *Virgo* aſcendeth the figure of a good maide, and a man caſting ſeeds; it ſignifieth getting of wealth, ordering of diet, plowing, ſowing, and peopling; in the ſecond face aſcendeth a black man cloathed with a skin, and a man having a buſh of hair, holding a bag; they ſignifie gain, ſcraping together of wealth and covetouſneſs. In the third face aſcendeth a white woman and deaf, or an old man leaning on a ſtaff; the ſignification of this is to ſhew weakneſs, infirmity, loſs of members, deſtruction of trees, and depopulation of lands. In the firſt face of *Libra* aſcendeth the form of an angry man, in whoſe hand is a Pipe, and the form of a man reading in a book; the operation of this is in juſtifying and helping the miſerable and weak againſt the powerful and wicked: in the ſecond face aſcend two men furious and wrathful and a man in a comely garment, ſitting in a chair; and the ſignification of theſe is to ſhew indignation againſt the evil, and quietneſs and ſecurity of life with plenty of good things. In the third face aſcendeth a violent man holding a bow, and before him a naked man, and alſo another man holding bread in one hand, and a cup of wine in the other; the ſignification of theſe is to ſhew wicked luſts, ſingings, ſports and gluttony. In the firſt face of *Scorpio* aſcendeth a woman of good face and habit, and two men ſtriking her; the operations of theſe are for comlineſs, beauty, and for ſtrifes, treacheries, deceits, detractations, and perditions; in the ſecond face aſcendeth a man naked, and a woman naked, and a man ſitting on the earth, and before him two dogs biting one another; and their operation is for impudence, deceit, and falſe dealing, and for to ſend miſchief and ſtrife amongſt men; in the third face aſcendeth a man bowed downward upon his

knees, and a woman ſtriking him with a ſtaff, and it is the ſignification of drunkenneſs, fornication, wrath, violence, and ſtrife. In the firſt face of *Sagittarius* aſcendeth the form of a man armed with a coat of male, and holding a naked ſword in his hand; the operation of this is for boldneſs, malice, and liberty: In the ſecond face aſcendeth a woman weeping, and covered with cloathes; the operation of this is for ſadneſs and fear of his own body. In the third face aſcendeth a man like in colour to gold, or an idle man playing with a ſtaff; and the ſignification of this is in following our own wills, and obſtinacy in them, and in activeneſs for evil things, contentions, and horrible matters. In the firſt face of *Capricorn* aſcendeth the form of a woman, and a man carrying full bags; and the ſignification of theſe is for to go forth and to rejoyce, to gain and to loſe with weakneſs and baſeneſs: in the ſecond face aſcendeth two women, and a man looking towards a Bird flying in the Air; and the ſignification of theſe is for the requiring thoſe things which cannot be done, and for the ſearching after thoſe things which cannot be known: In the third face aſcendeth a woman chaſt in body, and wiſe in her work, and a banker gathering his mony together on the table; the ſignification of this is to govern in prudence, in covetouſneſs of money, and in avarice. In the firſt face of *Aquarius* aſcendeth the form of a prudent man, and of a woman ſpinning; and the ſignification of theſe is in the thought and labour for gain, in poverty and baſeneſs: in the ſecond face aſcendeth the form of a man with a long beard; and the ſignification of this belongeth to the underſtanding, meeknes, modeſty, liberty and good maners: in the third face aſcendeth a black and angry man; and the ſignification of this is in expreſſing inſolence, and impudence. In the firſt face of *Piſces* aſcendeth a man carrying burthens on his ſhoulder, and well cloathed; it hath his ſignification in journeys, change of place, and in carefulneſs of getting wealth and cloaths: in the ſecond face aſcendeth a woman of a good countenance, and well adorned; and the ſignification is to deſire and put ones ſelf on about high and great matters: in the third face aſcendeth a man naked, or a youth, and nigh him a beautiful

maide,

maide, whoſe head is adorned wich flowers, and it hath his ſignification for reſt, idleneſs, delight, fornication, and for imbracings of women. And thus far concerning the Images of Faces. Beſides theſe, there are as yet three hundred and ſixty Images in the Zodiack, according to the number of the degrees, whoſe forms *Petrus de Abano* hath deſcribed: without the Zodiack there are alſo general Figures, which *Hyginius* and *Aratus* deſcribe for us, and very many particular ones, according to the number of faces and degrees, exiſting therein, of all which to ſpeak it would be too long; but of theſe the more principal are accounted, *Pegaſus* which prevaileth againſt the diſeaſes of horſes, and preſerveth horſemen in battle; Then is *Andromache*, which begetteth love betwixt husband and wife, ſo that it is ſaid even to reconcile adulterers: *Caſſiopeia* reſtoreth weak bodies, and ſtrengtheneth the members; *Serpentarius* chaſeth away poyſons, and cureth the bitings of venemous beaſts: *Hercules* giveth victory in war; the *Dragon* with both the *Bears* maketh a man crafty, ingenious, valiant, acceptable to the gods and men: *Hydra* conferreth wiſdom and riches, and reſiſteth poyſons. *Centaurus* beſtoweth health and long old age: *Ara* conſerveth chaſtity, and maketh one acceptable to the gods; *Cetus* maketh one amiable, prudent, happy both by ſea and land, and helps him to recover his loſt goods: the *Ship* affordeth ſecurity in the waters; the *Hare* prevaileth againſt deceits and madneſs; the *Dog* cureth the Dropſie, reſiſteth the plague, and alſo preſerveth from beaſts, and fierce creatures. *Orion* granteth victory: The *Eagle* giveth new honors, and preſerveth the old. The *Swan* freeth from the Palſie and the Quartain: *Perſeus* freeth from Envy and Witchcrafts, and preſerveth from Lightnings and Tempeſts: The *Hart* preſerveth Phrenetical and mad people. And thus much may ſuffice to have been ſpoken.

CHAP.

CHAP. XXXVIII.
Of the Images of Saturn.

BUt now, what Images they did attribute to the Planets, although of theſe things very large volumes have been written by the ancient wiſe men, ſo that there is no need to declare them here, notwithſtanding I will recite a few of them; for they made, from the operations of *Saturn*, *Saturn* aſcending in a ſtone, which is called the Loadſtone, the Image of a man, having the countenance of an Hart, and Camels feet and ſitting upon a Chayr or Dragon, holding in his right hand, a ſithe, in his left hand a dart; which image they did hope would be profitable for prolongation of life; for *Albumaſar* in his book *Sadar*, proveth that *Saturn* conduceth to the prolongation of life: where alſo he telleth that certain regious of *India* being ſubject to *Saturn*, there men are of a very long life, and dye not unleſs by extream old Age: They made alſo another Image of *Saturn* for length of dayes, in a ſaphire, at the hour of *Saturn*, *Saturn* aſcending or fortunately conſtituted, whoſe figure was an old man ſetting upon an high chayre, having his hands lifting up above his head, and in them holding a fiſh or Sickle, and under his feet a bunch of Grapes, his head covered with a black or dusky coloured cloth, and all his garments black or dark coloured: They alſo make this ſame Image againſt the Stone and diſeaſes of the kidnyes, *viz.* in the hour of *Saturn*, *Saturn* aſcending with the third face of *Aquarius*: they made alſo from the operations of *Saturn*, an Image for the encreaſing in power, *Saturn* aſcending in *Capricorn*; The form of which was an old man leaning on a ſtaff having in his hand a crooked ſickle, and cloathed in black. They alſo made an Image of melted Copper, *Saturn* aſcending in his riſing, *viz.* in the firſt degree of *Aries*, or which is more true in the firſt degree of *Capricorn*, which Image they affirm to ſpeak with a mans voyce; They made alſo out of the operations of *Saturn*, and alſo *Mercury*, an Image of caſt metall, like a beautifull man, which they promiſed would foretell things

to come, and made it on the day of *Mercury*, on the third hour of *Saturn*, the ſign of *Gemini* aſcending, being the houſe of *Mercury*, ſignifying prophets, *Saturn* and *Mercury* being in conjunction in *Aquarius* in the ninth place of Heaven, which is alſo called God; Moreover let *Saturn* have a trine aſpect on the aſcendent, and the Moon in like manner, and the Sun have an aſpect on the place of conjunction. *Venus* obtaining ſome Angle may be powerfull and occidentall; let *Mars* be combuſt by the Sun, but let it not have an aſpect on *Saturn* and *Mercury*; for they ſaid, that the ſplendor of the powers of theſe Stars was diffuſed upon this Image, and it did ſpeak with men, and declare thoſe things which are profitable for them.

CHAP. XXXIX.

Of the Images of Jupiter.

FRom the operations of *Jupiter*, they made for prolongation of life, an Image, in the hour of *Jupiter*, *Jupiter* being in his exaltation fortunately aſcending, in a clear and white ſtone, whoſe figure was a man crowned, cloathed with garments of a Saffron Colour, riding upon an Eagle or Dragon, having in his right hand a dart, about as it were to ſtrike it into the head of the ſame Eagle or Dragon. They made alſo another Image of *Jupiter* at the ſame convenient ſeaſon, in a white and clear ſtone, eſpecially in Cryſtall, and it was a naked man crowned, having both his hands joyned together and lifted up, as it were deprecating ſomething, ſitting in a four-footed chair, which is carried by four winged boys, and they affirm that this Image encreaſeth felicity, riches, honor, and conferreth Benevolence and proſperity, and freeth from enemies; They made alſo another Image of *Jupiter* for a religious and glorious life, and advancement of fortune; whoſe figure was a man having the head of a Lyon, or a Ram, and Eagles feet, cloathed in Saffron coloured cloathes, and he was called the ſon of *Jupiter*.

CHAP.

CHAP. XL.

Of the Images of Mars.

FRom the operations of *Mars* they made an Image in the hour of *Mars*, *Mars* aſcending in the ſecond face of *Aries*, in a Martiall ſtone, eſpecially in a Diamond; The form of which was a man armed, riding upon a Lyon, having in his right hand a naked ſword erected, carrying in his left hand the head of a man; they report, that an Image of this kind rendreth a man powerfull in good and evill, ſo that he ſhall be feared of all; and whoſoever carryeth it they give him the power of enchantment, ſo that he ſhall terrifie men by his looks when he is angry, and ſtupifie them; they made another Image of *Mars* for the obtaining of boldneſs, courage, and good fortune in wars, and contentions, the form of which was a ſouldier armed and crowned, girt with a ſword, carrying in his right hand a long Lance; and they made this at the hour of *Mars*, the firſt face of *Scorpio* aſcending with it.

CHAP. XLI.

Of the Images of the Sun.

FRom the operations of the *Sun*, they made an Image at the hour of the *Sun*, the firſt face of *Leo* aſcending with the *Sun*, the forme of which was a king crowned, ſitting in a chair, having a Raven in his boſom, and under his feet a Globe; he is cloathed in Saffron col oured cloathes; They report that this Image rendreth men invincible, and honorable, and helps to bring their buſineſſes to a good end, and to drive away vain dreams; alſo to be prevalent againſt feavers, and the plague; and they made it in a Balanite ſtone or a Rubin, at the hour of the Sun, when it in his exaltation fortunately aſcendeth; They made another Image of the *Sun* in a Diamond, at the hour

of the *Sun*, it aſcending in his exaltation; the figure of which was a woman crowned with the geſture of one dancing and laughing, ſtanding in a Chariot drawn with four horſes, having in her right hand a looking glaſs, or buckler, in the left a ſtaffe, leaning on her breaſt, carrying a flame of fire on her head; They report that this Image rendreth a man fortunate and rich, and beloved of all; and they made this Image, on a Corneoll ſtone at the hour of the *Sun* aſcending in the firſt face of *Leo*, againſt Lunatick paſſions which proceed from the combuſtion of the Moon,

CHAP. XLII.

Of the Images of Venus.

FRom the operations of *Venus* they made an Image, which was available for favor, and benevolence, at the very hour it aſcending into *Piſces*, the form of which was the Image of a woman having the head of a bird, and feet of an Eagle, holding a dart in her hand. They made another Image of *Venus* for to get the love of women, in the *Lapis Lazulus*, at the hour of *Venus*, *Venus* aſcending in *Taurus*, the figure of which was a naked maide with her haire ſpread abroad, having a looking glaſs in her hand, and a chain tyed about her neck, and nigh her a handſome young man, holding her with his left hand by the chain, but with his right hand making up her hair, and they both look lovingly on one another, and about them is a little winged boy holding a ſword or a dart. They made another Image of *Venus*, the firſt face of *Taurus* or *Libra* or *Piſces* aſcending with *Venus*, the figure of which was a little maide with her hair ſpread abroad, cloathed in long and white garments, holding a *Laurell* Apple, or flowers in her right hand, in her left a Combe. Its reported to make men pleaſant, jocand, ſtrong, chearfull and to give beauty.

CHAP.

CHAP. XLIII.

Of the Images of Mercury.

FRom the operations of *Mercury*, they made an Image at the hour of *Mercury*; *Mercury* aſcending in *Gemini*, the form of which was an handſome young man, bearded, having in his left hand a rod in which a ſerpent is twyned about, in his right carrying a dart, having his feet winged; They report that this Image conferreth knowledge, eloquence, diligence in merchandizing and gain; moreover to beget peace and concord, and to cure feavers; They made another Image of *Mercury*, *Mercury* aſcending in *Virgo*, for good will, wit and memory; The form of which was a man ſitting upon a chaire, or riding on a Peacock, having Eagles feet, and on his head a creſt, and in his left hand holding a cock or fire.

CHAP. XLIV.

Of the Images of the Moon.

FRom the operations of the *Moon*, they made an Image for travellers againſt wearineſs, at the hour of the *Moon*, the *Moon* aſcending in its exaltation; the figure of which was a man leaning on a ſtaffe, having a bird on his head, and a flouriſhing tree before him; They made another Image of the *Moon* for the increaſe of the fruits of the earth, and againſt poyſons, and infirmities of children, at the hour of the *Moon*, it aſcending in the firſt face of *Cancer*, the figure of which was a woman cornuted, riding on a Bull, or a Dragon with ſeven heads, or a Crab; and ſhe hath in her right hand a dart, in her left a looking glaſs, clothed in white or green, and having on her head two Serpents with horns twined together, and to each arm a Serpent twined about, and to each foot one

in

in like manner. And thus much ſpoken concerning the figures of the Plants, may ſuffice.

CHAP. XLV.

Of the Images of the head and Tayle of the Dragon of the Moon.

THey made alſo the Image of the head and taile of the Dragon of the *Moon*, namely betwixt an Aeriall and fiery circle, the likeneſs of a Serpent, with the head of an Hawke tyed about them, after the manner of the great letter Theta,& they made it whē *Jupiter* with the head obtain'd the midſt of Heaven: which Image they aſfirm to availe much for, the ſucceſs of Petitions,and would ſignifie by this Image a good and fortunate Genius, which they would repreſent by this Image of the Serpent; for the Egyptians and Phenitians do extoll this creature above all others, and ſay it is a divine creature and hath a divine nature; for in this is a more acute ſpirit, and a greater fire then in any other, which thing is manifeſted both by his ſwift motion without feet, hands or any other inſtruments and alſo that it often reneweth his age with his skin, and becometh young again: but they made the Image of the taile like as when the *Moon* was Ecclipſed, in the Taile, or ill affected by *Saturn* or *Mars*, and they made it to introduce,anguiſh, infirmity and misfortune; and they called it the evill Genius; ſuch an Image a certain Hebrew had included in a golden Belt full of Jewels, which *Blanch* the daughter of the Duke of *Borbon* (either willingly or ignorantly) beſtowed on her husband *Peter* King of *Spain*, the firſt of that name, with which when he was girt, he ſeemed to himſelf to be compaſſed about



about with a Serpent; and afterwards finding the Magicall virtue fixed in the girdle, for this cause he forsook his wife.

CHAP. XLVI.

Of the Images of the Mansions of the Moon.

THey made also Images for every Mansion of the *Moon*; in the first for the destruction of some one, they made in an Iron ring the Image of a black man in a garment made of haire, and girdled round, casting a small lance with his right hand; they sealed this in black wax, and perfumed it with liquid Storax, and wished some evil to come. In the second, against the wrath of the Prince, and for reconcilation with him, they sealed in white wax and mastick, the Image of a king crowned, and perfumed it with Lignum Aloes; In the third, they made an Image in a silver ring, whose table was square, the figure of which was a woman well clothed, sitting in a chair, her right hand being lifted up on her head; they sealed it and perfumed it with muske, Camphire and *Calamus Aromaticus*. They affirmed that this giveth happy fortune and every good thing. In the fourth, for revenge, separation, enmity and ill will, they sealed in red wax the Image of a souldier sitting on an horse, holding a Serpent in his right hand; they perfumed it with red myrrhe, and Storax; in the fifth, for the favor of Kings and officers, and good entertainment, they sealed in Silver the head of a man, and perfumed it with Sanders; in the sixth, for to procure love betwixt two, they sealed in white wax two Images imbracing one another, and perfumed them with Lignum Aloes and Amber; in the seventh, for to obtain every good thing, they sealed in ~~Silum~~ Silver the Image of a man well clothed, holding up his hands to heaven as it were praying and supplicating, and perfumed it with good odors; In the eight, for victory in war, they made a seal of Tin, being an Image of an Eagle, having the face of a man, and perfumed it with Brimstone. In the ninth, to cause infirmities, they made a seal

ſeal of Lead, being the image of a man wanting his privy parts, ſhutting his eyes with his hands; and they perfumed it with Roſin of the Pine. In the tenth, to facilitate child-bearing, and to cure the ſick, they made a ſeal of gold, being the head of a Lyon, and perfumed it with Amber: In the eleventh, for fear, reverence and worſhip, they made a ſeal of a plate of gold, being the image of a man riding on a Lion, holding the ear thereof in his left hand, and in his right, holding forth a bracelet of gold, and they perfumed it with good odours and Saffron. In the twelth, for the ſeparation of Lovers, they made a ſeal of black lead, being the image of a Dragon fighting with a man, and they perfumed it with the hairs of a Lion, and *Aſſa fetida*. In the thirteenth, for the agreement of married couples, and for the diſſolving of the charms againſt copulation, they made a ſeal of the images of both, of the man in red Wax, of the woman in white, and cauſed them to imbrace one another, perfuming it with *Lignum Aloes* and *Amber*. In the fourteenth, for divorce and ſeparation of the man from the woman, they made a ſeal of red Copper, being the image of a Dog biting his tail, and they perfumed it with the hair of a black Dog, and black Cat. In the fifteenth, for to obtain friendſhip and good will, they made the image of a man ſitting, and inditing of letters, and perfumed it with Frankincenſe and Nutmegs In the ſixteenth, for to gain much Merchandizing they made a ſeal of Silver, being the image of a man ſitting upon a Chair, holding a ballance in his hand, and they perfumed it with well ſmelling ſpices. In the ſeventeenth, againſt Theeves and Robbers, they ſealed with an Iron ſeal the Image of an Ape, and perfumed it with the hair of an Ape. In the eighteenth, againſt Feavors and pains of the belly, they made a ſeal of Copper, being the image of a Snake, holding his tail above his head, and they perfumed it with Harts-horn, and reported the ſame ſeal to put to flight Serpents and all venemous creatures from the place where it is buried. In the nineteenth for facilitating birth & provoking the menſtrues, they made a ſeal of Copper, being the image of a woman, holding her hands upon her face; and they perfumed it with *Liquid Storax*. In the twentieth,

for hunting, they made a ſeal of Tin, being the image of *Sagittary*, half a Man, and half an Horſe, and they perfumed it with the head of a Wolf. In the twentie one for the deſtruction of ſome body, they made the image of a man with a double countenance, before and behinde, and they perfumed it with Brimſtone and Jet, and did put it in a box of braſs, and with it Brimſtone and Jet, and the hair of him whom they would hurt. In the two and twentieth, for the ſecurity of Runaways, they made a ſeal of Iron, being the image of a man with wings on his feet, bearing an helmet on his head, and they perfumed it with *Argent vive*. In the three and twentieth, for deſtruction and waſting, they made a ſeal of Iron, being the image of a Cat, having a Dogs head, and they perfumed it with the hairs of a Dogs head, and buried it in the place where they did pretend to hurt. In the four and twentieth, for the multiplying of Heards of Cattle, they took the horn of a Ram, Bull, or Goat, or of that ſort of cattle which they would increaſe, and ſealed in it burning with an Iron ſeal, the image of a woman giving ſuck to her ſon, and they hanged it on the neck of that cattle who was the leader of the flock, or they ſealed it in his horn. In the five and twentieth, for the preſervation of Trees and Harveſts, they ſealed in the wood of a Fig-tree, the image of a man planting, and they perfumed it with the flowers of the Fig-tree, and did hang it on the tree. In the ſix and twentieth for love and favor, they ſealed in white Wax and Maſtick the image of a woman waſhing and combing her haires, and they perfumed it with things ſmelling very well. In the ſeven and twentieth for to deſtroy Fountains, Pits, Medicinal Waters and Baths, they made of red Earth the image of a man winged, holding in his hand an empty veſſel, and perforated, and the image being burnt, they did put in the veſſel *Aſſa fetida*, and liquid *Storax*, and they did overwhelm and bury it in the Pond or Fountain which they would deſtroy. In the eight and twentieth, for to gather Fiſhes together, they made a ſeal of Copper, being the image of a Fiſh, and they perfumed it with the skin of a ſea fiſh, and did caſt it into the water, whereſoever they would have the fiſh to gather together

ther. Moreover together with the foreſaid Images, they did write down alſo the names of the Spirits and their Characters, and did invocate and pray for thoſe things which they pretended to obtain.

CHAP. XLVII.

Of the Images of the fixed Behenian *Stars.*

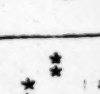
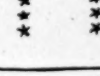
BUt now for the operations of the fixed ſtars, according to *Hermes* opinion, under the head of *Algol*, they made an image whoſe Figure was the head of a man with a bloody neck; they report that it beſtoweth good ſucceſs to Petitions, and maketh him who carrieth it bold and magnanimous, and preſerveth the members of the body ſound: alſo it helpeth againſt Witchcraft, and reflecteth evil indeavors and wicked incantations upon our adverſaries. Under the conſtellation of *Pleiades*, they made the image of a little Virgin, or the Figure of a Lamp; its reported to increaſe the light of the eyes, to aſſemble Spirits, to raiſe Winds, to reveal ſecret and hidden things: Under *Adlebora*, they made an image after the likeneſs of God, or of a flying man; it giveth riches and honor: Under the Goat they made an image, the Figure of which was, as it were, a man willing to make himſelf merry with muſical inſtruments; it maketh him who carrieth it acceptable, honored and exalted before Kings and Princes; and helpeth the pain of the teeth: Under the greater *Dog-ſtar*, they made the image of an Hound and a little Virgin; it beſtoweth honor and good will, and the favor of men, and Aerial ſpirits, and giveth power to pacifie and reconcile Kings, Princes, and other men: Under the leſſer *Dog-ſtar* they made the image of a Cock, or of three little maides; it conferreth the favor of the gods, of ſpirits, and men; it giveth power againſt Witchcrafts, and preſerveth health: Under the Heart of *Leo*, they made the image of a Lion or Cat, or the Figure of an honorable Perſon ſitting in a Chair; it rendreth a man temperate, appeaſeth

wrath, and giveth favour: Under the tail of *Vrſa Major* they made the image of a penſive Man, or of a Bull, or the Figure of a Calf; it availeth againſt incantations, and maketh him who carrieth it ſecure in his travels: Under the wing of *Corvus*, they made the image of a Raven, or Snake, or of a black Man cloathed in black; this maketh a man cholerick, bold, courageous, full of thoughts, a backbiter, and cauſeth naughty dreams; alſo it giveth the power of driving away evil ſpirits, and of gathering them together; it is profitable againſt the malice of Men, Devils and Winds: Under the Spike they made the image of a Bird, or of a man laden with Merchandize; it conferreth riches, and maketh one overcome contentions, it taketh away ſcarcity and miſchief: Under *Alchameth* they made the image of an Horſe or Wolf, or the Figure of a man dancing; it is good againſt Feavers, it aſtringeth and retaineth the bloud: Under *Elphrya*, they made the image of an Hen, or of a man crowned and advanced; it beſtoweth the good will and love of men, and giveth chaſtity. Under the Heart of *Scorpio* they made the image of a man armed, and with a coat of Male, or the Figure of a *Scorpion*; it giveth underſtanding and memory, it maketh a good colour, and aideth againſt evil ſpirits, and driveth them away, and bindeth them: Under the Vulture, they made the image of a Vulture or Hen, or of a traveller; it maketh a man magnanimous and proud, it giveth power over devils and beaſts. Under the tail of *Capricorn* they made the image of an Hart, or Goate, or of an angry man; it beſtoweth proſperity, and increaſeth wrath. Theſe are the images of ſome of the fixed ſtars which they command to be ingraven on their ſtones under them.

CHAP. XLVIII.

Of Geomanticall Figures, which are the middle betwixt Images and Characters.

THere are moreover certain other Figures, framed by the number and ſituation of the ſtars, and aſcribed both to the Elements, and alſo to the Planets and Signs, which are called Geomantical, becauſe that Geomantical Diviners do reduce the points of their lot projected, by the exceſs of parity or imparity into thoſe figures; and they alſo being engraven or imprinted under the dominion of their Planets and Signs, do conceive the vertue and power of images; and theſe Figures are as a middle betwixt Images and Characters; But whoſoever deſireth exactly to know the natures, qualities, proprieties, conditions, ſignifications, and Nativities of theſe Figures, let him read the Volums of Geomancy; but they are in number ſixteen, whoſe names and figures are theſe.

Figure.	Name.	Element	Planet.	Sign.
	Way *Iourney*	Water	☾	♌
	*People* *Congregation.*	Water	☾	♍
	*Conjunction* *An Assembling*	Aire	☿	♎
	*A prison* *Bound*	The Earth	♄	♓
	*Great fortune* *Greater aid* *Safe-guard entering*	The Earth	☉	♒
	*Lesser fortune* *Lesser aid* *Safe-guard going out*	Fire	☉	♉
	*Obtaining* *Comprehended within*	Aire	♃	♈
	*Acquisition* *Comprehended without*	Fire	♀	♎
	*Ioy* *Laughing* *Healthy* *Bearded*	Aire	♃	♉
	*Sadness* *Damned* *Cross*	Earth	♄	♍
	*A Girle* *Beautifull*	Watter	♀	♎
	*A Boy* *Yellow* *Beardless*	Fire	♂	♈
	*white* *Fair*	Water.	☿	♋
	*Reddish* *Red*	Fire	♂	□
	*The head* *The threshold entring* *The upper threshold*	Earth	♋	♍
	*The Taile* *The threshold going out* *The lower threshold*	Fire.	♉	♐

CHAP. XLIX.

Of Images, the figure whereof is not after the likneſs of any Celeſtiall figure, but after the likeneſs of that which the mind of the worker deſires.

THere remains as yet an other manner of images not according to the ſimilitude of Celeſtiall figures, but according to the ſimilitude of that which the mind of the worker deſires, of whoſe they are the effigies, and repreſentation: So to procure love we make images embracing one the other: to diſcord, ſtriking one the other; to bring miſery, or deſtruction as dammage to a man or houſe, or City or any thing elſe, we make images diſtorted, broken in members, and parts after the likeneſs and figure of that thing which we would deſtroy or damnifie; And Magicians adviſe us that in caſting or engraving images we would write upon it the name of the effect; and this on the back when evill, as deſtruction; on the belly when good, as love. Moreover in the forehead of the image let be written the name of the ſpecies or Jndividuum which the image repreſents, or for whom or againſt whom it is made. Alſo on the breaſt let the name of the ſigne or face aſcending, and Lord thereof be written; alſo the names and Characters of its Angles. Moreover in making the image they adviſe that prayer for the effect for which it is made, be uſed. All which *Albertus Magnus* in his *Speculo* affirms. Now they uſe the images being made diverſly according to the vertues thereof; Sometimes they hang them or binde them to the body; Sometimes they bury them under the Earth, or a River; ſometimes they hang them in a Chimny over the ſmoak, or upon a tree that they be moved by the wind; ſometime with the head upward, & ſometimes downward; ſometimes they put them into hot water, or into the fire. For they ſay as the workers of the images do affect the image it ſelf, ſo doth it bring the like paſſions upon thoſe to whom it was aſcribed, as the mind of the operator hath dictated it. As we read that *Nectanabus* the Magician made images of ſhips with wax after that manner, and

art that when he drowned thoſe images in water, that the ſhips of his enemies were in like maner drowned in the Sea, and hazarded. Now that part of Aſtrology which is writ concerning elections, teacheth us that the conſtellations alſo are to be obſerved for the making of images, and ſuch like.

CHAP. L.

Of certain Celeſtial obſervations and the practiſe of ſome Images.

I will now ſhew thee the obſervation of Celeſtiall bodyes, which are required for the practiſe of ſome of theſe kind of images; So to make any one fortunate, we make an image in which theſe are fortunate, *viz.* the ſignificator of the life thereof, the givers of life, the ſigns, and Planets. Moreover let the aſcendent, the middle of the heaven, and the Lords thereof be fortunate: alſo the place of the Sun, and place of the Moon; part of fortune, and Lord of conjunction or prevention made before their nativity, by depreſſing the Malignant Planets. But if we will make an image to procure miſery, we muſt do contrarywiſe, and thoſe which we place here fortunate, muſt there be infortunate, by raiſing malignant Stars. In like manner muſt we do to make any place, Region, City, or houſe fortunate. Alſo for deſtroying or prejudicing any of the foreſaid; Let there be made an image under the aſcenſion of that man whom thou wouldſt deſtroy, and prejudice, and thou ſhall make unfortunate the Lord of the houſe of his life, the Lord of the aſcending, and the Moon, the lord of the houſe of the Moon, and the lord of the houſe of the lord aſcending, and the tenth houſe and the lord thereof. Now for the fitting of any place, place fortunes in the aſcendent thereof; and in the firſt, and tenth and ſecond, and eighth houſe, thou ſhall make the lord of the aſcendent, and the lord of the houſe of the Moon fortunate. But to chaſe away certain Animals from certain places, that they may not be generated, or abide there, let there be an image made under the aſcenſion of that Animal, which thou

wouldſt chaſe away, and after the likeneſs thereof; as if thou wouldeſt chaſe away *Scorpions* from any place, let an image of the *Scorpion* be made, the ſign of *Scorpio* aſcending with the Moon, and thou ſhalt make unfortunate the aſcendent, and lord thereof, and the Lord of the houſe of *Mars*; and thou ſhall make unfortunate the lord of the aſcendent in the eighth houſe, and let them be joyned with an aſpect malignant, oppoſite, or quadrant: and let there be writ upon the image the name of the aſcendent, of the Lord thereof, and of the Moon, and of the lord of the day, and of the Lord of the hour. And let there be a pit made in the middle of the place, from which thou wouldſt drive them; and let there be carryed into it, ſome of the earth taken out of the four corners of the ſame place, and let the image be buryed there with the head downward, with ſaying, this is the burying of the *Scorpions*, that they may not come into this place, and ſo of the reſt. So for gain let there be made an image under the aſcendent of the nativity of the man, or under the aſcenſion of that place to which thou wouldeſt appoint the gain; and thou ſhall make the lord of the ſecond houſe, which is in the houſe of ſubſtance to be joyned with the Lord of the aſcendent in the trine or ſextil, and let there be a reception amongſt them; thou ſhall make fortunate the eleventh and the Lord thereof, and the eighth; and if thou canſt, put part of the fortune in the aſcendent, or ſecond; and let the image be buryed in that place, or carryed from that place, to which thou wouldeſt appoint the gain. Alſo for concord, and love, let there be an image made in the day of *Jupiter* under the aſcendent of the nativity of him whom thou wouldſt have be beloved, make fortunate the aſcendent, and the tenth, and hide the evil from the aſcendent; and thou muſt have the Lord of the tenth, and planets of the eleveneth fortune, joyned to the Lord of the aſcendent, from the trine or ſextil with reception; then make an other image for him whom thou wouldeſt ſtir up to love; conſider if he be a friend, or companion of him whom thou wouldſt have be beloved; and if ſo, let there be an image made under the aſcenſion of the eleventh houſe from the aſcendent

of

of the firſt image ; but if the party be a wife, or a husband, let it be made under the aſcenſion of the ſeventh ; if a brother, or a ſiſter, or a couſin, let it be made under the aſcenſion of the third, and ſo of the like ; and put the ſignificator of the aſcendent of the ſecond image, joyned to the ſignificator of the aſcendent of the firſt image ; and let there be betwixt them a reception, and let the reſt be fortunate, as in the firſt image; afterwards joyn both images together into a mutual embraceing or put the face of the ſecond image to the back of the firſt image, and let them be wrapt up in ſilk, and caſt away or ſpoiled. Alſo for ſucceſs of petitions, and for the obtaining of a thing denyed, or taken, or poſſeſſed by an other, let there be an image made under the aſcendent of him who petitions for the thing ; and cauſe that the Lord of the ſecond be joyned with the lord of the aſcendent from a trine, or ſextile, and let there be a reception betwixt them, and if it can be, let the Lord of the ſecond be in the obeying ſigns, and the Lord of the aſcendent in the ruling, make fortunate the aſcendent, and the Lord thereof, and take heed that the lord of the aſcendent be not retrograde or combuſt, or falling, or in the houſe of oppoſition *i.e.* in the ſeventh from his own houſe; let him not be hindred by the malignant, let him be ſtrong, & in an angle; Thou ſhalt make fortunate the aſcendent, and the Lord of the ſecond and the Moon ; and make another image for him that is petitioned to, and begin it under the aſcendent belonging to him, as if he be a King or a Prince, begin it under the aſcendent of the tenth houſe from the aſcendent of the firſt image ; If he be a father under the fourth; if a ſon under fifth, and ſo of the like; and put the ſignificator of the ſecond image, joyned with the lord of the aſcendent of the firſt image, from a trine, or ſextile, and let him receive it, and put them both ſtrong, and fortunate without any let ; make all evill fall from them. Thou ſhall make fortunate the tenth, and the fourth if thou canſt, or any of them; and when the ſecond image ſhall be perfected, joyn it with the firſt, face to face, and wrap them in clean linnen, and bury them in the middle of his houſe who is the petitioner under a fortunate ſignificator, the fortune being

ſtrong

ſtrong, and let the face of the firſt image be toward the North, or rather toward that place where the thing petitioned for doth abide; or if it happen that the petitioner goeth forward towards him with whom the thing petitioned for is, let him bring the images with him as far ar he goes. And let there be made an image of dreams, which being put under the head of him that ſleeps, makes him dream true dreams concerning any thing that he hath formerly deliberated of; and let the figure of that be the figure of a man ſleeping in the boſome of an Angel, which thou ſhall make in the Lyon aſcending, the Sun keeping the nineth houſe in *Aries*; thou ſhalt writ upon the breaſt of the man the name of the effect deſired, and in the hand of the Angel the name of the intelligence of the Sun. Let the ſame image be made in *Virgo* aſcending, *Mercury* being fortunate in *Aries* in the ninth houſe, or *Gemini* aſcending in *Mercury* being fortunate, and keeping the ninth houſe in *Aquarius*; and let it be received from *Saturn* with a fortunate aſpect, and let the name of the ſpirit of *Mercury* be writ upon it. Let alſo the ſame be made in *Libra* aſcending, *Venus* being received from *Mercury* in *Gemini* in the ninth houſe, by writting upon it the Angel of *Venus*. Beſides alſo let the ſame image be made in *Aquarius* aſcending, *Saturn* fortunately poſſeſſing the ninth houſe in his exaltation, which is in *Libra*, and let there be writ upon it the Angel of *Saturn*. Moreover let it be made in *Cancer* aſcending the Moon being received by *Jupiter* and *Venus* in *Piſces*, and being fortunately placed in the ninth houſe, and let there be writ upon it the ſpirit of the Moon. There are alſo made rings of dreams of wonderfull efficacy; and there are rings of the Sun, and *Saturn*, and the conſtellation of them is when the Sun or *Saturn* aſcend in their exaltations in the ninth houſe, and when the Moon is joyned to *Saturn* in the ninth houſe, and in that ſigne, which was the ninth houſe of Nativity; and let there be writ upon the rings the name of the ſpirit of the Sun, or *Saturn*. Let this which hath been ſpoken ſuffice concerning images, for now thou mayſt find out more of this nature of thy ſelf. But know this

that

that ſuch images work nothing, unleſs they be ſo vivified that either a naturall, or Celeſtiall, or Heroicall, or animaſticall, or Demoniacall, or angelicall vertue be in them, or aſſiſtant to them. But who can give a ſoul to an image, or make a ſtone to live, or mettal, or wood, or wax? and who can raiſe out of ſtones children unto *Abraham*? Certainly this Arcanum doth not enter into an Artiſt of a ſtiffe neck; neither can he give thoſe things which hath them not. No body hath them but he who doth (the Elements being reſtrained, nature being overcome, the Heavens being over powered) tranſcend the progreſs of Angels, and comes to the very Archetype it ſelf, of which being then made a cooperator may do all things, as we ſhall ſpeak afterwards.

CHAP. LI.

Of Characters which are made after the rule and imitation of Celeſtial, and how with the table thereof they are deduced out of Geomantical figures.

CHaracters alſo have their community from the rayes of the Celeſtials caſt together according to a certain number by a certain peculiar property, which Celeſtials as in divers ſtrokes of their rayes falling ſeverall ways amongſt themſelves produce divers vertues: ſo alſo Characters being variouſly protracted, according to the various concourſe of thoſe rayes quickly obtain divers operations, and alſo more efficacious many times then the properties of naturall commixtions. Now the true Characters of the heavens is the writing of Angels, which amongſt the Hebrews is called the writing *Malachim*, by which all things are deſcribed and ſignified in the Heaven for every knowing man to read. But of theſe hereafter; But now they make Characters of Geomantical figures binding together the points of each variouſly, and attributing them according to the manner of their figurings, to thoſe Planets and

and ſigns of which they were made, the making of which the following table will ſhew.

The Characters of the Moon.

From the way 

From the people 

The Characters of Mercury.

From Conjunction 

From White 

The Characters of Venus.

From looſing 

From g irle 

The Characters of the Sun.

From a greater Fortune 

From a leſſer Fortune 

The Characters of Mars.

From Red 

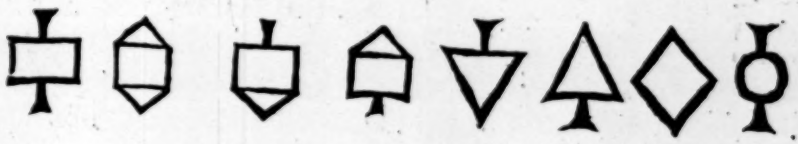
From a Boy 

The Characters of Jupiter.

From obtaining 

From joyfulneſs 

The Characters of Saturn.

From a priſon 

From ſadneſs 

The Characters of the head of the Dragon.



The Characters of the tayle of the Dragon.

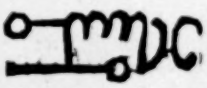
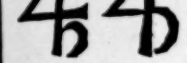
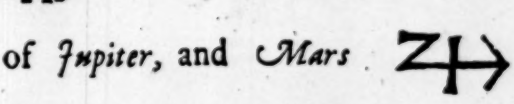
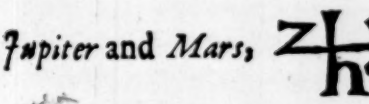


CHAP.

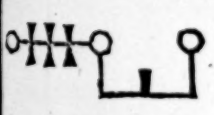
CHAP. LII.

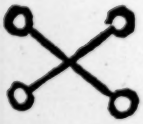
Of Characters which are drawn from things themſelves by a certain likeneſs.

WE have ſpoken above of a certain manner of Images made not after the likeneſs of Celeſtial Images, but according to the emulation of that which the minde of the Operator doth deſire. In like manner alſo it is to be underſtood of Characters; for ſuch like Characters are nothing elſe then images ill dearticulated; yet having a certain probable ſimilitude with the Celeſtial images, or with that which the mind of the Operator deſires, whether that be from the whole image, or from certain markes thereof expreſſing the whole image. As the Characters of *Aries* and *Taurus* we make thus from their horns ♈ ♉. Of *Gemini* from imbracing ♊. of *Cancer* from a progreſs and regreſs ♋, of *Leo*, *Scorpio*, and *Capricorn*, from their tail ♌ ♏ ♑ of *Virgo*, from Spike ♍ of *Libra* from a ballance ♎ of *Sagittarius* from a dart ♐, of *Aquarius* from Waters ♒ and of *Piſces* from Fiſhes ♓. In like manner the Character of *Saturn* is made from a Sickle ♄ of *Jupiter*, from a Scepter ♃ of *Mars* from a bolt ♂ of the Sun from roundneſs, and a golden brightneſs ☉ of *Venus* from a Lookinglaſs ♀, of *Mercury* from a Wand ☿ of the *Moon* from her horns of increaſing and decreaſing ☾. Beſides, of theſe, according to the mixtions of Signs and Stars, and Natures, are made alſo mixed Characters, as of a fiery triplicity of Earthly of Aiery of Watery

atery  also according to the hundred and twentie conjunctions of Planets, result so many compound Characters of various Figures; as of *Saturn* and *Jupiter*, *viz.* thus,  or thus  or thus of *Saturn* and *Mars*,  or thus  of *Jupiter*, and *Mars*  or thus  of *Saturn*, *Jupiter* and *Mars*,  or thus  And as these are exemplified by two and three, so also of the rest, and of more may they be framed: after the same manner may the Characters of other Celestial images ascending in any face, or degree of signs, be compendiously drawn after the likeness of the images, as in these which are made according to the way of imitation of that which the minde of the Operator desires, as to love, the figures be mixed together imbracing and obeying one the other, but to hatred, on the contrary, turning away the one from the other; contending, unequal, loosed. But now we will here set down those Characters which *Hermes* assigned to the fixed stars, and Behenii, and they are these,

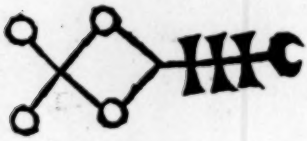
 The head of *Algol*.

 The *Pleiades*.

 *Aldaboram*.



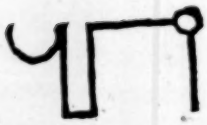
The *Goat Star.*



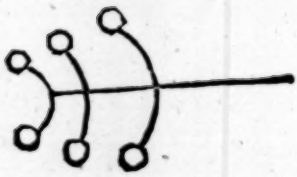
The greater *Dog-ſtar.*



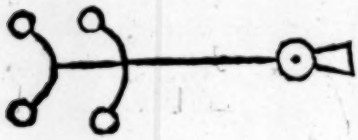
The leſſer *Dog-ſtar.*



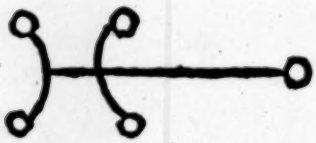
The heart of the *Lion*



The *Tail of the Bear*



The *wing of the Crow*

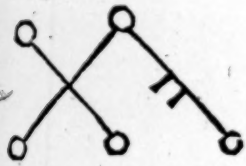


Spica.

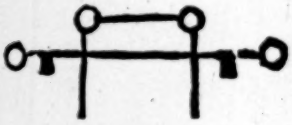
Alcamus



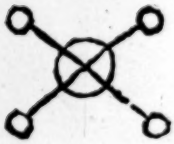
Alcameth.



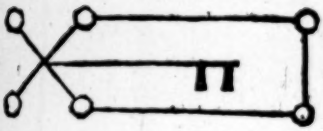
Elpheia.



The *heart of the Scorpion.*



The *Vulture* falling.



The tail of *Capricorn.*

CHAP. LIII.

That no Divination without Aſtrology is perfect.

WE have ſpoken in the foregoing Chapters of the divers kindes of Divinations: But this is to be noted that all theſe require the uſe and rules of Aſtrology, as a key moſt neceſſary for the knowledge of all ſecrets; and that all kinds of Divinations whatſoever have their root and foundation in Aſtrologie ſo, as that without it they are of little or no uſe; yet Aſtrological Divination, in as much as the Celeſtials are cauſes and ſigns of all thoſe things which are, and are done

in theſe inferiors, doth give moſt certain demonſtations by the ſituation, and motion onely of Celeſtial bodies, of thoſe things which are occult or future; of which we ſhall in this place ſpeak no further, ſince of this Science huge Volums have been wrote by the Ancients, and are everywhere extant. Therefore whether the Phyſiognomiſts look upon the body, or countenance or forehead, or hand, or the Soothſayer, ſearcheth by dreams or Auſpicia, that the judgment may be right, the figure of heaven is alſo to be enquired into. From the judgements whereof, together with conjectures of ſimilitudes and ſigns, are produced true opinions of the ſignificators. Alſo if any prodigie ſhall appear, the Figure of the heaven is to be erected; alſo ſuch things are to be enquired after, which have gone before in the revolutions of years from great conjunctions, and Eclipſes: then alſo the Nativities, beginnings, intronizations, foundations, and revolutions, perfections, directions of Princes, Nations, Kingdoms, Cities, when theſe ſhall appear, and upon what place of the Celeſtial figure theſe fell; that by all theſe at length we may come to a rational and probable ſignification of theſe things. After the ſame manner, but with leſs labour, we muſt proceed in the Expoſition of dreams. Moreover, they that being diſtempered foretell future things, do it not but as they are inſtigated by the ſtars, or inferior inſtruments of theſe, whence their Predictions muſt at length be imputed to the Celeſtials, as we read in *Lucan* the old Prophet *Tuſcus*,

The Light'nings motion, and the veines which are
Fibrous, and warm, and motion of a fair
Plume wandring i'th aire, being taught——

After the City was viewed, the Sacrifice ſlain, the inſpection into the intrals did at length by the diſpoſitions of the Celeſtial ſtars pronounce judgement. Alſo Geomancy it ſelf the moſt accurate of Divinations, which divines by points of the earth, or any other ſuperfices, or by a fall, or any other power inſcribed, doth firſt reduce them to Celeſtial figures, *viz.* to

. thoſe

thoſe ſixteen which we above named, making judgement after an Aſtrological manner, by the properties and obſervations thereof: and hither are referred all natural Divinations by lots whatſoever, the power whereof can be from no where elſe then from the heaven, and from the minde of them that work them. For whatſoever is moved, cauſed or produced in theſe inferiors, muſt of neceſſity imitate the motions, and influences of the ſuperiours, to which, as to its roots, cauſes, and ſigns it is reduced, the judgement whereof is ſhewed by Aſtrological Rules. Hence Dice, Tetracedron, Exacedron, Octocedron, Dodecedron, Icocedron being made by certain Numbers, Signs, and Stars at opportune times, under the influencies of the Celeſtials, and being inſcribed, obtain a worderful vertue of Divining, and foretelling by their caſtings, ſuch as thoſe Dice *Preneſte* had, in which we read the Deſtinies of the *Romans* were contained.

CHAP. LIV.

Of Lottery, When, and whence the vertue of Divining is incident to it.

WHatſoever Divinations and Predictions of humane events are made by Lottery, muſt of neceſſity, beſides the lot, have ſome ſublime occult cauſe; which indeed ſhall not be a cauſe by accident, ſuch as *Ariſtotle* deſcribes Fortune to be. For in the ſeries of Cauſes, ſeeing according to the *Platoniſts*, a cauſe by accident can never be the prime and ſufficient cauſe, we muſt look higher, and finde out a cauſe which may know and intend the effect. Now this we muſt not place in corporeal Nature, but in immaterial, and incorporeal ſubſtances which indeed adminiſter the Lot, and diſpence the ſignification of the truth, as in mens ſouls, or ſeparated ſpirits, or in Celeſtial Intelligences, or in God himſelf. Now that there is in mans ſoul a ſufficient power and vertue to direct ſuch kinde of lots, it is hence manifeſt, becauſe there is

in our ſoul a divine vertue, and ſimilitude, and apprehenſion, and power of all things; And as we ſaid in the firſt Book, All things have a natural obedience to it, and of neceſſity have a motion and efficacy to that which the ſoul deſires with a ſtrong deſire; and all the vertues and operations of natural and artifical things, obey it when it is carried forth into the exceſs of deſire, and then all Lots of what kinde ſoever are aſſiſting to the appetite of ſuch a minde, and acquire to themſelves wonderful vertues of paſſages, as from that, ſo from the Celeſtial opportunity in that hour in which the exceſs of ſuch a like appetite doth moſt of all exeeed in it. And this is that ground and foundation of all Aſtrological Queſtions, wherefore the minde being elevated into the exceſs of any deſire, taketh of it ſelf an hour and opportunity moſt convenient and efficacious, on which the Figure of the heaven being made, the Aſtrologer may then judge in it, and plainly know concerning that which any one deſires, and is inquiſitive to know. But now becauſe Lots are not directed alwayes by mans minde, but alſo, as we ſaid before, by the help of other Spirits; nor is the minde of a Prophet alwayes diſpoſed to that exceſs of paſſion as we ſpoke of: hence amongſt the Ancients, it was a Cuſtome to premiſe before the caſting of the Lot, ſome ſacred performances, in which they called upon divine Intelligencies and ſpirits for to direct the Lot aright. Whatſoever kinde of preſage therefore theſe kinde of Lots portend, muſt of neceſſity not be by chance or fortune, but from a ſpiritual cauſe, by vertue whereof the Phantaſie, or hand of him that caſt the Lot is moved, whether that power proceed from the ſoul of the Operator through the great exceſs of his affection, or from a Celeſtial influence, and opportunity, or from a certain Dietie or ſpirit aſſiſting, or moving from on high, whether theſe Lots are placed in caſting of Cockalls, or throwing of Dice, or in the meeting of Verſes, ſuch as were formerly the Lot of *Homer* and *Virgil*, of which we read in *Ætlius* of *Sparta*, *Hadrianus* long ſince made enquiry, and which we read befell *Trajanus* the Emperour.

What's he far off grac'd with the Olive bough
Preſenting offerings? his white chin we know,
A Roman *King, Whoſe laws firſt ſetled* Rome,
And from ſmall Curets a poor ſoyl, ſhall come
To great command——

By which Verſes he did not in vain become to have hopes of enjoying the Empire. Alſo amongſt *Hebrews*, and even amongſt us Chriſtians (ſome Divines not diſapproving of it) Lots are taken out of Verſes of Pſalms. There are alſo more, & other kindes of Lots, as are humane Lots, which had no Divination in them amongſt the Ancients, and are obſerved by us in chooſing of Magiſtrates, to prevent envy, of which alſo *Cicero* againſt *Verres* makes mention: but they are not of our purpoſe: But thoſe which are divine, and ſacred Lots, reſpecting Oracles, and Religion, of which we ſhall diſcourſe in the following Book: Onely thus far I would adviſe you, that how much preſaging, divining or Southſaying ſoever Lots are found to have, they have them not as they are Lots, but by reaſon of a vertue of a higher operation joyned to them.

CHAP. LV.

Of the ſoul of the World, and of the Celeſtials, according to the traditions of the Poets, and Philoſophers.

IT is neceſſary that the heaven and Celeſtial bodies, ſeeing they have a power, influence, and manifeſt operation upon theſe inferiors, ſhould be animated: ſeeing an operation cannot proceed from a meer body. All famous Poets, and Philoſophers affirm therefore that the world and all Celeſtiall bodies muſt have a ſoul, and that alſo intelligent: Hence *Marcus Manilius* in his Aſtronomy to *Auguſtus*, ſings,

The great Corporeall world, which doth appear
In divers forms, of Aire, Earth, Sea, and Fire,
A divine ſoul doth rule, a Diety
Doth Wiſely govern——

Alſo *Lucan*,

The Earth that's Weigh'd i'th aire, 's ſuſtained
By great Jove——

And *Boetius*

Thou doſt joyn to the world a ſoul, that moves
All things of threefold nature, and diffuſe
It through the members of the ſame, and this
Into two Orbs of motion rounded is
Being divided, and for to return
Into it ſelf makes haſte——

And *Virgil* moſt full of all Philoſophy, ſings thus,

And firſt the Heaven, Earth, and liquid plain,
The Moons bright Globe, and Stars Titanian
A ſpirit fed within, ſpread through the whole
And with the huge heap mix'd infuſed a ſoul;
Hence man, and beaſts, and birds derive their ſtrain,
And monſters floating in the marbled main;
Theſe ſeeds have fiery vigor, and a birth
Of heavenly race, but clog'd with heavy earth.

For what do theſe verſes ſeem to mean, then that the world ſhould not only have a ſpirit ſoul, but alſo to partake of the divine mind: and that the originall, vertue, and vigour of all inferiour things do depend on the ſoul of the world? This do all *Platoniſts*, *Pythagorians*, *Orpheus*, *Triſmegiſtus*, *Ariſtotle*, *The:*

Theophraſtus, *Avicen*, *Algazeles*, and all Peripateticks confeſs, and confirm.

CHAP. LVI.

The ſame is confirmed by reaſon.

THe world, the heavens, the Stars, and the Elements have a ſoul, with which they cauſe a ſoul in theſe inferior and mixed bodies. They have alſo as we ſaid in the former book, a ſpirit, which by the mediating of the ſoul is united to the body: For as the world is a certain whole body, the parts whereof are the bodies of all living creatures, and by how much the whole is more perfect and noble then the parts, by ſo much more perfect, and noble is the body of the world then the bodies of each living thing. It would be abſurd, that all imperfect bodies and parts of the world, and every baſe Animal, as Flies, and Worms ſhould be worthy of a life, and have a life and ſoul, and the whole entire world a moſt perfect, whole, and moſt noble body, ſhould have neither life, nor ſoul; It is no leſs abſurd, that Heavens, Stars, Elements, which give to all things life, and ſoul moſt largely, ſhould themſelves be without life, and ſoul; and that every plant, or tree ſhould be of a more noble condition then the Heaven, Stars, and Elements, which are naturally the cauſe of them; And what living man can deny that earth, and water live, which of themſelves, generate, vivifie, nouriſh, and increaſe innumerable trees, plants, and living creatures? as moſt manifeſtly appears in things that breed of their own accord, and in thoſe which have no corporeall ſeed. Neither could Elements generate and nouriſh ſuch kind of living creatures, if they themſelves were without life or ſoul. But ſome haply may ſay, that ſuch kind of living creatures are not generated by the ſoul of the earth, or water, but by the influencies of Celeſtiall ſouls; Theſe the *Platoniſts* anſwer, that an Accident cannot beget a ſubſtance, unleſs haply as an inſtrument it be ſubjected to the next ſubſtance, becauſe an inſtrument removed from an artificer is not moved

moved to the effect of the art; ſo alſo thoſe Celeſtiall influencies, ſeeing they are certain accidents being removed far from vital ſubſtances, or from the life it ſelf, cannot generate a vital ſubſtance in theſe inferiors. And *Mercurius* in his book which he cals *De Communi*, ſaith, All that is in the world is moved either by increaſe, or decreaſe. Now what moves, muſt needs have life; and ſeeing that all things move, even the earth, eſpecially with a generative and alterative motion, they muſt themſelves live. And if any doubt that the heavens live, ſaith *Theophraſtus*, he is not to be accounted a Philoſopher; and he which denyes the heaven to be animated, ſo that the mover thereof is not the form thereof, deſtroyes the foundation of all Philoſophy; The world therefore lives, hath a ſoul, and ſenſe; for it gives life to plants, which are not produced of ſeed; and it gives ſenſe to Animals, which are not generated by coition.

CHAP. LVII.

That the ſoul of the world, and the Celeſtiall ſouls are rationall, and partake of Divine underſtanding.

THat the above named ſouls have reaſon, is apparent hence; For whereas the univerſall works of the foreſaid ſouls do with a certain perpetuall order conſpire amongſt themſelves, it is neceſſary that they be governed not by chance but by reaſon; by which reaſon they do direct, & bring all their operations to a certainty. For it is neceſſary that the earth ſhould have the reaſon of terrene things, and water of watery things; and ſo in the reſt; by which reaſon each in their time, place, and order are generated, and being hurt are repaired. Therefore Philoſophers do not think the ſoul of the earth to be as it were the ſoul of ſome contemptible body, but to be rationall and alſo intelligent, yea and to be a diety. Beſides it would be abſurd, ſeeing we have reaſons of our works, that Celeſtiall ſouls, and the ſoul of the univerſe ſhould not have reaſons of theirs. But if (as ſaith *Plato*) the world be made by very goodneſs

goodness it self, as well as it could be made, it is certainly endowed with not only life, sense, and reason, but also understanding. For the perfection of a body is its soul, and that body is more perfect which hath a more perfect soul; It is necessary therefore, seeing Celestiall bodies are most perfect, that they have also most perfect minds. They partake therefore of an intellect and a minde; which the *Platonists* also prove by the perseverance of their order, and tenor, because motion is of its nature free, it may easily swarve, and wander now one way, now another, unless it were ruled by an intellect and a mind, and that also by a perfect mind foreseeing from the beginning the best way, and chief end. Which perfect mind indeed, because it is most powerfull in the soul, as is the soul, and as are the souls of Celestiall bodies, and of Elements, without all doubt doth most orderly, and perfectly govern the work allotted to it. For bodies do not resist a most powerfull soul, and a perfect mind doth not change its counsel. The soul of the world therefore is a certain only thing, filling all things, bestowing all things, binding, and knitting together all things, that it might make one frame of the world, and that it might be as it were one instrument making of many strings, but one sound, sounding from three kinds of creatures, intellectuall, Celestiall, and incorruptible, with one only breath and life.

CHAP. LVIII.

Of the names of the Celestials, and their rule over this inferiour world, viz. *Man.*

THe names of Celestiall souls are very many, and diverse according to their manifold power and vertue upon these inferior things, from whence they have received divers names, which the ancients in their hymnes and prayers made use of. Concerning which you must observe, that every one of these souls according to *Orpheus's* Divinity, is said to have a double

double vertue; the one placed in knowing, the other in vivifying, and governing its body. Upon this account in the Celeſtiall ſpheres, *Orpheus* cals the former vertue *Bacchus*, the other a Muſe. Hence he is not inebriated by any *Bacchus*, who hath not firſt been coupled to his Muſe. Therefore nine *Bacchus's* are deſigned about the nine Muſes. Hence in the ninth ſphere *Orpheus* puts *Bacchus Cribonius*, and the Muſe *Calliope*; in the ſtarry heaven *Picionius*, and *Urania*; in the ſphere of *Saturn*, *Amphietus*, and *Polyphymnia*; in the ſphere of *Jupiter*, *Sabaſius*, and *Terpſichore*; in the ſphere of *Mars*, *Baſſarius*, and *Clio*; in the ſphere of the *Sun*, *Trietericus*, and *Melpemene*; in the ſphere of *Venus*, *Lyſius*, and *Erato*; in the ſphere of *Mercury*, *Silenus*, and *Euterpe*; in the ſphere of the *Moon*, *Bacchus*, *Lyeus*, and the Muſe *Thalia*. Alſo in the ſpheres of the Elements, he names the ſouls after this manner. In the fire he puts the planet, and the morning; in the air lightening *Jupiter*, and *Juno*; in water the Ocean, and *Thetys*; in the earth *Pluto*, and *Proſerpina*; but the ſoul of the world or univerſe Magicians call the *Jupiter* of the world, and the mind of the world *Apollo*, and the nature of the world, *Minerva*. Beſides in the fire they put *Vulcan*, in the water *Neptune*, and they did name them by divers names. Alſo in the Stars of the *Zodiack* the *Pythagorians* did put twelve particular Gods or ſouls placed in the hearts of thoſe Stars, and thence governing the whole Star, *viz.* in the heart of *Aries* is placed a particular *Pallas*, in the heart of *Taurus* a particular *Venus*, of *Gemini* a particular *Phebus*, of *Cancer Mercury*, of *Leo Jupiter*, of *Virgo Ceres*, of *Libra Vulcan*, of *Scorpio Mars*, of *Sagitarius Diana*, of *Capricorn Veſta*, of *Aquarius* a particular *Juno*, in the heart of *Piſces* a particular *Neptune*: This did *Manilius* ſing forth in theſe verſes.

Pallas *doth rule the Ram*, Venus *the Bull*,
Phebus *the Twins, and* Mercury *doth rule*
The Cancer, *and the Lyon guides doth* Jove,
Ceres *doth* Virgo, Vulcan Libra *move.*

For Scorpion Mars ; *for* Sagittarius *faire*
Diana *cares*; *for* Capricorn *doth care*
Veſta ; Aquarius Juno *doth protect* ;
And Neptune Piſces ——

And moſt ancient *Orpheus* writing to *Muſcus*, reckons up more Dieties of the heavens then theſe, ſignifying their names, reſpects, and duties, calling them all in proper ſongs. Let no one therefore think that they are the names of evill deceiving ſpirits; but of naturall, and divine vertues, diſtrubted to the world by the true God, for the ſervice, and profit of man, who knew how to uſe them : and antiquity it ſelf hath aſcribed to each of theſe Dieties the ſeverall members of man; as the ear to memory, which *Virgil* alſo dedicates to *Phebus*, ſaying, *Cynthius* puls my ear, and admoniſheth me. So the right hand being a token of fortitnde, & by which an oath is made, *Numa Pompilius*, as ſaith *Livy*, hath dedicated to faith : The fingers are under the tuition of *Minerva*, and the knees given to Mercifullneſs; Hence they that beg pardon bend them. Some dedicate the Navell to *Venus* as the place of luxury ; ſome who refer all the members to it as the center, ſay it is dedicated to *Jupiter*. Hence in the Temple of *Jupiter Hammon* the effigies of a navel is celebrated. Many other things the ancients did obſerve, aſcribing every little member and joynt to their Dieties, which if they be rightly underſtood, and the true Dieties ruling over them known, would not at all ſwerve from their duty, ſeeing alſo ſacred writ teſtifies that all our members are governed by the ſuperior vertues, of which we ſhall ſpeak more largely in the following book; and not members only, but every exerciſe of men is diſtributed to its Dietie, as huntings to *Diana*, wars to *Pallas*, husbandry to *Ceres*, of which thus ſpeaks *Apollo* in his Oracles in *Porphyrie*.

Pallas *loves wars, woods to* Diana *fair*
Aſcribed are, to Juno *humid Aire*,
To Ceres *Corn, and fruits* ; *to* Oſyris
The water, alſo humors wateriſh.

CHAP.

CHAP. LIX.

Of the ſeven governers of the world, the Planets, and of their various names ſerving to Magicall ſpeeches.

MOreover they did call thoſe ſeven governors of the world (as *Hermes* cals them) *Saturn*, *Jupiter*, *Mars*, the *Sun*, *Venus*, *Mercury*, and the *Moon*, by many names, and epithites; *viz.* calling *Saturn Cœlius*, ſithe-bearer, the father of the Gods, the Lord of the time, the high Lord, the great, the wiſe, the intelligent, ingenious revolutor, of a long ſpace, an old man of great profundity, the author of ſecret contemplation, impreſſing, or depreſſing great thoughts in the hearts of men, deſtroying and preſerving all things, overturning force and power, and conſtituting, a keeper of ſecret things, and a ſhewer of them, cauſing the loſs, and finding of the author of life and death. So *Jupiter* is called as it were a helping Father, the King of heaven, Magnanimous, thundering, lightning, unconquered, high and mighty, great and mighty, good, fortunate, ſweet, mild, of good will, honeſt, part walking well, and in honor, the Lord of joy, and of judgements, wiſe, true, the ſhewer of truth, the judge of all things excelling all in goodneſs, the Lord of riches, and wiſdom. *Mars* is called *Mavors*, powerfull in war, bloody, powerfull in arms, a ſword bearer, magnanimous, bold, untamed, gen rous, lightning, of great power and furious haſt, againſt who none can defend himſelf if he reſiſt him, who deſtroyes t ſtrong, and powerfull, and depoſeth Kings from their throne the Lord of heat and power, the Lord of fiery heat, and the planet of blood; who inflames the hearts of contende and gives them boldneſs. The *Sun* is called *Phœbus*, *Dieſpi Apollo*, *Titan*, *Pean Phanes*, *Horus*, *Oſiris*, as it is in that Ora

The Sun, Oſyris, Dionyſius *gay*,
Apollo, Horus, *King ruling the day*

Who changeth times, who giveth Winds and rain,
The King of Stars, and the immortall flame.

He is called alſo *Arcitevens*, burning fiery, golden flaming, radiating, of a fiery hair, of a golden hair, the eye of the world, *Lucifer*, ſeeing all things, ruling all things, the creator of light, the King of Stars, the great Lord, good, fortunate, honeſt, pure, prudent, intelligent, wiſe, ſhining over the whole world, governing, and vivifying all bodies that have a ſoul, the prince of the world keeping all the Stars under himſelf, the light of all the Stars, darkening, burning, overcoming their vertue by his approach, yet by his light and ſplendor giving light and ſplendor to all things: in the night he is called *Dionyſius*, but in the day *Apollo*, as if driving away evill things. Therefore the *Athenians* called him *Alexicacon*, and *Homer Vlion*, *i.e.* the driver away of evil things. He is alſo called *Phœbus* from his beauty and brightneſs, and *Vulcan* from his fiery violence, becauſe the force thereof conſiſts of many fires. He is alſo called the *Sun*, becauſe he contains the light of all the Stars: hence he is called by the *Aſſyrians* אראר Adad, which ſignifies *only*, and by the Hebrews שמש Schemeſch, which ſignifies *proper*. *Venus* is called the Lady, nouriſhing, beautifull, white, fair, pleaſing, powerfull, the fruitfull Lady of love and beauty, the progeny of Ages, the firſt parent of men, who in the beginning of all things joyned diverſity of ſexes together with a growing love, and with an eternall off-ſpring propagates kinds of men and Animals, the queen of all delights, the Lady of rejoycing, friendly, ſociable, pittifull, taking all things in good part, alwaies bountifull to mortals, affording the tender affection of a mother to the conditions of them in miſery, the ſafegard of mankind, letting no moment of time paſs without doing good, overcoming all things by her power, humbling the high to the low, the ſtrong to the weak, the noble to the vile, rectifying, and equalling all things: and ſhe is called *Aphrodite*, becauſe in every ſexe, ſhe is found to be of every mind: and ſhe is called

called *Lucifera, i.e.* bringing light, bringing the yeers of the *Sun* to light; and ſhe is called *Heſperus*, when ſhe follows the *Sun*, and *Phoſperus*, becauſe ſhe leads through all things though never ſo hard. *Mercury* is called the ſon of *Jupiter*, the cryer of the gods, the interpreter of gods, *Stilbon*, the Serpent-bearer, the rod-bearer, winged on his feet, eloquent, bringer of gain, wiſe, rationall robuſt, ſtout, powerfull in good and evil, the notary of the *Sun*, the meſſenger of *Jupiter*, the meſſenger betwixt the ſupernall and infernall gods, male with males, female with females, moſt fruitfull in both ſexes; And *Lucan* cals him the Arbitrator of the gods. He is alſo called *Hermes i.e.* interpreter, bringing to light all obſcurity, and opening thoſe things which are moſt ſecret. The *Moon* is called *Phebe, Diana, Lucina, Proſerpina, Hecate, Menſtruous*, of a half form, giving light in the night, wandring ſilent, having two horns, a preſerver, a night-walker, horn-bearer, the queen of heaven, the chiefeſt of the Dieties, the firſt of the heavenly gods and goddeſſes, the queeu of ſpirits, the miſtris of all the Elements, whom the ſtars anſwer, ſeaſons return, Elements ſerve; at whoſe nod lightnings breath forth, ſeeds bud, plants increaſe, the initiall parent of fruit, the ſiſter of *Phœbus*, light and ſhining, carrying light from one planet to another, enlightning all powers by its light, reſtraining the various paſſings of the Stars, diſpenſing various lights by the circuits of the *Sun*, the Lady of great beauty, the miſtris of rain and waters, the giver of riches, the nurſe of mankind, the governor of all States, kind, mercifull, protecting men by Sea and land, mitigating all tempeſts of fortune, diſpenſing with fate, nouriſhing all things growing on the earth, wandering into divers woods, reſtraing the rage of Goblins, ſhutting the openings of the earth, diſpenſing the light of the Heaven, the wholſome rivers of the Sea, and the deplored ſilence of the infernals, by its nods ruling the world, treading hell under her feet; of whoſe majeſty the birds haſting in the Aire are affraid, the wild beaſts ſtraggling in the mountains, Serpents lying hid in the ground fishes ſwiming in the Sea; But of theſe and the like names of Stars and planets, and their Epithites, Sirnames, and callings upon, [illegible]

he that will know more, and make more curious enquiry, muſt betake himſelf to the hymnes of *Orpheus*, which he that truely underſtands, hath attained to a great underſtanding of naturall Magick.

CHAP. LX.

That humane imprecations do naturally impreſs their powers upon externall things; And how mans mind through each degree of dependencies aſcends into the intelligible world, and becomes like to the more ſublime ſpirits, and Intelligencies.

THe Celeſtiall ſouls ſend forth their vertues to the Celeſtial bodies, which then tranſmit them to this ſenſible world. For the vertues of the terrene orb proceed from no other cauſe then Celeſtiall. Hence the Magician that will worke by them, uſeth a cunning invocation of the ſuperiors, with myſterious words, and a certain kind of ingenious ſpeech, drawing the one to the other, yet by a naturall force through a certain mutuall agreement betwixt them, whereby things follow of their own accord, or ſometimes are drawn unwillingly. Hence ſaith *Ariſtotle* in the ſixth book of his Myſticall Philoſophy, that when any one by binding or bewitching doth call upon the Sun or other ſtars, praying them to be helpfull to the work deſired, the Sun and other Stars do not heare his words, but are moved after a certain manner by a certain conjunction, and mutuall ſeries, whereby the parts of the world are mutually ſubordinate the one to the other, and have a mutuall conſent, by reaſon of their great union: As in mans body one member is moved by perceiving the motion of another, and in a harp one ſtring is moved at the motion of another. So when any one moves any part of the world; other parts are moved by the perceiving the motion of that. The knowledge therefore of the dependency of things following one the other, is the foundation of all wonderfull operation, which is neceſſarily required to the exerciſing the power of attracting ſuperior vertues. Now the words of men are certain naturall things;

and becauſe the parts of the world mutually draw one the other, therefore a Magician invocating by words, works by powers fitted to nature, by leading ſome by the love of one to the other, or drawing others by reaſon of the following of one after the other, or by repelling by reaſon of the enmity of one to the other, from the contrariety, and difference of things, and multitude of vertues; which although they are contrary, and different, yet perfect one part; ſometimes alſo he compels things by way of authority, by the Celeſtiall vertue, becauſe he is not a ſtranger to the heaven. A man therefore, if he receives the impreſſion of any ligation, or faſcination, doth not receive it according to the rationall ſoul, but ſenſuall, and if he ſuffers in any part, ſuffers according to the Animall part. For they cannot draw a knowing and intelligent man by reaſon, but by receiving that impreſſion and force by ſenſe, in as much as the Animal ſpirit of man is by the influence of the Celeſtials, and cooperation of the things of the world, affected beyond his former and naturall diſpoſition. As the ſon moves the father to labor, although unwilling, for to keep and maintain him, although he be wearied; and the deſire to rule is moved to anger and other labors, for to get the dominion. And the indigency of nature, and fear of poverty, moves a man to deſire riches. And the ornaments, and beauty of women is an incitement to concupiſcence. And the harmony of a wiſe Muſitian moves his hearers with various paſſions, whereof ſome do voluntary follow the conſonancy of art, others conform themſelves by geſture, although unwillingly, becauſe their ſenſe is captivated, their reaſon not being intent to theſe things. But theſe kinds of faſcinations & ligations the vulgar doth neither admire, nor deteſt, by reaſon of their uſualneſs: but they admire other naturall things, becauſe they are ignorant of them, and are not accuſtomed to them. Hence they fall into errors, thinking thoſe things to be above nature, or contrary to nature, which indeed are by nature, and according to nature. We muſt know therefore that every ſuperior moves its next inferior, in its degree, and order, not only in bodies, but alſo in ſpirits. So the univerſall ſoul moves the parti-

aprticular ſoul; and the rational acts upon the ſenſual, and that upon the vegetable; and every part of the world acts upon another, and every part is apt to be moved by another; and every part of this inferior world ſuffers from the heavens according to their nature, and aptitude, as one part of the Animall body ſuffers from another. And the ſuperior intellectuall world moves all things below it ſelf, and after a manner contains all the ſame beings from the firſt to the laſt, which are in the inferior world. Celeſtiall bodyes therefore move the body of the elementary world, compounded, generable, ſenſible, from the circumference to the center, by ſuperior, perpetual, and ſpirituall eſſences, depending on the primary intellect, which is the acting intellect; but upon the vertue put in by the word of God, which word the wiſe Chaldeans of *Babylon* call the cauſe of cauſes, becauſe from it are produced all beings, the acting intellect which is the ſecond from it depends; and that by reaſon of the union of this word with the firſt author, from whom all things being are truely produced; The word therefore is the image of God, the acting intellect the image of the word, the ſoul is the image of this intellect; and our word is the image of the ſoul, by which it acts upon naturall things naturally, becauſe nature is the work thereof. And every one of thoſe perfects his ſubſequent, as a father his ſon, and none of the latter exiſts without the former. For they are depending amongſt themſelves, by a kind of ordinate dependency, ſo that when the latter is corrupted, it is returned into that which was next before it, untill it come to the heavens, then unto the univerſall ſoul, and laſtly unto the acting intellect, by which all other creatures exiſt, and which it ſelf exiſts in the principall author, which is the creating word of God, to which at length all things are returned. Our ſoul therefore, if it will work any wonderfull thing in theſe inferiors, muſt have reſpect to their beginning, that it may be ſtrengthned, and illuſtrated by that, and receive power of acting through each degree from the very firſt author. Therefore we muſt be more diligent in contemplating the ſouls of the Stars then their bodies, and the ſuperceleſtiall, and intellectuall

world,then the Celeſtial corporeall, becauſe that is more noble, although alſo this be excellent,and the way to that; and without which *medium* the influence of the ſuperiour cannot be attained to. As for example, the Sun is the King of Stars,moſt full of light, but receives it from the intelligible world above all other Stars, becauſe the ſoul thereof is more capable of intelligible ſplendor. Wherefore he that deſires to attract the influence of the Sun, muſt contemplate upon the Sun, not only by the ſpeculation of the exterior light,but alſo of the interior. And this no man can do unleſs he return to the ſoul of the Sun, and become like to it, and comprehend the intelligible light thereof with an intellectuall ſight, as the ſenſible light with a corporeal eye.For this man ſhalbe filled with the light thereof; and the light thereof which is an under type impreſſed by the ſupernal Orb it receives into it ſelf,with the illuſtration whereof his intellect being endowed &truely like to it,& being aſſiſted by it ſhall at length attain to that ſupreme brightneſs, and to all forms that partake thereof. And when he hath received the light of the ſupreme degree, then his ſoul ſhall come to perfection, and be made like to the ſpirits of the Sun,and ſhall attain to the vertues, and illuſtrations of the ſupernaturall vertue, and ſhall enjoy the power of them, if he hath obtained faith in the firſt author. In the firſt place therefore we muſt implore aſſiſtance from the firſt author, and praying not only with mouth but a Religious geſture and ſupplicant ſoul, alſo abundantly,unceſſantly,and ſincerely, that he would enlighten our mind, and remove darkneſs growing upon our ſouls by reaſon of our bodies.

To

To the Moſt Renowned and Illuſtrious Prince, *Hermannus* of *Wyda*, Prince Elector, Duke of *Weſtphalia*, and *Angaria*, Lord Arch-Biſhop of *Colonia*, and *Paderborne*, his moſt gracious Lord, *Henry Cornelius Agrippa* of *Netteſ-heim*.

IT is a very excellent opinion of the Ancient Magicians (moſt Illuſtrious Prince) That we ought to labour in nothing more in this life, then that we degenerate not from Excellency of the mind, by which we come neereſt to God and put on the Divine nature: leaſt at any time our mind waxing dull by vain idleneſs, ſhould decline to the frailty of our earthly body and vices of the fleſh: ſo we ſhould looſe it, as it were caſt down by the dark precipices of perverſe luſts. Wherefore we ought ſo to order our mind, that it by it ſelf being mindfull of its own dignity and excellency, ſhould alwayes both Think, do and operate ſomething worthy of it ſelf; But the knowledge of the Divine ſcience, doth only and very powerfully perform this for us. When we by the remembrance of its majeſty being alwaies buſied in Divine ſtudies do every moment contemplate Divine things, by a ſage and diligent inquiſition, and by all the degrees of the creatures aſcending even to the Archetype himſelf, do draw from him the infallible vertue of all things, which thoſe that neglect, truſting only to naturall and Wordly things, are wont often to be confounded by divers errors & fallacies, and very

oft to be deceived by evill ſpirits; But the underſtanding of Divine things, purgeth the mind from errors, and rendreth it Divine, giveth infallible power to our Works, and driveth far the deceits and obſtacles of all evil ſpirits, and together ſubjects them to our commands; Yea it compels even good Angels and all the powers of the world unto our ſervice viz. the virtue of our Works being drawn from the Archetype himſelf, To whom When we aſcend, all creatures neceſſarily obey us, and all the quire of heaven do follow us; For (as Homer ſaith) none of the gods durſt remain in their ſeats, Jove being moved; and then preſently he ruleth (as ſaith Ariſtophanes) by one of the gods, Whoſe right it is to execute his commands, Who then out of his duty doth manage our petitions according to our deſire. Seeing therefore (moſt Illuſtrious Prince) you have a Divine and immortall ſoul given you, Which ſeeing the goodneſs of the Divine providence, a well diſpoſed fate, and the bounty of nature have in ſuch manner gifted, that by the acuteneſs of your underſtanding, and perfectneſs of ſenſes you are able to view, ſearch, contemplate, diſcern and pierce thorow the pleaſant theaters of naturall things, the ſublime houſe of the heavens, and the moſt difficult paſſages of Divine things: I being bound to you by the band of theſe your great vertues am ſo far a debtor as to communicate Without envy by the true account of all opinions, Thoſe myſteries of Divine and Ceremoniall Magick which I have truly learned, and not to hide the knowledge of thoſe things, Whatſoever concerning theſe matters the Iſiaci thoſe old Prieſts of the Egyptians, and Caldeans, the ancient prophets of the Babylonians, the Cabaliſts, the Divine Magicians of the Hebrews, alſo the Orpheans, Pythagoreans and Platoniſts, the profoundeſt Philoſophers of Greece, further what the Bragmanni of the Indians, the Gymnoſophiſts of Ethiopia, and the uncorrupted Theologians of our Religion have delivered, and by What force of words, power of Seals by what charms of Benedictions and imprecations, and by What vertue of obſervations they in old time Wrought ſo ſtupendious and Wonderfull prodigies, intimating to you in this third book of Occult Philoſophy and expoſing to the light thoſe things Which have been buryed in the duſt of antiquity and involved in the obſcurity of oblivion, as

in

in Cymmerian *darkneſs even to this day. We preſent therefore now to you, a compleat and perfect Work in theſe three books of* Occult Philoſophy *or* Magick, *Which we have prefected with diligent care, and very great labor and pains both of mind and body; and though it be untrimmed in reſpect of words, yet its moſt elaborate truly in reſpect of the matter: Wherefore I deſire this one favor, that you would not expect the grace of an Oration, or the elegancy of ſpeech in theſe books, which We long ſince wrote in our youth When our ſpeech Was as yet rough, and our language rude; and now we have reſpect, not to the ſtile of an Oration, but only to the ſeries or order of ſentences; We have ſtudyed the leſs elegancy of ſpeech, abundance of matter ſucceeding in the place thereof; and we ſuppoſe we have ſufficiently ſatisfied our duty, if we ſhall to the utmoſt of our power perform thoſe things we have promiſed to declare concerning the ſecrets of Magick, and have freed our conſcience from a due debt. But ſeeing Without doubt, many ſcoffing Sophiſters Will conſpire againſt me, eſpecially of thoſe who boaſt themſelves to be allyed to God, and fully repleniſhed With Divinity, and preſum to cenſure the leaves of the Sibilles, and will undertake to judge and condemn to the fire theſe our Works even before they have read or rightly underſtood any thing of them (becauſe ſuch lettice agrees not With their lips, and ſuch ſweet oyntment with their noſe and alſo by reaſon of that ſparke of hatred long ſince conceived againſt me, and ſcarce containing it ſelf under the aſhes.) Therefore (moſt Illuſtrious Prince and wiſe Prelate) we further ſubmit this work aſcribed by me to the merits of your vertue, and now made yours, to your cenſure, and commend it to your protection, That, if the baſe and perfidious Sophiſters Would defame it, by the groſſe madneſs of their envy and malice, you would by the preſpicacy of your diſcretion and candor of judgement, happily protect and defend it.*

Farewell and proſper.

The third and last Book of Magick, or Occult Philosophy; written by

Henry Cornelius Agrippa.

BOOK III.

CHAP. I.

Of the necessity, power, and profit of Religion.

NOw it is time to turn our pen to higher matters, and to that part of Magick which teacheth us to know and perfectly understand the rules of Religion, and how we ought to obtain the truth by Divine Religion, and how rightly to prepare our mind and spirit, by which only we can comprehend the truth; for it is a common opinion of the Magicians, that unless the mind and spirit be in good case, the body cannot be in good health: But then

then a man to be truly ſound when body and ſoul are ſo coupled, and agree together, that the firmneſs of the mind and ſpirit be not inferior to the powers of the body; But a firm and ſtout mind (ſaith *Hermes*) can we not otherwiſe obtain, than by integrity of life, by piety, and laſt of all, by Divine Religion: for holy Religion purgeth the mind, and maketh it Divine, it helpeth nature, and ſtrengtheneth naturall powers, as a Phyſitian helpeth the health of the body, and a Husbandman the ſtrength of the earth. Whoſoever therefore (Religion being laid aſide,) do confide only in naturall things, are wont very oft to be deceived by evill ſpirits; but from the knowledge of Religion, the contempt and cure of vices ariſeth, and a ſafeguard againſt evil ſpirits; To conclude, nothing is more pleaſant and acceptable to God, than a man perfectly pious, and truly Religious, who ſo far excelleth other men, as he himſelf is diſtant from the Immortall gods; Therefore we ought, being firſt purged, to offer and commend our ſelves to divine piety and Religion; and then our ſenſes being aſleep, with a quiet mind to expect that Divine *Ambroſian Nectar* (*Nectar* I ſay, which *Zachary* the prophet calleth Wine making maids merry) praiſing and adoring that ſuperceleſtiall *Bacchus*, the chiefeſt ruler of the gods and prieſts, the author of regeneration, whom the old poets ſang was twice born, from whom rivers moſt Divine flow into our hearts.

CHAP. II.

Of concealing of thoſe things which are ſecret in Religion.

WHoſoever therefore thou art that now deſireſt to ſtudy this ſcience, keep ſilence and conſtantly conceal within the ſecret cloſets of your Religious breaſt, ſo holy a determination; for (as *Mercury* ſaith) to publiſh to the knowledge of many a ſpeech throughly filled with ſo great majeſty of the Deity, is a ſign of an irreligious ſpirit; and Divine *Plato* commanded, that holy and ſecret myſteries ſhould not be divulged to the people; *Pythagoras* alſo and *Porphyrius* conſecrated

crated their followers to a Religious ſilence; *Orpheus* alſo, which a certain terrible authority of Religion did exact an oath of ſilence, from thoſe he did initiate to the Ceremonies of holy things: Whence in the verſes concerning the holy word he ſings,

You, that Admirers are of vertue, ſtay,
Conſider well what I to you ſhall ſay.
But you, that ſacred laws contemn, prophane!
Away from hence, return no more again.
But thou O Muſeus *whoſe mind is high,*
Obſerve my words, and read them with thine eye,
And them within thy ſacred breaſt repone,
And in thy journey, think of God alone
The Author of all things, that cannot dye,
Of whom we ſhall now treate ——

So in *Virgil* we read of the *Sybill*

The goddeſs comes, hence, hence, all ye prophane,
The Prophet cries, and from her grove refrain.

Hence alſo in celebrating the holy myſteries of *Ceres Eleuſine*, they only were admitted to be initiated, the cryer proclaiming the prophane vulgar to depart; and in *Eſdras* we read this precept concerning the Cabaliſticall ſecret of the Hebrews, declared in theſe verſes, Thou ſhalt deliver thoſe books to the wiſe men of the people, whoſe hearts thou knoweſt can comprehend them, and keep thoſe ſecrets. Therefore the Religious volumes of the Egyptians & thoſe belonging to the ſecrets of their ceremonies, were made of conſecrated paper; in theſe they did write down leters which might not eaſily be known, which they call holy. *Macrobius Marcellinus* and others ſay, they were called Hieroglyphicks, leaſt perchance the writings of this kind ſhould be known to the prophane, which alſo *Apuleius* teſtifies in theſe words, ſaying, The ſacrifice being ended, from

from a ſecret retyred cloſet he bringeth forth certain books noted with obſcure letters, affording compendious words of the conceived ſpeech, partly by the figures of beaſts of this kind, partly by figures full of knots, and crooked in manner of a wheele & ſet thick, twining about like vine tendrels, the reading thereby being defended from the curioſity of the prophane; Therefore we ſhall be worthy ſcholars of this ſcience, if we be ſilent, and hide thoſe things which are ſecret in religion, for the promiſe of ſilence (as ſaith *Tertullian*) is due to Religion; but they which do otherwiſe, are in very great danger, whence *Apuleius* ſaith concerning ſecrets of holy Writs; I would tell it you, if it were lawfull to tell it; you ſhould know it, if it were lawfull to hear it; but both ears and tongue would contract the ſame guilt of raſh curioſity. So we read *Theodorus* the tragick poet, when he would have referred ſomethings of the myſteries of the Jews Scripture to a certain fable, was deprived of ſight. *Theopompus* alſo who began to tranſlate ſo nethings out of the Divine law into the Greek tongue, was preſently troubled in mind and ſpirit, whence afterward earneſtly deſiring God, wherefore this had happened to him, received an anſwer in a dream, becauſe he had baſely polluted Divine things, by ſetting them forth in publike. One *Numenius* alſo being very curious of hidden things, incurred the diſpleaſure of the Divine powers, becauſe he interpreted the holy myſteries of the goddeſſe *Eleuſina* and publiſhed them for he dreamed that the goddeſſes of *Eleuſis* ſtood in a whores habit before the Brothell houſe, which when he wondred at, they wrathfully anſwered, that they were by him violently drawn from their modeſty and proſtituted everywhere to all commers, by which he was admoniſhed, that the Ceremonies of the gods ought not to be divulged. Therefore it hath alwaies been the great care of the Ancients to wrap up the myſteries of God and nature, and hide them with diverſe Aenigmaes, which law the *Indians*, *Brachmans*, *Æthiopians*, *Perſians*, and *Egyptians* alſo obſerved; hence *Mercurius*, *Orpheus*, and all the ancient Poets and Philoſophers, *Pythagoras*, *Socrates*, *Plato* *Ariſtoxenus*, *Ammonius*, kept them inviolably. Hence *Plotinus* and

and *Origenes* and the other diſciples of *Ammonius* (as *Porphyry* relates in his book of the education and Diſcipline of *Plotinus*) ſware never to ſet forth the Decrees of their maſter. And becauſe *Plotinus*, brake his oath made to *Ammonius*, and publiſhed his myſteries, for the puniſhment of his tranſgreſſion, he was conſumed (as they ſay) by the Horrible diſeaſe of Lice. Chriſt alſo himſelf, while he lived on earth, ſpoke after that manner and faſhion that only the more intimate diſciples ſhould underſtand the myſtery of the word of God, but the other ſhould perceive the parables only: commanding moreover that holy things ſhould not be given to Dogs, nor pearles caſt to Swine: Therefore the Prophet ſaith, I have hid thy words in my heart, that I might not ſin againſt thee. Therefore it is not fit that thoſe ſecrets which are amongſt a few wiſe men, and communicated by mouth only, ſhould be publikly written. Wherefore you will pardon me, If I paſs over in ſilence many and the chiefeſt ſecret myſteries of Ceremonial Magick. I ſuppoſe I ſhal do enough, if I open thoſe things which are neceſſary to be known, and you by the reading of this book go not away altogether empty of theſe myſteries; but on that condition let theſe things be communicated to you, on which *Dionyſius* bound *Timothy*, that they which perceive theſe Secrets, would not expoſe them to the unworthy, but gather them together amongſt wiſe men, and keep them with that reverence that is due to them. Furthermore I would alſo warne you in this beginning, that even as the divine powers deteſt publike things and profane, and love ſecrecy: So every Magical experiment fleeth the publike, ſeeks to be hid, is ſtrengthened by ſilence, but is deſtroyed by publication, neither doth any compleate effect follow after; all theſe things ſuffer loſſe, when they are poured into prating and incredulous minds; therefore it behoveth a Magicall operator, if he would get fruit from this art, to be ſecret, and to manifeſt to none, neither his work nor place, nor time, neither his deſire nor will, unleſs either to a maſter, or partner, or companion, who alſo ought to be faithfull, believing, ſilent, and dignified by nature and education: Seeing that even the prating of a companion,

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his incredulity and unworthineſs hindreth and diſturbeth the effect in every operation.

CHAP. III.

What dignification is required, that one may be a true Magician and a Worker of miracles.

ABout the beginning of the firſt book of this work, we have ſpoken what manner of perſon a Magician ought to be; but now we will declare a myſticall and ſecret matter, neceſſary for every one who deſireth to practize this art, which is both the beginning, perfection and key of all Magicall operations, and it is the dignifying of men to this ſo ſublime vertue and power; for this faculty requireth in man a wonderfull dignification, for that the underſtanding which is in us the higheſt faculty of the ſoul, is the only worker of wonders, which when it is overwhelmed by too much commerce with the fleſh, and buſied about the ſenſible ſoul of the body, is not worthy of the command of Divine ſubſtances; therefore many proſecute this art in vain; Therefore it is meet that we who endeavor to attain to ſo great a height ſhould eſpecially meditate of two things; firſt how we ſhould leave carnall affections, fraile ſenſe, and materiall paſſions. Secondly, by what way and means we may aſcend to an intellect pure & conjoyned with the powers of the gods, without which we ſhall never happily aſcend to the ſcrutiny of ſecret things, and to the power of wonderfull workings, or miracles; for in theſe dignification conſiſts wholly, which, nature, deſert, and a certain religious art do make up; naturall dignity is the beſt diſpoſition of the body and its Organs, not obſcuring the ſoul with any groſſeneſs, and being without al diſtemper, and this proceedeth from the ſituation, motion, light, and influence of the Celeſtiall bodies and ſpirits which are converſant in the generation of every one, as are thoſe whoſe ninth houſe is fortunate by *Saturn*, *Sol*, and *Mercury*; *Mars* alſo in the ninth houſe commandeth the

ſpirits

ſpirits; but concerning theſe things we have largely treated in the books of the Stars: But who ſo is not ſuch a one, it is neceſſary that he recompenſe the defect of nature by education, and the beſt ordering and proſperous uſe of naturall things untill he become compleat in all intrinſecall and extrinſecall perfections. Hence ſo great care is taken in the law of *Moſes* concerning the prieſt, that he be not polluted by a dead carcaſe, or by a woman a widow, or menſtruous, that he be free from leproſie, flux of blood, burſtneſs, and be perfect in all his members, not blind, nor lame, nor crook-backed, or with an illfavored noſe. And *Apuleius* ſaith in his Apology, that the youth to be initiated to divination by magick ſpels, ought to be choſen, ſound without ſickneſs, ingenious, comely, perfect in his members, of a quick ſpirit, eloquent in ſpeech, that in him the divine power might be converſant as in the good houſes; That the mind of the youth having quickly attained experience, may be reſtored to its divinity. But the meritorious dignity is perfected by two things; namely learning and practice. The end of learning is to know the truth; it is meet therefore, as is ſpoken in the beginning of the firſt book, that he be learned and skilful in thoſe three faculties; then all impediments being removed, wholly to apply his ſoul to contemplation & to convert it ſelf into it ſelf; for there is even in our own ſelves the apprehenſion and power of all things; but we are prohibited, ſo as that we little enjoy theſe things, by paſſions oppoſing us even from our birth, and vain imaginations and immoderate affections, which being expelled, the divine knowledge and power preſently takes place; but the Religious operation obtains no leſs efficacy which ofttimes of it ſelf alone is ſufficiently powerfull for us to obtain this deifying vertue, ſo great is the vertue of holy duties rightly exhibited and performed, that though they be not underſtood, yet piouſly and perfectly obſerved, and with a firm faith believed, they have no leſs efficacy then to adorn us with a divine power; But what dignity is acquired by the art of Religion, is perfected by certain Religious Ceremonies, expiations, conſecrations, and holy rites,

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proceeding from him whoſe ſpirit the publike Religion hath conſecrated, who hath power of impoſition of hands, and of initiating with Sacramentall power, by which the Character of the divine vertue and power is ſtampt on us which they call the divine conſent, by which a man ſupported with the divine nature, and made as it were a companion of the Angels beareth the ingrafted power of God; & this rite is referred to the Eccleſiaſtical myſteries: If therefore now thou ſhalt be a man perfect in the ſacred underſtanding of Religion, and piouſly and moſt conſtantly meditateſt on it, and without doubting believeſt, and art ſuch an one on whom the authority of holy rites and nature hath conferred dignity above others, and one, whom the divine powers contemn not, thou ſhalt be able by praying, conſecrating, ſacrificeing, invocating, to attract ſpiritual and Celeſtial powers, and to imprint them on thoſe things thou pleaſeſt, and by it to vivifie every magicall work; But whoſoever beyond the authority of his office, without the merit of Sanctity and Learning, beyond the dignity of nature and education, ſhall preſume to work any thing in Magick, ſhall work in vain, and deceive both himſelf and thoſe that believe on him, and with danger incur the diſpleaſure of the Divine powers.

CHAP. IIII.

Of the two helps of Ceremoniall Magick, Religion and Superſtition.

THere are two things, which rule every operation of Ceremoniall Magick, namely Religion and Superſtition. The Religion is a continuall contemplation of Divine things, and by good works an uniting ones ſelf with God and the Divine powers, by which in a reverent family, a ſervice, and a ſanctification of worſhip worthy of them is performed, and alſo the Ceremonies of Divine worſhip are rightly exerciſed; Religion therefore is a certain diſcipline of externall holy things and Cere-

Ceremonies by the which as it were by certain ſigns we are admoniſhed of internall and ſpirituall things, which is ſo deeply implanted in us by nature, that we more differ from other creatures by this then Rationality; whoſoever therefore neglects Religion (as we have ſpoken before) and confides only in the ſtrength of naturall things, are very often deceived by the evil ſpirits; therefore they who are more religiouſly and holily inſtructed, neither ſet a tree nor plant their vineyard, nor undertake any mean work without divine invocation, as the Doctor of the Nations commands the *Coloſſians*, ſaying, whatſoever you ſhall do in word or deed, do all in the name of the Lord Jeſus Chriſt giving thanks to him, and to God the Father by him. Therefore to ſuperadde the powers of Religion to Phyſical and Mathematicall vertues is ſo far from a fault, that not to joyn them, is an hainous ſin. Hence in *libro ſenatorum* ſaith *Rabbi Hemina*, he that enjoyeth any of the creatures without Divine benediction, is ſuppoſed both by God and the Church to have uſed it as taken by theft and robbery, of whom it is written by *Salomon*, he that takes away any things violently from father and mother, is a deſtroyer; But God is our father, and the Church our mother, as it is written, Is not he thy father who poſſeſſeth thee? and elſewhere, Hear my ſon the diſcipline of thy father, and deſpiſe not the law of thy mother; nothing more diſpleaſeth God, then to be neglected and contemned; nothing pleaſeth him more, then to be renowned and adored. Hence he hath permitted no creature of the world to be without Religion. All do worſhip God, pray (as *Proclus* ſaith) frame hymnes to the leaders of their order; but ſome things truly after a naturall, others after a ſenſible, others a rationall, others an intellectuall manner, and all things in their manner, according to the ſong of the three children, bleſs the Lord: But the rites and Ceremonies of Religion, in reſpect of the diverſity of times and places, are diverſe. Every Religion hath ſomething of good, becauſe it is directed to God his creator; and although God allows the Chriſtian Religion only, yet other worſhips which are undertaken for his ſake, he doth not altogether reject, and leaveth them not unrewarded, if

not with an eternal, yet with a temporal reward, or at leaſt doth puniſh them leſs; but he hateth, thundereth againſt and utterly deſtroys prophane perſons and altogether irreligious as his enemies, for their impiety is greater then the others who follow a falſe and erroneous Religion: For there is no Religion (ſaith *Lactantius*) ſo erroneous, which hath not ſomewhat of wiſdom in it, by which they may obtain pardon, who have kept the chiefeſt duty of man, if not indeed, yet in intention: But no man can of himſelf attain to the true Religion, unleſs he be taught it of God. All worſhip therefore, which is different from the true Religion, is ſuperſtition; In like manner alſo that which giveth Divine worſhip, either to whom it ought not, or in that manner which it ought not. Therefore we muſt eſpecially take heed leaſt at any time, by ſome perverſe worſhip of ſuperſtition, we be ~~enemies~~ injurious to the Almighty God, and to the holy powers under him; for this would be not only wicked, but an act moſt unworthy of Philoſophers; ſuperſtition therefore although it be far different from the true Religion, yet it is not all and wholly rejected, becauſe in many things it is even tolerated, and obſerved by the chief rulers of Religion; But I call that ſuperſtition eſpecially, which is a certain reſemblance of Religion, which for as much as it imitates whatſoever is in Religion, as miracles, Sacraments, rites, obſervations and ſuch like, from whence it gets no ſmall power, and alſo obtains no leſs ſtrength by the credulity of the operator; for how much a conſtant credulity can do, we have ſpoken in the firſt book, and is manifeſtly known to the vulgar. Therefore ſuperſtition requireth credulity, as Religion faith, ſeeing conſtant credulity can do ſo great things, as even to work miracles in opinions and falſe operations; whoſoever therefore in his Religion, though falſe, yet beleeveth moſt ſtrongly that it is true, and elevates his ſpirit by reaſon of this his credulity, untill it be aſſimilated to thoſe ſpirits who are the chief leaders of that Religion, may work thoſe things which nature and reaſon diſcern not; but incredulity and diffidence doth weaken every work not only in ſuperſtition, but alſo in true Religion, and enervates the deſired effect even of

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the moſt ſtrong experiments. But how ſuperſtition imitateth Religion, theſe examples declare; namely when worms and loculſts are excommunicated, that they hurt not the fruits; when bels and Images are baptiſed and ſuch like; but becauſe the old Magicians and thoſe who were the authors of this art amongſt the ancients, have been *Caldeans*, *Egyptians*, *Aſſyrians*, *Perſians* and *Arabians*, all whoſe Religion was perverſe and polluted idolatry, we muſt very much take heed, leaſt we ſhould permit their errors to war againſt the grounds of the Catholick Religion; for this were blaſphemous, and ſubject to the curſe; and I alſo ſhould be a blaſphemer, if I ſhould not admoniſh you of theſe things, in this ſcience; whereſoever therefore you ſhall finde theſe things written by us, know that thoſe things are only related out of other Authors, and not put down by us for truth, but for a probable conjecture which is allyed to truth and an Inſtruction for imitation in thoſe things which are true; Therefore we ought from their Errors to collect the Truth, which work truly requireth a profound Vnderſtanding, perfect Piety, and painfull and laborious Diligence, and alſo Wiſdom which knoweth out of every Evill to extract Good, and to fit oblique things unto the right uſe of thoſe things which it governeth, as concerning this *Auguſtine* gives us an Example of a Carpenter to whom Oblique and Complicate things are no leſs neceſſary and convenient then the Straight.

CHAP. V.

Of the three Guides of Religion, which bring us to the path of Truth.

There are three Guides which bring us even to the paths of truth and which rule all our Religion, in which it wholly conſiſteth, namely Love, Hope and Fayth: for Love is the chariot of the Soul, the moſt excellent of all things, deſcending from the Intelligences above even to the moſt inferior things.

It congregates and converts our mind into the Divine beauty, preſerves us alſo in all our works, gives us Events according to our wiſhes, adminiſtreth power to our ſupplications: as we read in *Homer*, *Apollo* heard *Chryſons* prayers becauſe he was his very great friend: and ſome read of *Mary Magdalene* in the Goſpell, many ſins were forgiven her, becauſe ſhe loved much; But hope immoveably hanging on thoſe things it deſireth, when it is certain and not wavering, nouriſheth the mind and perfecteth it; But Faith the ſuperior vertue of all not grounded on humane fictions, but Divine revelations wholly, peirceth all things through the whole world, for ſeeing it deſcends from above from the firſt light, and remains neereſt to it, is far more noble and excellent than the arts, ſciences and beliefes ariſing from inferior things: this being darted into our intellect by reflexion from the firſt light. To conclude, by faith man is made ſomewhat the ſame with the ſuperior powers and enjoyeth the ſame power with them: Hence *Proclus* ſaith, As belief which is a credulity, is below ſcience: ſo belief which is a true faith, is ſuperſubſtantially above all ſcience and underſtanding conjoyning us immediately to God; for Faith is the root of all miracles, by which alone (as the *Platoniſts* teſtifie) we approach to God, and obtain the Divine power and protection. So we read that *Daniel* eſcaped the mouths of the Lyons, becauſe he believed on his God. So to the woman with the bloody iſſue ſaith Chriſt, thy Faith hath made thee whole; and of the blind man deſiring ſight, he required faith, ſaying, Do ye believe, that I can open your eyes? So *Pallas* in *Homer* comforteth *Achilles* with theſe words, I am come to pacifie your wrath, if you will believe. Therefore *Linus* the Poet ſings all things are to be beleeved, becauſe all things are eaſie to God; nothing is impoſſible to him, therefore nothing incredible; therefore we believing thoſe things which belong to Religion, do obtain the vertue of them; but when we ſhall faile in our Faith, we ſhall do nothing worthy admiration, but of puniſhment; As we have an example of this in *Luke*, in theſe words, Therefore certain of the vagabond Jews, exorciſts, took upon them to call, over them which had evil

evil ſpirits in the name of the Lord Jeſus, ſaying, we adjure you by Jeſus whom *Paul* preacheth; and the evil ſpirit anſwered and ſaid, Jeſus I know, and *Paul* I know, but who art thou? and the man in whom the evil ſpirit was, lept on them, and over came them, ſo that they fled out of the houſe naked and wounded.

CHAP. VI.

How by theſe guides the ſoul of man aſcendeth up into the Divine nature, and is made a Worker of Miracles.

THerefore Our mind being pure and divine, inflamed with a religious love, adorned with hope, directed by faith, placed in the hight and top of the humane ſoul, doth attract the truth, and ſudainly comprehend it & beholdeth all the ſtations, grounds, cauſes and ſciences of things both natural and immortal in the divine truth it ſelf as it were in a certain glaſs of Eternity. Hence it comes to paſs that we, though Natural, know thoſe things which are above nature, and underſtand all things below, and as it were by divine Oracles receive the knowledg not only of thoſe things which are, but alſo of thoſe that are paſt and to come, preſently, and many years hence; Moreover not only in Sciences, Arts and Oracles the Underſtanding challengeth to it ſelf this divine vertue, but alſo receiveth this miraculous power in certain things by command to be changed: Hence it comes to paſs that though we are framed a natural body, yet we ſometimes prædominate over nature, and cauſe ſuch wonderfull, ſodain and difficult operations, as that the evil ſpirits obey us, the ſtars are diſordered, the heavenly powers compelled, the Elements made obedient; ſo devout men and thoſe elevated by theſe Theologicall vertues, command the Elements, drive away Fogs, raiſe the winds, cauſe rain, cure diſeaſes, raiſe the dead, all which things to have been done amongſt diverſe Nations, Poets and Hiſtorians doing and relate: and that theſe things may be done, all the

famouſeſt Philoſophers, and Theologians do confirme; ſo the prophets, Apoſtles, and the reſt, were famous by the wonderfull power of God; therefore we muſt know, that as by the influx of the firſt agent, is produced oftentimes ſomething without the cooperation of the middle cauſes, ſo alſo by the work of Religion alone, may ſomething be done without the application of naturall and Celeſtiall vertues; but no man can work by pure Religion alone, unleſs he be made totally intellectuall: But whoſoever, without the mixture of other powers, worketh by Religion alone, if he ſhall perſevere long in the work, is ſwallowed up by the Divine power and cannot live long: But whoſoever ſhall attempt this and not be purified, doth bring upon himſelf judgement, and is delivered to the evil ſpirit, to be devoured.

CHAP. VII.

That the knowledge of the true God is neceſſary for a Magician, and what the old Magicians and Philoſophers have thought concerning God.

SEeing that the being and operation of all things, depend on the moſt high God Creator of all things, from thence alſo on the other divine powers, to whom alſo is granted a power of faſhioning and creating, not principally indeed, but inſtrumentally by vertue of the firſt Creator (for the beginning of every thing is the firſt cauſe, but what is produced by the ſecond cauſes, is much more produced by the firſt, which is the producer of the ſecond cauſes; which therefore we call ſecondary gods) It is neceſſary therefore that every Magitian know that very God, which is the firſt cauſe, and Creator of all things; And alſo the other gods, or divine powers (which we call the ſecond cauſes) and not to be ignorant, with what adoration, reverence, holy rites conformable to the condition of every one, they are to be worſhipped: Whoſoever therefore invocates the gods, and doth not confer on them their due honor

nor, rightly diſtribute to them what belongs to them, ſhall neither enjoy their preſence, nor any ſucceſſefull effect from them. As in Harmony, if one ſtring be broken, the whole muſick jars, and ſometimes incurs the hazard of puniſhment, as it is written of the *Aſſyrians*, whom *Salmanaſar* planted in *Samaria*, becauſe they knew not the cuſtomes of the God of the Land, the Lord did ſend Lyons amongſt them, who ſlew them, becauſe they were ignorant of the rights of the god of the Land. Now therefore let us ſee, what the old Magicians and Philoſophers thought concerning God; for we read that *Nicocreonte*, a tyrant of *Cyprus*, long ſince asking, who was the greateſt God, the *Serapian* Oracle anſwered him, That he was to be accounted the greateſt God, whoſe head was the Heavens, the Seas his Belly, the Earth his feet, his ears placed in the sky, his eyes the light of the glorious Sun; not much unlike to this, *Orpheus* ſang in theſe verſes,

The Heaven's Joves *Royall Palace, he's King,*
Fountain vertue and God of every thing;
He is Omnipotent, and in his breaſt
Earth, water, fire and aire do take their reſt.
Both night and day, true wiſdom with ſweet Love,
Are all contain'd in this vaſt bulk of Jove.
His neck and glorious head if you would ſee,
Behold the Heavens high, and majeſty;
The glorious rayes of Stars do repreſent
His golden locks, and's heads adornament.

And elſewhere,

Bright Phebus *and the* Moon, *are the two eyes*
Of this great Jove *by which all things he ſpies;*
His head which predicts All, is plac'd i'th' skie,
From which no noiſe can whiſper ſecretly.
It pierceth all; his body vaſt extends,
Both far and wide, and knows no bounds nor ends.

The ſpacious Air's his breaſt, his wings the Wind,
By which he flies far ſwifter then the mind.
His belly is our mother earth, who ſwels
Into huge mountains, whom the Ocean fils
And circles; his feet are the rocks and ſtones
Which of this Globe are the foundations.
This Jove, *under the earth conceals all things,*
And from the depth into the light them brings.

Therefore they thought the whole world to be *Jupiter*, and truly he hath produced the ſoul of this world, which containeth the world in it ſelf. Hence *Sophocles* ſaith, in truth there is but one onely God, who hath made this heaven and this ſpacious earth; and *Euripides* ſaith, Behold the moſt high, who every where embraceth in his Arms the immenſurable heaven and earth; believe that he is *Jupiter*, account him God; and *Ennius* the Poet ſings,

Behold this bright ſublime ſhining, Whom all
Call Jove ——— ——— ———

Therefore the whole world is *Jupiter*, as *Porphyry* ſaith, a creature made of all creatures, and a God conſtituted of all gods; but *Jupiter* is, ſo far as we can underſtand, from whence all things are produced, creating all things by his wiſdom. Hence *Orpheus* ſings concerning the Holy word;

There is one God, who all things hath created,
Preſerves, and over all is elevated.
He only by our mind is comprehended,
And to poor mortals He ne'r ill intended.
Beſides Whom, there no other is ——— And a little after,

He himſelf is the beginning middle and end, as the ancient Prophets have taught us, to whom God long ſince delivered theſe things in two tables; and he calleth him in the ſame verſe the only great Creator, and immortall. *Zoroaſtes* likewiſe in his

his ſacred Hiſtory of the Perſians defineth God thus, God is the firſt of all thoſe things which ſuffer neither decay nor corruption, unbegot, never dying, without parts, and moſt like himſelf, The author and promoter of all good things, the father of all, moſt bountifull and wiſe, the ſacred light of juſtice, the abſoluteſt perfection of nature, the contriver, and wiſedom thereof. *Apuleius* alſo deſcribs him to be a King, the cauſe, foundation and original beginning of all nature, the ſupreme begetter of ſpirits, eternal, the preſerver of living creatures, a Father with propagation, not to be comprehended by time, place or any other circumſtance, and therefore imaginable to a few, utterable to none; from hence therefore *Euripides* commanded the higheſt God to be cal'd *Jupiter*, through whoſe head *Orpheus* ſang all things came into this light, but the other powers he ſuppoſeth to be ſubſervient, *viz.* which are without God, and ſeparated from him, and are by the Philoſophers called the Miniſters or Angels of God, and ſeparated intelligences; therefore they ſay Religious worſhip to be due to this moſt high *Jupiter* and to him only, but to the other Divine powers not to be due unleſs for his ſake.

CHAP. VIII.

What the Ancient Philoſophers have thought concerning the Divine Trinity.

Auſtine and *Prophyry* teſtifie, that the *Platoniſts* held three perſons in God, the firſt of which, they call the father of the world; the ſecond they call the Son and the firſt mind, and ſo he is named by *Macrobius*. The third, the ſpirit or ſoul of the world, which *Virgil* alſo from *Plato's* opinion calleth a ſpirit, when he ſings,

Within the Spirit nouriſheth, the mind
Diffus'd through th' whole doth in its kind
The lump both act, and agitate—

Plotinus

Plotinus and *Philo* deliver, that the Son of God, *viz.* the firſt mind or Divine intellect floweth from God the Father, even as a word from the ſpeaker or as light from light; from hence it is that he is called both the word and ſpeech, and ſplendor of God the Father; for the Divine mind by it ſelf, with one only and uninterrupted act underſtandeth the chiefeſt good without any viciſſitude, or mediate knowledge; he generateth in himſelf an Iſſue and Son, who is the full Intelligence, compleat image of himſelf, and the perfect pattern of the world, whom our *John* and *Mercurius* name the word or ſpeech; *Plato* the Son of God the Father; *Orpheus*, *Pallas* born from *Jupiters* brain, that is, wiſdom: This is the moſt abſolute image of God the Father, yet by a certain relation, or ſome intrinſecall abſolute thing, as it were begot and diſtinguiſhed from the Father, who ſaith in *Eccleſiaſticus*, I have proceeded from the mouth of the moſt high, I am the firſt begot before all creatures: *Jamblichus* teſtifieth this Son to be One and the ſame God with the Father in Eſſence, namely calling God, both the Father and Son of himſelf. Alſo *Mercurius Triſmegiſtus* in *Aſclepius* mentioneth the Son of God in diverſe places; for he ſaith my God and Father begat a Mind a work diverſe from himſelf; And elſewhere, unity begets unity, and reflecteth his flagrant love on himſelf; and in *Pimander* (where he ſeemeth to propheſie of the Covenant of grace to come, and of the myſtery of regeneration) ſaith, the author of Regeneration is the Son of God, the man by the will of the one only God, and alſo that God is moſt repleniſhed with the fruitfulneſs of both ſexes. In like manner the *Indian* Philoſophers affirm, the World to be an Animal, partly *Maſculine*, and partly *Feminine*; and *Orpheus* alſo calleth Nature or the *Jove* of this world, both the male and female thereof, and that the gods partake of both Sexes. Hence is it, that in his Hymnes he thus ſalutes *Minerva*, You are indeed both man and woman; and *Apuleius* in his book of the world, out of the Divinity of *Orpheus* produceth this verſe of *Jupiter*,

Jove *is both male and female, immortall.*

And

And *Virgil* ſpeaking of *Venus* ſaith,

I deſcend, and the God guiding ——

And elſewhere, underſtanding *Juno* or *Alecto*, he ſaith

Neither was God abſent from her praying.

And *Tibullus* ſings,

I who prophaned have the Dieties
Of Venus *great* ——————

And it is reported that the people of *Cacenia* wonderfully adored the God *Moon*. From this compleat intelligence of ſupream fecundity his love is produced, binding the intelligence with the mind. And by ſo much the more, by how much it is infinitely more intimate to it ſelf, than other off-ſprings to their parents. This is the third perſon, *viz.* the holy ſpirit. *Jamblichus* alſo brings the oracles of the *Chaldeans* placing a fatherly power in God, and an Emanation of the intellect from the Father, and a fiery love proceeding from Father and Son, and the ſame to be God. Hence we read in *Plutarch*, that the Gentiles deſcribed God to be an intellectuall and fiery ſpirit, having no form, but transforming himſelf into whatſoever he pleaſeth, equalizing himſelf to all things; and we read in *Deuteronomy*, Our God is a conſuming fire; of whom alſo *Zoroaſtes* ſaith, all things were begot of fire alone; ſo alſo *Heraclitus* the *Epheſian* teacheth; Hence Divine *Plato* hath placed Gods habitation in fire, namely underſtanding the unſpeakable ſplendor of God in himſelf, and love about himſelf; and we read in *Homer*, The Heavens to be the Kingdom of *Jupiter* when he ſings,

Jove *darkning clouds and reigning in the skie,*

And

And the ſame elſewhere.

The lot of Jove *the Heaven is i'th' aire,*
He ſits ———

But *Æther* is derived according to the Greek Grammer, from *Ætho*, which ſignifies to Burn, and *Aer ſpiritus quaſi Æthaer*, that is, a burning ſpirit; And therefore *Orpheus* calleth the Heaven *Pyripnon*, that is a fiery breathing place; therefore the Father, the Son, and the aimable ſpirit, which is alſo fiery, are by the Divines called three Perſons; Whom *Orpheus* alſo in his adjurations invocateth with theſe words, Heaven I admire thee, thou wiſe work of the great God; I adjure thee, O thou word of the Father, which he firſt ſpake when he eſtabliſhed the whole world by his wiſdom. *Heſiod* alſo confeſſeth the ſame things under the names of *Jupiter Minerva* and *Bule* in his Theogony, declaring the twofold birth of *Jupiter* in theſe words: The firſt daughter called *Tritonia* with gray eyes, having equal power with the Father, & prudent *Bule*, that is counſel, which *Orpheus* in the forenamed verſes pronounceth plurally, becauſe of his twofold Emanation, for he proceedeth both from *Jupiter* and *Minerva*. And *Auſtin* himſelf in his fourth Book *De Civit. Dei* doth teſtifie that *Porphyry* the *Platoniſt* placed three Perſons in God; the firſt he cals the father of the univerſe, the ſecond, the firſt mind, and *Macrobius* the Son, the third the ſoul of the world, which *Virgil* according to *Plato's* opinion, calleth a ſpirit, ſaying, *the ſpirit within maintains*. Therefore it is God, as *Paul* ſaith, from whom, in whom, by whom are all things: for from the father as from a fountain flow all things, but in the Son as in a pool all things are placed in their *Ideas*, and by the Holy Ghoſt are all things manifeſted, and every thing diſtributed to his proper degrees.

CHAP.

CHAP. IX.

What the true and moſt Orthodox faith is concerning God and the moſt holy Trinity.

THe Catholik Doctors and faithfull people of God, have decreed, that we ought thus to believe and profeſs that there is one only true God, increate, infinite, omnipotent, eternal Father, Son and Holy Ghoſt, three perſons, coeternall and coequall, of one moſt ſimple Eſſence, ſubſtance and nature. This is the Catholike faith, this is the Orthodox Religion, this is the Chriſtian truth, that we worſhip one God in Trinity, and Trinity in Unity, neither confounding the perſons, nor dividing the ſubſtance The Father begat the Son from all eternity and gave him his ſubſtance, and nevertheleſs retained it himſelf. The Son alſo by being begot, received the ſubſtance of the Father, but aſſumed not the proper Perſon of the Father; for the Father tranſlated it not into the Son; for they are both of one and the ſame ſubſtance, but of diverſe perſons. This Son alſo although he be coeternall with the Father, and begot of the ſubſtance of the Father before the world, yet notwithſtanding was born into the world out of the ſubſtance of a Virgin, and his name was called *Jeſus*, perfect God, perfect man, of a reaſonable ſoul and humane fleſh, who in all things was man, ſin excepted. Therefore it is neceſſary, that we beleeve, that our Lord *Jeſus Chriſt* the Son of God, is God and man, one perſon, two natures, God begot before the world without a mother, man born into the world, without a father, from a pure Virgin, both before and after his birth; he ſuffered on the Croſs, and dyed, but on the Croſs reſtored life, and deſtroyed death by his death; he was buried and deſcended into hell, but brought forth the ſouls of the Fathers from hell, and roſe again by his own power; the third day he aſcended into the Heavens, & ſent his ſpirit the Comforter, & ſhall come to Judge the quick and the dead; and at his coming all men ſhall riſe again in their fleſh, and ſhall give an account of their works; this

is

the true faith, concerning which if any man doubt, and not firmely believe, he is far from the hope of eternall life and salvation.

CHAP. X.

Of Divine emanations, which the Hebrews call Numerations, others attributes; The gentiles gods and Dieties; and of the ten Sephiroths and ten most sacred names of God which rule them, and the interpretation of them.

GOD himself, though he be Trinity in persons, yet is but one only simple Essence; notwithstanding we doubt not but that there are in him many Divine powers, which as beams flow from him, which the Philosophers of the Gentiles cal gods, the Hebrew masters numerations, we name Attributes; as wisdom which *Orpheus* cals *Pallas*; understanding, which he *Mercury*; The conception of the Form, which he *Saturn*; The Productive power, which he *Neptune*; the secret nature of things, which he *Iuno*; Love which he *Venus*; pure life, which he the *Sun* or *Apollo*. The matter of the whole world, he calleth *Pan*; the soul, as it ingendereth things below, contemplateth things above, and retracteth its self into it self, he honored with three names, *viz. Maris*, *Neptune* and *Oceus*, and more of this kind, of which he sings elsewhere,

Plato *and* Jupiter, *and* Phebus, *are one*;
But Why do we speak twice? God's one alone.

And of the same *Valerius Soranus* sang,

Omnipotent Jove *the God and King of Kings,*
The Father of the gods, One, yet all things.

Therefore the most prudent Theologians of the Gentiles did worship the One God, under diverse names and powers, yet

diverse

diverſe ſexes ; whom as *Pliny* ſaith, Fraile and weak mortality hath digeſted unto more, being mindfull of his one frailty, that every man might worſhip that portion which he eſpecially wanteth ; ſo thoſe who had need of faith invocated *Iupiter*; they that wanted providence, *Apollo*; wiſdom, *Minerva*; and ſo as they wanted other things, they invocated other powers. Hence aroſe that great variety of Dieties, by reaſon of the many and diverſe diſtribution of graces; but God is one, from whom all things. Therefore *Apuleius* in his book *De mundo* to *Fauſtin* ſaith, Whereas there is but one God and one power, yet he is named by diverſe names for the multitude of ſpecies, by whoſe variety he is made of many ſhapes ; and *Marcus Varro* in his book of the worſhip of God, ſaith, As all ſouls are reduced to the one ſoul of the world or univerſe, ſo are all the gods referred to *Iupiter*, who is the ſame God, worſhipped under diverſe names. Therefore it is meet to know the ſenſible proprieties, and perfectly to intellectualize them by the way of more ſecret Analogy ; whoſoever underſtandeth truly the Hymnes of *Orpheus* and the old Magicians, ſhall find that they differ not from the Cabaliſticall ſecrets and Orthodox traditions; for whom *Orpheus* cals Curets and unpolluted gods, *Dionyſius* names Powers; the Cabaliſts appropriate them to the numeration *Pahad*, that is to the Divine fear : ſo that which is Binſoph in the Cabala, *Orpheus* calleth Might; and *Typhon* is the ſame with *Orpheus*, as *Zamael* in the Cabala; but the *Mecubales* of the Hebrews, the moſt learned in Divine things, have received the ten principal names of God, as certain Divine Powers, or as it were members of God, which by ten numerations which they call *Sephiroth* as it were veſtiments, Inſtruments or examplars of the Archetype, have an influence on all things created, through the high things, even to the loweſt, yet by a certain order; for firſt and immediately they have influence on the nine orders of Angels, and quire of bleſſed ſouls, and by them into the Celeſtiall Spheres, Planets and men, by the which *Sephiroh* every thing then receiveth power and verue; The firſt of theſe is the name *Eheia*, the name of the Divine eſſence; his numeration is called *Cether*, which is interpreted a

Crown,

Crown or Diadem, and signifieth the most simple Essence of the Divinity, and it is called that which the eye seeth not, and is attributed to God the Father, and hath his influence by the order of *Seraphins*, or as the Hebrews call them *Haioth Hacadosch*, that is creatures of holiness, and then by the *primum mobile*, bestows the gift of being to all things, filling the whole Universe both through the circumference and center, whose particular intelligence is called *Meratiron*, that is, the prince of faces, whose duty it is to bring others to the face of the prince; and by him the Lord spake to *Moses*. The second name is *Iod* or *Tetragrammaton* joyned with *Iod*; his numeration is *Hochma*, that is wisdom, and signifieth the Divinity full of *Idea's*, and the first begotten; and is attributed to the Son, and hath his influence by the order of *Cherubins*, or that the Hebrews call *Orphanim*, that is, forms or wheels; and from thence into the starry Heaven, where he fabricateth so many figures as he hath *Ideas* in himself, and distinguisheth the very *Chaos* of the creatures, by a particular Intelligence called *Raziell*, who was the ruler of *Adam*. The thid name is called *Tetrogrammaton Elohim*; his numeration is named *Prina*, *viz.* providence and understanding, and signifies remission, quietness, the *Jubilee*, penitentiall conversion, a great Trumpet redemption of the world, and the life of the world to come; it is attributed to the Holy Spirit, and hath his influence by the order of the thrones, or which the Hebrews call *Aralim*, that is great Angels mighty and strong, and from thence by the sphere of *Saturn* administreth form to the unsettled matter, whose particular intelligence is *Zaphchiel*, the ruler of *Noah*, and another intelligence named *Iophiel* the ruler of *Sem*; and these are three supream and highest numerations as it were seats of the Divine persons, by whose commands all things are made but are executed by the other seven, which are therefore called the numerations framing. Therefore the fourth name is *El*, whose numeration is *Hesed*, which is Clemence or goodness, and signifieth grace, mercy, piety, magnificence, the sceptre and right hand, and hath his influx by the order of the Dominations, which the Hebrews call *Hasmalim*, and so throu[gh]

the ſphere of *Iupiter* faſhioning the Images of bodyes, beſtowing clemency and pacifying juſtice on all; his particular intelligence is *Zadkiell* the ruler of *Abraham*: The firſt name is *Elohim Gibor*. that is, the mighty God, puniſhing the ſins of the wicked; and his numeration is called *Geburach*, which is to ſay, power, gravity, fortitude, ſecurity, judgement, puniſhing by ſlaughter and war: and it is applyed to the Tribunall of God, The girdle, the ſword and left hand of God; it is alſo called *Pachad*, which is fear and hath his influence throw the order of powers which the Hebrews call *Seraphim*, and from thence through the ſphere of *Mars*, to whom belongs fortitude, war, affliction, it draweth forth the Elements; and his particular intelligence is *Camael*, the ruler of *Samſon*; The ſixt name is *Eloha*, or a name of four letters, joyned with *Vaudahat*, his numeration is *Tiphereth*, that is apparel, beauty, glory. pleaſure, and ſignifieth the tree of life, and hath his influence through the order of vertues, which the Hebrews call *Malachim*, that is Angels into the ſpere of the Sun, giving brightneſs and life to it, and from thence producing mettals; his particular intelligence is *Raphael*, who was the Ruler of *Iſaac* and *Toby* the younger, and the Angel *Peliel*, ruler of *Iacob*. The ſeventh name is *Tetragrammaton Sabaoth*, or *Adonai Sabaoth*, that is the God of hoſts; and his numeration is *Nezah*, that is triumph and victory; the right Columne is applyed to it, and ſignifies the eternity and juſtice of a revenging God; it hath his influence through the order of principalities, whom the Hebrews call *Elohim*, that is Gods, into the ſphere of *Venus*, gives zeal and love of righteouſneſs, and produceth vegetables; his Intelligence is *Haniel* and the Angel *Cerviel*, the ſeer of *David*; The eighth is called alſo *Elohim Sabaoth*, which is alſo interpreted the God of Hoaſts, not of war and juſtice, but of piety and agreement; for this name ſignifieth both, and precedeth his Army; the numeration of this is called *Hod*, which is interpreted both praiſe, confeſſion, honour and famouſneſs. The left column is attributed to it; it hath his influence through the order of the Archangels, which the Hebrews call *Ben Elohim*, that is the ſons of God, into the

ſphere of *Mercury*, and gives elegancy and conſonancy of ſpeech and produceth living creatures; his intelligence is *Michael*, who was the ruler of *Salomon*; The ninth name is called *Sadai*, that is Omnipotent, ſatisfying all, and *Elhai*, which is the living God; his numeration is *Ieſod*, that is foundation, and ſignifieth a good underſtanding, a Covenant, redemption and reſt, and hath his influence through the order of Angels, whom the Hebrews name *Cherubim*, into the ſphere of the Moon, cauſing the increaſe and decreaſe of all things, and taketh care of the genij, and keepers of men, and diſtributeth them; his intelligence is *Gabriel*, who was the keeper of *Joſeph*, *Joſua* and *Daniel*; The tenth name is *Adonai Melech*, that is Lord and King; his numeration is *Malchuth*, that is, Kingdom and Empire, & ſignifieth a Church, Temple of God, and a Gate, and hath his influence through the order of *Animaſtick*, *viz.* of bleſſed ſouls, which by the Hebrews is called *Iſſim*, that is Nobles, Lords and Princes; they are inferior to the *Hierarchies*, and have their influence on the ſons of men, and give knowledge and the wonderfull underſtanding of things, alſo induſtry and propheſie; and the ſoul of *Meſſiah* is preſident amongſt them or (as others ſay) the intelligence *Metattron*, which is called the firſt Creature, or the ſoul of the world, and was the ruler of *Moſes*.

CHAP. XI.

Of the Divine names, and their power and vertue.

GOD himſelf though he be only one in Eſſence, yet has diverſe names, which expound not his diverſe Eſſences or Dieties, but certain proprieties flowing from him, by which names he doth pour down, as it were by certain Conduits on us and all his creatures many beneſits and diverſe gifts; ten of theſe Names we have above deſcribed, which alſo *Hierom* reckoneth up to *Marcella*. *Dionyſius* reckoneth up fourty five names of God and Chriſt. The *Mecubales* of the Hebrews

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from a certain text of *Exodus*, derive ſeventy two names, both of the Angels and of God, which they call the name of ſeventy two letters, and *Schemhamphores*, that is, the expoſitory; but others proceeding further, out of all places of the Scripture do infer ſo many names of God as the number of thoſe names is: but what they ſignifie is altogether unknown to us: From theſe therefore, beſides thoſe which we have reckoned up before, is the name of the Divine Eſſence *Eheia* אהיה, which *Plato* tranſlates ὤν, from hence they call God τὸ ὄν, others ὁ ὤν that is the being *Hu* הוא is another name revealed to *Eſay*, ſignifying the Abyſſe of the Godhead, which the Greeks tranſlate αὐτὸν, the Latins, himſelf the ſame. *Eſch* אש is another name received from *Moſes* which ſoundeth fire, and the name of God *Na* נא is to be invovaced in perturbations and troubles. There is alſo the name *Iah* יה and the name *Elion* עליון and the name *Macom* מוקם, the name *Caphu* כפה, the name *Innon* יונן & the name *Emeth* אמה which is interpreted Truth, and is the ſeal of God; and there are two other names *Zur* צור and *Aben* אבן both of them ſignifie a ſolid work, and one of them expreſs the Father with the Son; and many more names have we placed above in the ſcale of numbers; and many names of God and the Angels are extracted out of the holy Scriptures by the Cabaliſticall calculation, Notarian and Gimetrian arts, where many words retracted by certain of their letters make up one name, or one name diſperſed by each of its letters ſignifieth or rendreth more. Somtimes they are gathered from the heads of words, as the name *Agla* אגלא from this verſe of the Holy Scripture אתה גיבור לעולם אדכי that is the mighty God for ever; in like manner the name *Iaia* יאיא from this verſe יהוה אלהינו יהוה אחד that is God our God is one God; in like manner the name *Java* יאוא from this verſe יהי אור ויהי אור, that is let there be a light, & there was light; in like maner the name *Araita* ארארית from this verſe אחד ראש אחדותו ראש יהודי תמורהוו אחד that is one principle of his unity, one beginning of his Individuality his

ciſſitude is one thing, and this name *Hacaba* הקבא is extracted from this verſe יה קדוש ברוך הוא the holy and bleſſed one; in like maner this name *Jeſu* ישו is found in the heads of theſe two verſes, *viz.* יבי אשלוה ולו that is, untill the *Meſſiah* ſhall come, and the other verſe ינן שמויה that is, his name abides till the end, Thus alſo is the name *Amen* אמן extracted from this verſe ארני מלך נאמן that is the Lord the faithfull King; ſometimes theſe names are extracted from the end of words, as the ſame name *Amen*, from this verſe לאבן הרשעים that is, the wicked not ſo, but the letters are tranſpoſed; ſo by the finall letters of this verſe לימה שמומה that is, to me what? or what is his name? is found the name *Tetragrammaton*, in all theſe a letter is put for a word, and a letter extracted from a word, either from the beginning, end, or where you pleaſe; and ſometimes theſe names are extracted from all the letters, one by one, even as thoſe ſeventy two names of God are extracted from thoſe three verſes of *Exodus* beginning from theſe three words, ויסע באויש the firſt and laſt verſes being written from the right to the left, but the middle contrarywiſe from the left to the right, as we ſhall ſhew hereafter; and ſo ſometimes a word is extracted from a word, or a name from a name, by the tranſpoſition of letters, as *Meſſiah* משיה from *Iſmah* ישמה and *Michael* מיכאל from מלאכי *Malachi*. But ſometimes by changing of the Alphabeth, which the Cabaliſts call *Ziruph* צירוף ſo from the name *Tetragrammaton* יהוה are drawn forth מצפץ *Maz Paz* כץ *Kuz* ſometimes alſo by reaſon of the equality of numbers, names are changed, as *Metattron* מטטרון for *Sadai* שדי for both of them make three hundred and fourteen, ſo *Iuai* יאי and *El* אל are equall in number, for both make thirty one. And theſe are the hidden ſecrets concerning which it is moſt difficult to judge, and to deliver a perfect ſcience; neither can they be underſtood and taught in any other language except the Hebrew; but ſeeing the names of God (as *Plato* ſaith in *Crattylus*) are highly eſteemed of the Barbarians, who had them from God, without the which we can by no means perceive the true words and names by which God is called, there-

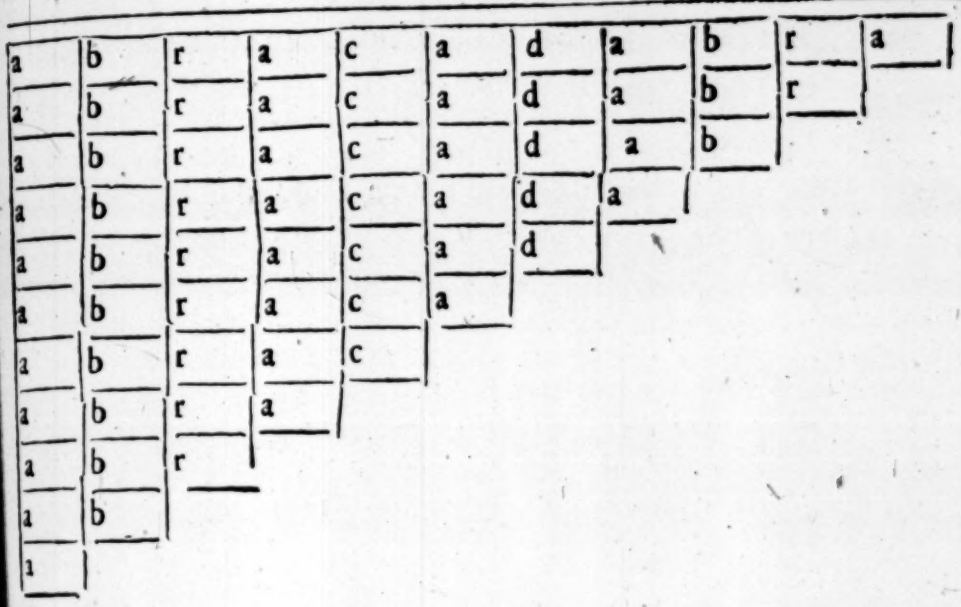
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fore concerning theſe we can ſay no more, but thoſe things which God out of his goodneſs hath revealed to us; for they are the myſteries and conveyances of Gods omnipotency, not from men, nor yet from Angels, but inſtituted and firmly eſtabliſhed by the moſt high God, after a certain manner, with an immovable number and figure of Characters, and breath forth the harmony of the Godhead, being conſecrated by the Divine aſſiſtance; therefore the creatures above fear them, thoſe below tremble at them, the Angels reverence, the devils are affrighted, every creature doth honor, and every Religion adore them; the religious obſervation whereof, and devout invocation with fear and trembling doth yeeld us great vertue, and even deifies the union, and gives a power to work wonderfull things above nature: Therefore wee may not for any reaſon whatſoever, change them; therefore *Origen* commandeth that they be kept without corruption in their own Characters; and *Zoroaſtes* alſo forbiddeth the changing of barbarous and old words; for as *Plato* ſaith in *Cratylus*, All Divine words or names, have proceeded either from the gods firſt, or from antiquity, whoſe beginning is hardly known, or from the Barbarians: *Jamblicus* in like manner adviſeth, that they may not be tranſlated out of their own language into another; for, ſaith he, they keep not the ſame force being tranſlated into another tongue: Therefore theſe names of God are the moſt fit and powerfull means of reconciling and uniting man with God, as we read in *Exodus*, in every place in which mention is made of my name, I will be with thee, and bleſs thee; and in the book of *Numbers*, the Lord ſaith, I will put my name upon the ſons of *Iſrael* and I will bleſs them: Therefore Divine *Plato* in *Cratylus* & in *Philebus* commandeth to reverence the names of God more than the Images or ſtatues of the gods: for there is a more expreſs Image and power of God, reſerved in the faculty of the mind, eſpecially if it be inſpired from above, than in the works of mens hands; Therefore ſacred words have not their power in Magicall operations, from themſelves, as they are words, but from the occult Divine powers working by them in the minds of thoſe

who by faith adhere to them; by which words the ſecret power of God as it were through Conduite pipes, is tranſmited into them, who have ears purged by faith, and by moſt pure converſation and invocation of the divine names are made the habitation of God, and capable of theſe divine influences; whoſoever therefore uſeth rightly theſe words or names of God with that purity of mind, in that manner and order, as they were delivered, ſhall both obtain and do many wonderfull things, as we read of *Medea*.

Moſt pleaſant ſleep ſhe cauſ'd, words thrice ſhe ſpake,
The Seas appeas'd, and ſoon their fury brake.

Which the Ancient Doctors of the Hebrews have eſpecially obſerved, who were wont to do many wonderfull things by words; the *Pythagorians* alſo have ſhewed, how to cure very wonderfully the diſeases both of body and mind, with certain words; we read alſo, that *Orpheus*, being one of the Argonauts diverted a moſt fierce ſtorm by certain words; in like manner that *Apollonius*, by certain words whiſpered, raiſed up a dead maide at *Rome*; and *Philoſtratus* reporteth that ſome did by certain words call up *Achilles* Ghoſt; and *Pauſanias* relates, that in *Lydia* in the Cities of *Hiero-Cæſarea* and *Hypepis*, were two temples conſecrated to the Goddeſs whom they called *Perſica*, in both of which when divine ſervice was ended, a certain Magitian, after he had laid dry wood upon the Altar, and in his native language had ſang Hymnes, and pronounced certain barbarous words, out of a book which he held in his hand, preſently the dry wood, no fire being put to it, was ſeen to be kindled, and burn moſt clearly. Alſo *Serenus Samonicus* delivereth amongſt the precepts of Phyſick, that if this name *Abracadabra* be written, as is here expreſſed, *viz.* diminiſhing letter after letter backward, from the laſt to the firſt, it will cure the Hemitritean Feaver or any other, if the ſheet of paper or parchment be hanged about the neck, and the diſeaſe will by little and little decline and paſs away.


a b r a c a d a b r a
a b r a c a d a b r
a b r a c a d a b
a b r a c a d a
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a

But *Rabbai Hama* in his book of ſpeculation delivereth a ſacred ſeal more efficacious againſt any diſeaſes of man, or any grieſes whatſoever, in whoſe foreſide are the four ſquared names of God, ſo ſubordinated to one another in a ſquare, that from the higheſt to the loweſt thoſe moſt holy names or ſeales of the Godhead do ariſe, whoſe intention is inſcribed in the circumferentiall circle, but on the backſide is inſcribed the ſeven lettered name *Araritha*, and his interpretation is written about, *viz.* the verſe from which it is extracted, even as you ſee it here deſcribed.

The former part.



The

The hinder part.



But all muſt be done in moſt pure gold, or Virgin Parchment, pure, clean and unſpotted, alſo with Jnke made for this purpoſe, of the ſmoak of conſecrated wax lights, or incenſe, and holy water; The actor muſt be purified and cleanſed by ſacrifice, and have an infallible hope, a conſtant faith and his mind liſted up to the moſt high God, if he would ſurely obtain this Divine power. In like manner againſt the affrightments and miſchief of evil ſpirits and men, and what dangers ſoever, either of journey, waters, enemies, arms, in the manner as is above ſaid, theſe Characters on the one ſide בורו and theſe on the back ſide צמרבה which are the beginnings and ends of the five firſt verſes of *Geneſis*, and repreſentation of the creation of the world; and by this Ligature they ſay that a man ſhall be free from all miſchiefes, if ſo be that he firmly beleeveth in God the creator of all things.

In

In the fore part. In the hinder part.





Neither let any diſtruſt or wonder, that ſacred words, applyed outwardly can do very much, ſeeing by them the Almighty God made the heavens and the earth; and further, by experience it is found as ſaith *Rab Coſta Ben Luca*, that many things not having Phyſicall vertues do very much, As for example, the finger of an abortive childhanged on the neck of a woman hindreth conception, ſo long as it remaineth there; Moreover that in diverſe ſacred words and names of God, there is great and Divine power, which worketh miracles, *Zoroaſtes*, *Orpheus*, *Jamblicus*, *Syneſius*, *Alchindus*, and all the famous Philoſophers teſtifie; and *Artephius* both a Magician and Philoſopher hath written a peculiar book concerning the vertue of words and Characters. *Origen* not inferior to the famouſeſt Philoſophers, doth maintain againſt *Celſus*, that there doth ly hid wonderfull vertue in certain Divine names, and in the book of *Judges* the Lord ſaith, my name which is *Pele* פלא, ſignifieth with us, a worker of miracles, or cauſing wonders; but the true name of God is known neither to men nor to Angels, but to God alone, neither ſhall it be manifeſted (as the holy Striptures teſtifie) before the Will of God be fulfilled; Notwithſtanding God hath other names amongſt the Angels, others amongſt us men; for there is no name of God amongſt us (as *Moſes* the Egyptian ſaith) which is not taken from his works, and ſignifieth with participation, beſides the name *Tetragrammaton*, which is holy, ſignifying the ſubſtance of the Creator in a pure ſignification, in which no other thing is partaker with God the Creator; therefore it is called the ſeparated name, which is written and not read, neither is it expreſſed by us, but named, and ſignifieth the ſecond ſupernall Idiome,

Idiome, which is of God, and perhaps of Angels. In like manner the Angels have their name amongſt themſelves, and in their Idiome, which *Paul* calleth the tongue of Angels, concerning which we have very little knowledge with us, but all their other names are taken from their offices and operations, which have not ſo great efficacy, and therefore the Magicians call them by their true names, namely the heavenly ones, which are contained in the holy Bible.

CHAP. XII.

Of the influence of the divine names through all the middle cauſes into theſe inferior things.

THE moſt high Creator and firſt cauſe, although he ruleth and diſpoſeth all things, yet diſtributeth the care of execution to diverſe Miniſters, both good, and bad, which *John* in the *Revelations* cals aſſiſting, and deſtroying Angels: of which the prophet ſings elſwhere; The Angel of the Lord remains in the preſence of them that fear him, that he may preſerve them: and elſwhere he deſcribes immiſſions by evill Angels. Now whatſoever God doth by Angels, as by miniſters, the ſame doth he by heavens, Stars, but as it were by inſtruments, that after this manner all things might work together to ſerve him, that as every part of Heaven, and every Star doth diſcern every corner or place of the earth, and time, ſpecies and Individuall: ſo it is fit that the Angelical vertue of that part and Star ſhould be applyed to them, *viz.* place, time, and ſpecies. Whence *Auſtin* in his book of queſtions, ſaith, Every viſible thing in this world, hath an Angelicall power appointed for it: Hence *Origen* on the book of *Numbers* ſaith, the world hath need of Angels, that may rule the Armies of the earth, Kingdoms, provinces, men, beaſts, the nativity, and progreſs of living creatures, ſhrubs, plants, and other things, giving them that vertue which is ſaid to be in them, from an occult propriety; much more need is there of Angels

that

that may rule holy works, vertues and men, as they who alwaies ſee the face of the moſt high father, and can guide men in the right path, and alſo even the leaſt thing to this place, as fit members of this world in which God as the chief preſident, dwelleth, moſt ſweetly diſpoſing all things, not being contained, or circumſcribed, but containing all things, as *John* in the *Revelations* deſcribeth that heavenly City, whoſe twelve gates are guarded with twelve Angels, infuſing on them what they receive from the Divine name, twelve times revolved; and in the foundations of that City the names of the twelve Apoſtles, and the Lamb; for as in the Law, in the ſtones of the Ephod and foundations of the Holy City deſcribed by *Ezekiel*, were written the names of the tribes of *Iſrael*, and the name of four letters did predominate over them; ſo in the Goſpel, the names of the Apoſtles are written in the ſtones of the foundation of the heavenly City, which ſtones ſtand for the tribes of *Iſrael* in the Church, over which the name of the Lamb hath influence, that is, the name of *Jeſus*, in which is all the vertue of the four lettered name; ſeeing that *Jehovah* the Father hath given him all things: Therefore the Heavens receive from the Angels, that which they dart down; but the Angels from the great name of God and *Jeſu*, the vertue whereof is firſt in God, afterward diffuſed into theſe twelve and ſeven Angels, by whom it is extended into the twelve ſigns, and into the ſeven planets, and conſequently into all the other Miniſters and inſtruments of God, ~~pourtraiting~~ even ~~infinitely~~. Hence Chriſt ſaith, What ſoever you ſhall ask the Father in my name, he will give you; and after his reſurrection ſaith, In my name they ſhall caſt out devils, and do as followeth; ſo that the name of four letters is no further neceſſary, the whole vertue thereof being tranſlated into the name *Jeſus*, in which only miracles are done; neither is there any other (as *Peter* ſaith) under heaven given unto men, by which they can be ſaved, but that; but let us not think, that by naming *Jeſus* prophanely, as the name of a certain man, we can do miracles by vertue of it: but we muſt invocate it in the holy Spirit, with a pure mind and a fervent ſpirit, that we may obtain thoſe things which

which are promiſed us in him; eſpecially knowledge going before, without which there is no hearing of us, according to that of the Prophet, I will hear him becauſe he hath known my name; Hence at this time no favor can be drawn from the heavens, unleſs the authority, favor and conſent of the name *Jeſu* intervene; Hence the Hebrews and Cabaliſts moſt skilfull in the Divine names, can work nothing after Chriſt by thoſe old names, as their fathers have done long ſince; and now it is by experience confirmed, that no devil nor power of Hell, which vex and trouble men, can reſiſt this name, but will they, nill they, bow the knee and obey, when the name *Jeſu* by a due pronunciation is propoſed to them to be worſhipped, and they fear not only the name but alſo the Croſs, the ſeal thereof; and not only the knees of earthly, heavenly, and helliſh creatures are bowed, but alſo Inſenſible things do reverence it, and all tremble at his beck, when from a faithfull heart and a true mouth the name *Jeſus* is pronounced, and pure hands imprint the ſalutiferous ſign of the Croſs: neither truly doth Chriſt ſay in vain to his Diſciples, In my name they ſhall caſt out Devils, *&c.* unleſs there were a certain vertue expreſſed in that name over divels and ſick folk, ſerpents, and perſons, and tongues, and ſo forth, ſeeing the power which this name hath, is both from the vertue of God the inſtitutor, and alſo from the vertue of him who is expreſſed by this name, and from a power implanetd in the very word. Hence is it that ſeeing every creature feareth and reverenceth the name of him who hath made it, ſometimes even wicked and ungodly men, if ſo be they believe the invocation of Divine names of this kind, do bind devils, aud operate certain other great things.

CHAP.

CHAP. XIII.

Of the members of God, and of their influence on our members.

WE read in diverſe places of the holy Scripture, of diverſe members of God, and ornaments; but by the members of God, are underſtood manifold powers, moſt ſimply abiding in God himſelf, diſtinguiſhed amongſt themſelves by the ſacred names of God; but the garments of God and Ornaments, are as it were certain wayes and relations, or Emanations or conduit pipes, by the which he diffuſeth himſelf; the hemmes of which as oft as our mind ſhall touch, ſo often the Divine power of ſome member goeth forth, even as *Jeſus* cryed out, concerning the woman with the bloody Iſſue, Some body hath touched me, for I perceive vertue to go forth from me: Theſe members therefore in God are like to ours; but the Idea's and exemplars of our members, to the which if we rightly conform our mmbers, then being tranſlated into the ſame Image, we are made the true ſons of God, & like to God, doing and working the works of God: therefore concerning the members of God, many things are drawn forth out of the Scriptures; for we read of his head in the Canticles; Thy head as Carmel, and the locks of thy head as the purple of a King; but this Carmel ſignifieth not that mountain in the Sea coaſt of *Syria*, but a little creature, which ingendreth the purple. Alſo of his eyes, eyelids and ears, we read in the *Pſalmes*, the eyes of the Lord on the Juſt, and his ears to their prayers, his eyes look towards the poor, and his eyelids enquire after the ſons of men: alſo of his mouth, taſt, throat, lips, and teeth, we read in *Eſay*, Thou haſt not enquired at my mouth; and in the *Canticles*, Thy throat as the beſt wine for my beloved, that goeth down ſweetly, cauſing the lips of thoſe that are aſleep to ſpeak; there are alſo Noſtrils, by the which (as we often find in the Law) he ſmelleth the ſacrifices for a ſweet odour: he hath ſhoulders, armes, hands, and fingers, of the

which

which we read in *Eſay*; the government is laid upon his ſhoulders; to whom is the Arm of the Lord revealed? and the Kingly Prophet ſingeth, thy hands O Lord have made me and faſhioned me, and I will behold the heavens, the work of thy fingers; he hath alſo a right and left hand; hence the *Pſalmiſt* ſaith, The Lord ſaith to my Lord, ſit at my right hand: and of the left we read, in the Goſpel, on which the damned ſhall be placed at the laſt day: further we read of the heart, breaſt, back, and back parts of God; as in the book of Kings, that God found *David* a man according to his own heart; we have alſo in the Goſpel his breaſt upon which the Diſciple ſleeping conceived divine myſteries; and the *Pſalmiſt* deſcribeth his back, in the paleneſs of gold; and he himſelf ſaith in *Jeremiah*, I will ſhew my back and not my face in the day of their perdition, and he ſaith to *Moſes*, Thou ſhalt ſee my back parts; of his feet the *Pſalmiſt* alſo ſaith, Darkneſs under his feet, and in *Geneſis* he is ſaid to walk to the South. In like manner alſo we read of the garments, and ornaments of God, as with the *Pſalmiſt*, the Lord hath reigned, he hath put on beauty, cloathed with light as with a garment; and elſwhere, Thou haſt put on comlineſs and beauty; The Abyſſe as a garment and his cloathing; and in *Ezekiel*, the Lord ſpeaketh, ſaying, I ſpread my garment over thee and covered thy nakedneſs; moreover alſo we read of the rod, Staffe, Sword and Buckler of God, as in the *Pſalmiſt*, Thy rod and thy ſtaffe, they have comforted me; his truth hath compaſſed thee about as with a ſhield; and in *Deutreonomy* we read of the ſword of his glory; and very many of this ſort the ſacred word declares to us; from which members and Divine ornaments, there is no doubt, but that our members and al things about us, and all our works, are both ruled directed, preſerved, governed, and alſo cenſured, as the prophet ſaith. He hath put my foot upon a rock, and directed my goings; and elſwhere he ſaith, Bleſſed be the Lord my God, who teacheth my hand to war, and my fingers to fight; and of his mouth he ſaith, the Lord hath put a new ſong into my mouth; and elſewhere our Saviour ſaith, I will give you a mouth and wiſdom; and of the

hair

hair he ſaith, an hair of your head ſhall not periſh; and in another place, the hairs of your head are numbred; for the Almighty God ſeeing he would have us to be his Images and like to himſelf, hath framed members, limbs, and figures after many wayes laid open in us, according to the ſimilitude of his hidden vertues, as it were ſigns keeping the ſame order and proportion to them: whence the *Mecubals* of the Hebrews ſay, that if a man capable of the Divine influence do make any member of his body clean and free from filthineſs, then it becometh *Habitale* and proper ſeat of the ſecret limb of God, and of the vertue to the which the ſame name is aſcribed: ſo that if that member want any thing, the name being invocated, whence it dependeth, it is preſently heard effectually, according to that, I will hear him, becauſe he hath known my name; and theſe are the great and hidden myſteries, concerning which it is not lawfull to publiſh more.

CHAP. XIIII.

Of the Gods of the gentiles, and ſouls of the Celeſtiall bodies, and what places were conſecrated in times paſt, and to what Dieties.

THe Philoſophers have maintained, as we have ſhewed before, that the Heavens and Stars are Divine Animals, and their ſouls intellectuall, participating of the Divine mind; and they averre, that ſome ſeparated ſubſtances are ſuperior, others inferior to them, as it were governing and ſerving, which they call intelligences and Angels; moreover *Plato* himſelf affirmed, that Celeſtiall ſouls are not confined to their bodies, as our ſouls to our bodies, but to be, where they will, and alſo that they rejoyce in the viſion of God, and without any labor or pains do rule and move their bodies, and together in moving them do eaſily govern theſe inferior things; therefore they often called the ſouls of this kind, Gods, and appointed Divine honors for them, and dedicated prayers and ſacrifices

ſacrifices to them, and did worſhip them with Divine worſhip, and theſe are the gods to the which all people are attributed, concerning which *Moſes* commanded in *Deuteronomy*, ſaying, leaſt perchance your eyes being lifted up to Heaven, thou ſhouldeſt ſee the Sun, the Moon, and all the Stars of Heaven, and being turned back ſhouldeſt adore and worſhip them, to which all the Nations are ſubjected, which are under the Heaven; but the Lord *Jehovah* hath taken and brought you forth from the furnace of *Egypt*, that thou ſhouldeſt be an Hereditary people to himſelf; and in the ſame book *chap.* 17. he calleth the Sun, Moon, & Stars Gods; and the Doctors of the Hebrews upon that place of *Geneſis* where it is ſaid, that *Abraham* gave gifts to the ſons of the concubines, *viz. Shemoth, Steltoma*, that is ſtrange names, but left *Iſaac* heir of all that he poſſeſſed, ſay, that the ſons of the concubines were not in the bleſſing of *Abraham*, given to *Jehovah* the moſt high creator, but to ſtrange gods and dieties, but that *Iſaac* and his ſeed were given to the omnipotent *Jehovah*, and in no part to any ſtrange Dieties; therefore they are upbraided in *Deutornomy*, becauſe they ſerved ſtrange gods, and worſhipped them they knew not, and to whom they were not given; and alſo *Joſhua Nave*. after that the people were brought into the land of promiſe, their enemies overcome, and the lots of the poſſeſſions of *Iſrael* diſtributed, gave the people leave to chooſe that God whom they would worſhip, ſaying, leave is given you this day to chooſe whom you will eſpecially ſerve, whether the gods which your fathers ſerved in *Meſopotamia*, or the gods of the *Amorites*, whoſe land you inhabite; but the people anſwered, we will ſerve the Lord *Jehovah*, and he ſhall be our God; *Joſhua* ſaid to them, ye cannot do it, for the Lord *Iehovah* is holy, ſtrong, and jealous; but the people perſevering, to ſerve *Jehovah*; he ſaith to them, ye are witneſſes your ſelves, that ye have choſen for your ſelves the Lord, to ſerve him; take away therefore ſtrange gods out of the midſt of you, and incline your hearts to the Lord God of *Iſrael*; and he erected a great ſtone ſaying, this ſtone ſhalbe for a witneſs, leaſt perhaps afterwards ye will deny and

lye to the Lord your God; therefore the other gods, to which the other Nations were given, were the Sun, Moon, twelve Signs, and other Celestiall bodies, and Divine fabricks, yet not as they were bodies, but as the soul adhereth to them, and the whole *Militia* of Heaven, which *Jeremy* cals the queen of Heaven, that is the power by which the Heaven is governed, *viz.* the soul of the world, of which *Jeremy* saith, The sons gather sticks, and part thereof maketh a fire, and the women mingle oyl, that they might make a cake for the Queen of heaven, neither was the worship of *Doulia*, to this Queen and other Celestiall souls prohibited them, but of *Latria* only, which they that gave, are reproved of the Lord; but the name of these souls or Gods, we have before declared; but to what Regions, People, and Cities they were ascribed as proper and tutelar gods; *Origen*, *Tertullian*, *Apuleius*, *Diodorus*, and very many other historians, partly relate to us: Therefore all people worshipped their gods with their proper ceremonies; The *Beotians*, *Amphiarus*; The *Africans*, *Mopsus*; the *Egyptians*, *Osiris*, and *Isis*; the *Ethiopians*, who inhabit *Mero*, *Jupiter* and *Bacchus*; The *Arabians*; *Bacchus* and *Venus*; the *Scythians*, *Minerva*; the *Naucratians*, *Serapis*; the *Syrians*, *Atargates*; the *Arabians*, *Diaphares*; the *Africans*, *Celestus*; the *Nornians*, *Tibelenus*: In *Italy* also by the free Cities consecration, *Delventius*, was the God of the *Crustumensians*, *Viridianus* of the *Narvensians*, *Anchuria* of the *Asculans*, *Nursia* of the *Volsians*, *Valentia* of the *Otriculans*, *Nortia* of the *Sutrinians*, *Curis* of the *Phaliscians*; these especially were famous. The Latians did adore with the highest worship, *Mars*; The *Egyptians*, *Isis*; the *Moors*, *Juba*; the *Macadonians*, *Cabrius*; the *Carthaginians*, *Uranus*; the *Latines*, *Faunus*; the *Romans*, *Quirinus*; the *Sabines*, *Sangus*; the *Athenians*, *Minerva*; *Samos*, *Juno*; *Paphos*, *Venus*; *Lemnos*, *Vulcan*; *Naxos*, *Bacchus*; *Delphos*, *Apollo*; and as *Ovid* singeth in his *Fasti*.

Athens *do* Pallas; *Crete*, Dian' *implore*.
The Iland Lemnos Vulcan *doth adore*.
The Spartans, Juno ——

The

The *Carthaginians* and *Leucadians* did worſhip Saturn; *Crete*, *Pyreus*, *Homole*, *Ida*, *Elis* and *Lybia*, Jupiter, where was his Oracle: *Epirus*, *Latium*, *Gnidus*, *Lycia*, *Piſa*, *Macedonia*, Mars; The *Thermodonians*, *Scythians*, and *Thracia*, the Sun; the *Scythians* did worſhip onely one God, ſacrificing an horſe to him; the ſame alſo the *Heliopolitans*, and *Aſſyrians* did worſhip; and under the name of Apollo, the *Rhodians*, *Hyperboreans* and *Mileſians*; and the mountains *Parnaſſus*, *Phaſelus*. *Cynthus*, *Soracte*, were holy to him, and the Iſlands *Delos*, *Claros*, *Tenedos* and *Mallois*, a place in the Iſle *Leſbos*, and the *Grynean* Grove or Town, beſides the Cities, *Patara*, *Chryſa*, *Tarapnas*, *Cyrrha*, *Delphos*, *Arrephina*, *Entroſi*, *Tegyra*; Alſo Thebes, the Iſland, *Naxos*, *Niſe* a City of *Arabia*, *Callichoros* a river of *Paphlagonia*, were conſecrated to him under the name of *Bacchus* and *Dionyſius*; alſo *Parnaſſus*, and *Cytheros* mountains of *Boetia*, in which every ſecond yeer by courſe, the feaſts *Bacchanalia* were kept; alſo the *Thamaritans* a people neighbors to the *Hircanians* did worſhip *Bacchus* with their own Ceremonies. The *Aſſyrians* firſt of all introduced the worſhip of *Venus*; then the *Paphians* in *Cyprus*, and *Phenicians*, and *Cythereans*, whom (as *Agens* reports) the *Athenians* followed: amongſt the *Lacedomonians*, *Venus Armatha* was worſhipped; at *Delphos*, *Venus Epitybia*; ſhe was alſo adored of the *Coans*; and in *Amathus* an Iſland of the *Ægean* Sea, and in *Memphi* a City of *Egypt*, and in *Gnido* and *Sicilia*, and the *Idalian* Grove, and the City *Hypepa* and *Erice* a mountain of *Sicilia*, and in *Calidonia*, *Cyrene* and *Samos*; and no *Diety* of the old Gods (*Ariſtotle* being witneſs) is reported to have been worſhipped with greater ceremonies, and in more places; the French did eſpecially worſhip *Mercury*, calling him *Tentates*; ſo alſo the *Arcadians*, *Hormopolites*, *Egyptians* and *Memphites*. The *Scythians* about mount *Taurus*, did worſhip the Moon under the name of *Diana*; and in *Epheſus*, ſhe had a moſt ſtately Temple; and in *Mycena* after the death of *Thoantes* King of *Taurica*, her Image being ſtollen away by *Iphigenia* and *Oreſtes*, ſhe was worſhipped nigh *Aricia*. The Rite of Ceremonies being changed, ſhe was worſhipped

ſhipped likewiſe by the *Magneſians*, a people of *Theſſalia*, and in *Piſa*, a City of *Achaia*, and in *Tybur*, and the *Aventinum* a *Roman* hill, and in *Perga* a City of *Pamphilia*, and in *Agra* in the Kingdom of *Attica*; and the *Catenian* people are reported to have worſhipped the Moon under the *Maſculine* ſexe; there were alſo other places conſecrated to other Dieties, as to *Pallas*, who is called *Minerva*, were conſecrated *Athens*, the mountains *Pyreus*, *Aracynthus*, the River *Tritones*, and *Alcomeneum* a City of *Boetia*, and *Neo* one of the Iſlands of the *Cyclades*; The holy places of *Ceres* are, *Eleuſis Attica*, *Enna*, and *Catana*, Cities of *Sicilia* and mount *Ætna*; The chief worſhip to *Vulcan* was in the Iſland of *Lemnos*, and in *Imbres*, an Iſland of *Thracia* and *Theraſia*, an Iſland conſecrated to *Vulcan*, and alſo *Sicilia*: *Veſta* was the goddeſs of the *Trojans*, whom runaway *Æneas* carryed into *Italy*, and to her are given the *Phrygians*, *Idea* and *Dindymus*, mountains of *Phrygia*, and *Reatum* a City of *Umbria*; alſo the mountain *Berecynthus*, and *Peſſinuntium*, a City of *Phrygia*; The Cities *Carthage*, *Proſenna*, *Arhos*, and *Mycena*, worſhipped *Juno*, alſo the Iſland *Samos* and the people of *Phaliſcia*, *Orcheſtus* a City of *Boetia*, and *Tenatus* a Promontory of *Laconia*, were conſecrated to *Neptune*, and the *Trezenian* Nation and City were under the protection of *Neptune*: of this ſort therefore were the gods of the Nations, which did rule and govern them, which *Moſes* himſelf in *Deuteronomy* calleth Gods of the earth, to the which all Nations were attributed, not ſignifying others then the heavenly Stars, and their ſouls.

CHAP.

CHAP. XV.

What our Theologians think concerning the Celeſtiall ſouls.

THat the heavens and the heavenly bodies are animated with certain Divine ſouls, is not only the opinion of Poets, and Philoſophers, but alſo the aſſertion of the ſacred Scriptures, and of the Catholicks; for *Eccleſiaſtes* alſo deſcribeth the ſoul of heaven, and *Jerom* upon the ſame expreſly confeſſeth it: In like manner *Origen* in his book of Principles, ſeemeth to think that Celeſtiall bodies are animated, becauſe they are ſaid to receive commands from God, which is only agreeable to a reaſonable nature; for it is written, I have enjoyned a command on all the Stars; Moreover *Job* ſeemeth to have fully granted, that the Stars are not free from the ſtain of ſin; for there we read, the Stars alſo are not clean in his ſight; which cannot verily be referred to the brightneſs of their bodies; moreover that the Celeſtiall bodies are animated, even *Euſebius* the *Pamphilian* thought, and alſo *Auſtin* in his *Enchiridion*; but of the latter writers *Albertus Magnus* in his book of four co-equals, and *Thomas Aquinas* in his book of Spiritual Creatures, and *John Scot* upon the ſecond of the ſentences; to theſe the moſt learned Cardinall *Nich: Cuſans* may be added; Moreover *Aureolus* himſelf in a ſtrong diſputation doth convince theſe things; who moreover thinketh it not ſtrange, that the Heavenly bodies are worſhipped with the worſhip of *Donlia*, and that their ſuffrages and helps are implored; to whom alſo *Thomas* himſelf conſenteth, unleſs the occaſion of Idolatry ſhould hinder this rite; moreover *Plotinus* maintaineth that they know our wiſhes, and hear them; but if any one would contradict theſe, and account them ſacrilegious tenents, let him hear *Auſtin* in his *Enchiridion*, and in his book of Retractations, and *Thomas* in the ſecond book againſt the Gentiles, and in his *Quodlibets*, and *Scotus* upon the ſentences, and *Galielmus Pariſienſis* in his ſum of the univerſe, who unanimouſly anſwer, that to ſay the heavenly bodies are

Cuſans.

animated or inanimated, nothing belongeth to the Catholick faith. Therefore although it ſeemeth to many ridiculous, that the ſouls themſelves be placed in the ſpheres and Stars, and as it were the Gods of the Nations, every one doth govern his Regions, Cities, Tribes, People, Nations and Tongues, yet it will not ſeem ſtrange to thoſe who rightly underſtand it.

CHAP. XVI.

Of Intelligences and ſpirits, and of the threefold kind of them, and of their diverſe names, and of Infernall and ſubterraneal ſpirits.

NOw conſequently we muſt diſcourſe of Intelligences, ſpirits and Angels. An Intelligence is an intelligible ſubſtance, free from all groſs and putrifying maſs of a body, immortall, inſenſible, aſſiſting all, having Influence over all, and the nature of all intelligencies, ſpirits and Angels is the ſame. But I call Angels here, not thoſe whom we uſually call Devils, but ſpirits ſo called from the propriety of the word, as it were, knowing, underſtanding and wiſe. But of theſe according to the tradition of the Magicians, there are three kinds, the firſt of which they call ſupercelеſtiall, and minds altogether ſeparated from a body, and as it were intellectuall ſpheres, worſhipping the one only God, as it were their moſt firm and ſtable unity or center; wherefore they even call them gods, by reaſon of a certain participation of the divinity; for they are always full of God, and overwhelmed with the Divine Nectar. Theſe are only about God, and rule not the bodies of the world, neither are they fitted for the government of inferior things but infuſe the light received from God unto the interior orders, and diſtribute every ones duty to all of them; The Celeſtiall intelligences do next follow theſe in the ſecond order, which they call worldly Angels *viz.* being appointed beſides the Divine worſhip for the ſpheres of the world

world,and for the government of every heaven & Star,whence they are divided into ſo many orders, as there are heavens in the world,& as there are Stars in the Heavens, and they called thoſe *Saturnine*,who rule the Heaven of *Saturn* & *Saturn* himſelf;others *Joviall*,who rule the heaven of *Jupiter* and *Jupiter* himſelf,and in like maner they name diverſe Angels,as well for the name,as the vertue of the other Stars; and becauſe the old Aſtrologers did maintain fifty five motions,therefore they invented ſo many Intelligences or Angels;they placed alſo in the Starry heaven,Angels,who might rule the ſigns, triplicities,decans,quinaries,degrees and Stars; for although the ſchool of the Peripateticks aſſigne one onely intelligence to each of the Orbs of the Stars: yet ſeeing every Star and ſmall part of the heaven hath its proper and different power and influence, it is neceſſary that it alſo have his ruling intelligence, which may confer power and operate; therefore they have eſtabliſhed twelve Princes of the Angels, which rule the twelve ſigns of the *Zodiack*, and thirty ſix which may rule the ſo many *Decans*,and ſeventy two, which may rule the ſo many *Quinaries* of heaven, and the tongues of men and the Nations, and four which may rule the triplicities and Elements, and ſeven governors of the whole world, according to the ſeven planets, and they have given to all of them names, and ſeals, which they call Characters, and uſed them in their invocations, incantations,and carvings, deſcribing them in the inſtruments of their operations, images, plates, glaſſes, rings, papers, wax lights and ſuch like; and if at any time they did operate for the Sun, they did invocate by the name of the Sun, and by the names of *Solare* Angels, and ſo of the reſt. Thirdly they eſtabliſhed Angels as Miniſters for the diſpoſing of thoſe things which are below,which *Origen* calleth certain inviſible powers to the which thoſe things which are on earth, are committed to be diſpoſed of. For ſometimes they being viſible to none to direct our journies and all our buſineſſes, are oft preſent at battels, and by ſecret helpes do give the deſired ſucceſſes to their friends, for they are ſaid,that at their pleaſures they can procure proſperity, and inflict adverſity. In like manner they

diſtribute theſe into more orders, ſo as ſome are fiery, ſome watery, ſome aerial, ſome terreſtial; which four ſpecies of Angels are computed according to the four powers of the Celeſtiall ſouls, *viz.* the mind, reaſon, imagination, and the vivifying and moving nature; Hence the fiery follow the mind of the Celeſtiall ſouls, whence they concur to the contemplation of more ſublime things, but the Aeriall follow the reaſon, and favor the rationall faculty, and after a certain manner ſeparate it from the ſenſitive and vegetative; therefore it ſerveth for an active life, as the fiery for a contemplative, but the watery following the imagination, ſerve for a voluptuous life; The earthly following nature, favor vegetable nature; moreover they diſtinguiſh alſo this kind of Angels into *Saturnine* and *Joviall*, according to the names of the Stars, and the Heavens; further ſome are Orientall, ſome Occidentall, ſome Meridionall, ſome Septentrionall; Moreover there is no part of the world deſtitute of the proper aſſiſtance of theſe Angels, not becauſe they are there alone, but becauſe they reign there eſpecially, for they are everywhere, although ſome eſpecially operate, and have their influence in this place, ſome elſwhere; neither truly are theſe things to be underſtood, as though they were ſubject to the influences of the Stars, but as they have correſpondence with the Heaven above the world, from whence eſpecially all things are directed, and to the which all things ought to be conformable; whence as theſe Angels are appointed for diverſe Stars, ſo alſo for diverſe places and times; not that they are limited by time or place, neither by the bodies which they are appointed to govern, but becauſe the order of wiſdom hath ſo decreed, therefore they favor more and patronize thoſe bodies, places, times, ſtars; ſo they have called ſome Diurnall, ſome Nocturnall, other Meridionall; in like manner ſome are called Woodmen, ſome Mountaineers, ſome Fieldmen, ſome Domeſticks. Hence the gods of the Woods, Country gods, Satyrs, Familiars, Fairies of the fountains, Fairies of the Woods, Nymphs of the Sea, the Naiades, Neriades, Dryades, Pierides, Hamadryades, Potumides, Hindides, Agapte, Pales, Pareades, Dodonæ, Feniliæ, Lavernæ,

Pareæ,

Parcæ, Muſes, Aonides, Caſtalides, Heliconides, Pegaſides, Meonides, Phebiades, Camenæ, the Graces, the Genii, Hobgoblins and ſuch like; whence they call them vulgar ſuperiors, ſome the demi gods and goddeſſes; ſome of theſe are ſo familiar and acquainted with men, that they are even affected with humane perturbations, by whoſe inſtruction *Plato* thinketh that men do oftentimes wonderfull things, even as by the inſtruction of men, ſome beaſts which are moſt nigh unto us, as Apes, Dogs, Elephants, do often ſtrange things above their ſpecies; and they who have written the Chronicles of the Danes and Norwegians, do teſtifie, that ſpirits of diverſe kinds in thoſe regions are ſubject to mens commands; moreover ſome of theſe to be corporeall and mortall, whoſe bodies are begotten and dy, yet to be long lived is the opinion of the Egyptians, and Platoniſts, and eſpecially approved by *Proclus*. *Plutarch* alſo and *Demetrius* the Philoſopher, and *Æmilianus* the Rhetoritian affirm the ſame; Therefore of theſe ſpirits of the third kind, as the opinion of the Platoniſts is; they report that there are ſo many Legions, as there are Stars in the Heaven, and ſo many ſpirits in every Legion, as in heaven it ſelf Stars, but there are (as *Athanaſius* delivereth) who think, that the true number of the good ſpirits, is according to the number of men ninety nine parts, according to the parable of thehundred ſheep; others think only nine parts, according to the parable of the ten groats; others ſuppoſe the number of the Angels equal with men, becauſe it is written, He hath appointed the bounds of the people according to the number of the Angels of God; and concerning their number many have written many things, but the latter Theologians following the maſter of the ſentences, *Auſtin* and *Gregory* eaſily reſolve themſelves, ſaying, that the number of the good Angels tranſcendeth humane capacity; to the which on the contrary, innumerable unclean ſpirits do correſpond, there being ſo many in the inferior world, as pure ſpirits in the ſuperior, and ſome Divines affirm that they have received this by revelations; under theſe they place a kind of ſpirits, ſubterrany or obſcure, which the Platoniſts call Angels that failed, revengers of wickedneſs,

and

and ungodlineſs, according to the decree of the Divine juſtice, and they call them evill Angels and wicked ſpirits, becauſe they oft annoy and hurt even of their own accords; of theſe alſo they reckon more legions, and in like manner diſtinguiſhing them according to the names of the Stars and Elements, and parts of the world, they do place over them Kings, Princes and Rulers and the names of them; of theſe, four moſt miſcheivous Kings do rule over the other, according to the four parts of the world; under theſe many more Princes of Legions govern, and alſo many of private offices. Hence the *Gorgones, Statenocte*, the furies. Hence *Tiſiphone, Alecto, Megæra, Cerberus*: They of this kind of ſpirits, *Prophyry* ſaith, inhabite a place nigh to the earth, yea within the earth it ſelf; there is no miſchief, which they dare not commit; they have altogether a violent and hurtfull cuſtome, therefore they very much plot and endeavor violent and ſudden miſchiefs; and when they make incurſions, ſometimes they are wont to lie hide, but ſometimes to offer open violence, and are very much delighted in all things done wickedly and contentiouſly.

CHAP.

CHAP. XVII.

Of theſe according to the opinion of the Theologians.

BUt our Theologians, together with *Dionyſius*, maintain the three diſtinctions of Angels; every one of which they divide into three orders, they call theſe Hierarchies, thoſe quires, whom *Proclus* alſo diſtinguiſheth by the number nine. They place therefore in the ſuperior Hierarchies, Seraphim, Cherubim, aud Thrones, as it were ſuperceleſtiall Angels contemplating the order of the Divine providence; the firſt in the goodneſs of God; the ſecond in the Eſſence of God, as the form; the third in the wiſdom. In the middle Hierarchy they place the Dominations, Vertues, and Powers, as it were worldly Angels concurring to the government of the world; the firſt of theſe command that which the other execute; the ſecond are Miniſters to the Heavens and ſometimes conſpire to the working of miracles; the third drive away thoſe things which ſeem to be able to diſturbe the Divine Law; but in the inferiour Hierarchy they place the Principalities, Archangels, whom alſo *Jamblicus* reckoneth up, theſe as miniſtring ſpirits deſcend to take care of inferior things; the firſt of theſe take care of publike things, princes and magiſtrates, provinces and kingdoms, every one thoſe that belong to themſelves; when we read in *Daniel*, But the prince of the Kingdom of *Perſia* withſtood me twenty one dayes; and *Jeſus* the ſon of *Syrach* teſtifieth, that for every Nation a ruling Angel is appointed; which alſo *Moſes* by his ſong in *Deuteronomy* ſeemeth to ſhew forth, ſaying, when the moſt High divided the Nations, he appointed them bounds according to the number of the Angels of God. The ſecond are preſent at ſacred duties, and direct the Divine worſhip about every man, and offer up the prayers and ſacrifices of men before the gods. The third diſpoſe every ſmaller matter, and to each thing each one is a preſerver. There are alſo of theſe, who afford vertue to the leaſt plants and ſtones and to all inferior things; to whom many things

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are common with God, many with men, and they are mediating Miniſters; but *Athanaſius*, beſides Thrones, Cherubins, and Seraphins, who are next to God, and magnifie him unceſſantly with hymns and continuall praiſes, praying for our ſalvation, nameth the other orders, which by a common name he calleth the *militia* of heaven. The firſt of theſe is the Doctrinall order, of the which he was, who ſpake to *Daniel*, ſaying, Come, that I may teach thee what ſhall come to thy people in the laſt dayes; Then there is the tutelar order, of the which we read alſo in *Daniel*. Behold, *Michael* one of the Princes cometh to my help; and there, In that time ſhall riſe up *Michael* a great Prince, who ſtandeth for the ſons of thy people; of this order was that *Raphael* alſo, who carryed forth and brought back *Tobiah* the younger; after this is the Procuratory Order, of the which mention is made in *Job*, where we read, if the Angel ſhall ſpeak for him, he will intreat the Lord, and the Lord will be pleaſed with him; and of the ſame order is expounded alſo that which is written in the ſixteenth Chapter of *Eccleſiaſticus*, about the end. The works of the Lord have been made by his appointment from the beginning, and he hath diſtributed their portions from the time they have been made, he hath adorned their works for ever, they have not hungred, nor been wearied, and have not deſiſted from their works, none of them ſhall oppreſs his neighbor even for ever. The Miniſteriall order followeth, of the which *Paul* to the Hebrews ſaith, Are they not all Miniſtring ſpirits, ſent forth for them who ſhall be heirs of ſalvation? After theſe is the Auxiliary order, of the which we read in *Eſay*, The Angels of the Lord went forth and ſlew in the tent of the Aſſyrians 185. thouſands. The Receptory order of ſouls followeth this, of the which we read in *Luke*, the ſoul of *Lazarus* was carryed by Angels into the boſom of *Abraham*, and there we are taught, that we ſhould make to our ſelves friends of the unrighteous Mammon, that we may be received into eternall Tabernacles. Moreover, there is the order of the Aſſiſtants, of the which we reade in *Zachary*. Theſe are the two ſons of the Oyl of ſplendor, who aſſiſt the ruler

of the whole earth, but the Theologians of the Hebrews do otherwiſe number and call theſe orders; for in the higheſt place are thoſe which they call היות הקדש that is, creatures of ſanctity, or by the which God אהיה giveth the gift of being. In the ſecond place ſucceed *Ophanim* אופנים that is forms or wheels, by the which God יהוה diſtinguiſheth the *Chaos*: In the third place are *Aralim* אראלים great, ſtrong, and mighty Angels, by the which *Jehova Elohim* pronounced or *Jehova* joyned with *He* היהוה adminiſtreth form to the liquid matter: In the fourth place are *Haſmalim* השמלים by which *El* אל God frameth the effigies of bodies. The fifth order is *Seraphim* שרפים by the which God *Elohim Gibor* אלהים גיבר draweth forth the Elements. The ſixt is *Malachim* מלאכים that is of Angels, by the which God *Eloha* אלוה, produceth metals. The ſeventh *Elohim* אלהים that is the gods by the which God *Jehovah Saboath* יהוה צבאות produceth vegetables; The eighth *Beni Elohim* בני אלהים that is the ſons of God, by the which God *Elohim Sabaoth* אלהים צבאות procreateth Animals; The ninth & loweſt *Cherubim* כרובים by the which God *Sadai* שדי createth mankind; under theſe is the order *Animaſticus* called *Iſſim* אישים that is nobles, ſtrong men, or bleſſed, by the which God *Adonai* אדני beſtoweth propheſie.

CHAP. XVIII.

Of the orders of evil ſpirits, and of their fall, and divers natures.

THere are ſome of the School of the Theologians, who diſtribute the evill ſpirits into nine degrees, as contrary to the nine orders of the Angels; Therefore the firſt of theſe are thoſe which are called falſe gods, who uſurping the name of God, would be worſhipped for gods, and require ſacrifices and adorations, as that Devil, who ſaith to Chriſt, if thou wilt fal down and worſhip me, I will give thee all theſe things, ſhewing him all the kingdoms of the world; and the Prince of theſe is he who ſaid, I will aſcend above the height of the clouds

clouds, and will be like to the moſt High; who is therefore called Beelzebub, that is, an old god. In the ſecond place follow the ſpirits of lies, of which ſort was he who went forth, and was a lying ſpirit in the mouth of the Prophets of *Achab*; and the Prince of theſe is the Serpent *Pytho*; from whence *Apollo* is called *Pythius*, and that woman a witch in *Samuel*, and the other in the Goſpel, who had *Pytho* in their belly. Therefore this kind of Devils joyneth himſelf to the Oracles, and deludeth men by divinations, and predictions, ſo that he may deceive. In the third order are the veſſels of iniquity, which are alſo called the veſſels of wrath, theſe are the inventors of evil things and of all wicked arts, as in *Plato*, that devill *Theutus* who taught Cards and Dice; for all wickedneſs, malice and deformity proceedeth from theſe; of the which in *Geneſis*, in the Benedictions of *Simeon* and *Levi*, *Jacob* ſaith, veſſels of iniquity are in their habitations; into their counſel let not my ſoul come; whom the *Pſalmiſt* calleth veſſels of death, *Eſay* veſſels of fury, and *Jeremy* veſſels of wrath, *Ezekiel* veſſels of deſtroying and ſlaying, and their prince is *Beliel*, which is interpreted without a yoak or diſobedient, a prevaricator and an Apoſtate, of whom *Paul* to the *Corinthians* ſaith, what agreement hath Chriſt with *Beliall?* Fourthly follow the revengers of evil, and their Prince is *Aſmodeus*, *viz.* cauſing judgement; After theſe in the fifth place come the deluders, who Imitate miracles, and ſerve wicked conjurers and witches, and ſeduce the people by their miracles, as the ſerpent ſeduced *Eve*, and their Prince is Satan, of whom is written in the Revelations, that he ſeduceth the whole world, doing great ſigns, and cauſing fire to deſcend from heaven in the ſight of men, ſeducing the inhabitants of the earth, by reaſon of the ſigns, which are given him to do. Sixthly the Aeriall powers offer themſelves; they joyn themſelves to thundering and lightnings, corrupting the aire, cauſing peſtilences and other evils; in the number of which, are the four Angels, of whom the Revelatiou ſpeaketh, to whom it is given to hurt the Earth and Sea, holding the four windes, from the four corners of the earth; and their prince is called *Meririm*;

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he is the *Meridian* Devill, a boyling ſpirit, a devill raging in the South, whom *Paul* to the *Epheſians* calleth the Prince of the power of this air, and the ſpirit which worketh in the children of diſobedience. The ſeventh manſion the furies poſſeſs, which are powers of evil, diſcords, war and devaſtations, whoſe Prince in the Revelations is called in Greek *Apollyon*, in Hebrew *Abaddon*, that is deſtroying and waſting. In the eighth place are the accuſers, or the inquiſitors, whoſe Prince is *Aſtaroth*, that is, a ſearcher out: in the Greek language he is called *Diabolos*, that is an accuſer, or calumniator, which in the Revelations is called the accuſer, of the brethren, accuſing them night & day before the face of our God. Moreover the Tempters and Enſnarers have the laſt place, one of which is preſent with every man, which we therefore call the evill *Genius*, and their Prince is *Mammon*, which is interpreted covetouſneſs: But all unanimouſly maintain that evil ſpirits do wander up & down in this inferiour world, enraged againſt all, whom they therefore call Devils, of whom *Auſtine* in his 9 book of the incarnation of the word to *Januarius*, ſaith: Concerning the devils and his Angels contrary to Vertues, the eccleſiaſticall preaching hath taught, that there are ſuch things; but what they are and how they are, he hath not clear enough expounded: yet there is this opinion amongſt moſt, that this devill was an Angel, and being made an Apoſtate, perſwaded very many of the Angels to decline with himſelf, who even to this day are called his Angels: *Greece* notwithſtanding thinketh not that all theſe are damned, nor that they are all abſolutely evil, but that from the Creation of the world, the diſpenſation of things is ordained by this means, that the tormenting of ſinfull ſouls is made over to them: The other *Theologians* ſay that not any Devill was created evill, but that they were driven and caſt forth of Heaven, from the orders of good Angels for their pride, whoſe fall not only our of the Hebrew *Theologians*, but alſo the *Aſſyrians*, *Arabians*, *Egyptians* and Greeks do confirm by their tenents; *Pherecydes* the *Syrian* deſcribeth the fall of the Devils and that *Ophis*, that is the Deviliſh ſerpent, was the head of that rebelling Army;

Triſmegiſtus

Triſmegiſtus ſings the ſame fall in his *Pimander*, and *Homer* under the name of *Ararus*, in his verſes; and *Plutarch* in his ſpeech of uſury, ſignifieth, that *Empedocles* knew that the fall of the devils was after this manner: the devils alſo themſelves often confeſs their fall: they therefore being caſt forth into this valley of miſery, ſome that are nigh to us wander up and down in this obſcure air, others inhabit lakes, rivers and ſeas, others the earth, and terrifie earthly things, and invade thoſe who dig Wells and Metals, cauſe the gapings of the earth, ſtrike together the foundation of mountains, and vex not only men, but alſo other creatures; ſome being content with laughter and deluſion only, do contrive rather to weary men, then to hurt them, ſome heightning themſelves to the length of a Giants body, and again ſhrinking themſelves up to the ſmalneſs of the Pigmies, and changing themſelves into divers forms, do diſturb men with vain fear: others ſtudy lies and blaſphemies, as we read of one in the third book of *Kings*, ſaying, I will go forth and be a lying ſpirit in the mouth of all the Prophets of *Achab*: but the worſt ſort of devils are thoſe, who lay wait and overthrow paſſengers in their journeys, and rejoyce in wars and effuſion of blood, and afflict men with moſt cruell ſtripes: we read of ſuch in *Matthew*, for fear of whom no man durſt paſs that way: moreover the Scripture reckoneth up nocturnall, diurnall, and meridionall devils, and deſcribeth other ſpirits of wickedneſs by divers names, as we read in *Eſay* of Satyrs, Scrichowles, Syrenes, ſtorkes, Owls; and in the *Pſalms* of Aſpes, Baſiliſks, Lions, Dragons; and in the Goſpel we read of Scorpions and Mammon and the prince of this world and rulers of darkneſs of all which Beelzebub is the prince, whom the Scripture calleth the prince of wickedneſs. *Porphyrie* ſaith, their prince is *Serapis*, who is alſo called *Pluto* by the Greeks, and that *Cerberus* is chief amongſt them, that three-headed dog: and Becauſe he is converſant in three elements, air, water, and earth, a moſt pernicious devill; whence alſo *Proſerpina*, who can do very much in theſe three elements, is their Queen, which ſhe teſtifies of her ſelf in her anſwers, in theſe verſes.

Of threefold nature I Lucina *fair,*
The daughter am, ſent from above the air;
The golden Phœbe *am, and with heads trine,*
Whom many forms do change, and the trine ſign
Which I bear with forms of earth, fire, and air,
I for black maſtives of the earth do care.

Origen's opinion concerning the devils, is: The ſpirits who act of their own free will, left the ſervice of God with their Prince the devil; if they began to repent a little, are clothed with humane fleſh; That further by this repentance, after the reſurrection, by the ſame means by the which they came into the fleſh, they might at the laſt return to the viſion of God, being then alſo freed from etheriall and aeriall bodies, and then all knees are to be bowed to God, of Celeſtiall, Terreſtrial, and Infernall things, that God may be all in all: Moreover Saint *Ireneus* approveth the opinion of *Juſtine Martyr*, who hath ſaid, Satan never durſt ſpeak blaſphemy againſt God, before that the Lord came on the earth, becauſe that he knew not as yet his condemnation; but there are many of the devils who are fallen, who hope for their ſalvation: Very many think by the Hiſtory of *Paul* the *Hermite*, written by *Jerome*, & reverenced by the Church with Canonical hours, alſo by the Legend of *Brandan*, they are ſo taught; and even by this Argument they maintain that their prayers are heard; that we read in the Goſpels, that Chriſt heard the prayers of the devils, and granted that they ſhould enter into the Herd of Swine; to theſe alſo agreeth the 71. *Pſalm*, according to our ſupputation, but according to the ſupputation of the Hebrews the 72, where we read, the Ethiopians ſhall fall before him, and his enemies lick the duſt; there it is read according to the Hebrew text, they that inhabit the deſert, ſhall bend their knees before him, that is, the aiery ſpirits ſhall adore him, as the *Cabaliſts* affirm, and his enemies ſhall lick the duſt, which they underſtand of *Zazell*, and his Army: of which we read in *Geneſis*, Duſt ſhalt thou eat all the dayes of thy life,

and elsewhere the Prophet saith, because the dust of the earth is his bread; hence the *Cabalists* think, that even some devils shall be saved, which opinion also it is manifest that *Origen* was of.

CHAP. XIX.

Of the bodies of the Devils.

CONcerning the bodies of Angels, there is a great dissention betwixt the late Divines, and Philosophers; for *Thomas* affirms that all angels are incorporeall, yea evil angels, yet that they do assume bodies sometimes, which after awhile they put off again; *Dionysius* in *Divine names* strongly affirms that Angels are incorporeal. Yet *Austin* upon *Genesis* delivers his opinion, that Angels are said to be Aery, and Fiery Animals: because they have the nature of Aeriall bodies, neither can they be dissolved by death, because the element which is more active then passive is predominant in them; the same seem to affirm, that all Angels in the beginning of their creation had Aeriall bodies, being formed of the more pure, and superiour part of the air, being more fit to act, then to suffer; and that those bodies were after the confirmation preserved in good Angels, but changed in the evil in their fall, into the quality of more thick air, that they might be tormented in the fire: Moreover *Magnus Basilius* doth attribute bodies not only to Devils, but also to pure angels, as certain thin, Aerial, pure spirits; to which *Gregory Nazianzen* doth agree. *Apuleius* was of opinion, that all angels had not bodies; for in the book of the *Demon* of *Socrates*, he saith, that there is a more propitious kind of spirits, which being alwayes free from corporeal bonds, are procured by certain prayers. But *Psellus* the *Platonist*, and *Christianus* do think that the nature of spirits is not without a body; but yet not that the body of angels, & devils are the same; for that is without all matter; but the bodies of devils are in a manner materiall, as shadows, and subject to

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paſſion, that they being ſtruck are pained, and may be burnt in the fire, into conſpicuous aſhes, which as is recorded, was done in *Tuſcia*. And although it be a ſpirituall body, yet it is moſt ſenſible, and being touched, ſuffers; and although it be cut aſunder, yet comes together again, as air and water, but yet in the mean time is much pained. Hence it is that they fear the edge of the ſword, and any weapon. Hence in *Virgil* the *Sybill* ſaith to *Æneas*,

Do thou go on thy way and draw thy ſword.

Upon which *Servius* ſaith that ſhe would have *Æneas* have his ſword conſecrated. *Orpheus* alſo deſcribes the kinds of *Demonaicall* bodies; there is indeed one body, which onely abides the fire, but being ſeen, doth not ſuffer, which *Orpheus* calls fiery, and Celeſtiall *Demons*: the other is contemperated with the mixtion of fire, and air, whence they are called Etheriall, and Aeriall; to which if any wateriſh thing was added, there aroſe a third kinde, whence they are Called watery, which ſometimes are ſeen: to which if any earthineſs be added, this is not very thick; they are called *Terrene Demons*, and they are more conſpicuous, and ſenſible. Now the bodies of ſublime *Demons* are nouriſhed of the moſt pure Etheriall element, and are not raſhly to be ſeen of any, unleſs they be ſent from God; being weaved of ſuch bright threads, and ſo ſmall, that they tranſmit all the rayes of our ſight by their fineſs, and reverberate them with ſplendor, and deceive by their ſubtlety; of which *Calcidius* ſaith, Etheriall, and Aeriall *Demons*, becauſe their bodies have not ſo much fire as that they are conſpicuous nor yet ſo much earth that the ſolidity of them reſiſts the touch, and their whole compoſure being made up of the cleanes of the skie, and moiſture of the air hath joyned together an indiſſoluble ſuperficies. The other *Demons* are neither ſo appearable, nor inviſible, being ſometimes conſpicuous returned into divers figures, and put upon themſelves bodies like ſhadows, of blood-leſs images, drawing the filthineſs of groſs body, and they have too much communion with the

~~Wood~~ (which the Ancients did call the wicked soul) and by reason of their affinity with earth, and water, are also taken with *Terrene* pleasures, and lust; of which sort are hobgoblins, and Incubi, and Succubi, of which number it is no absurd conjecture to think that *Melusina* was: yet there is none of the *Demons* (as *Marcus* supposeth) is to be supposed male or female, seeing this difference of sex belongs to compounds, but the bodies of *Demons* are simple, neither can any of the *Demons* turn themselves into all shapes at their pleasure; but to the fiery, and aiery it is easie so to do, *viz:* to change themselves into what shapes their imagination conceives: now subterraneall and dark Demons, because their nature being concluded in the streights of a thick and unactive body, cannot make the diversity of shapes, as others can. But the waterie, and such as dwell upon the moist superfices of the earth, are by reason of the moistness of the element, for the most part like to women; of such kinde are the fairies of the Rivers, and *Nymphs* of the Woods: but those which inhabite dry places, being of dryer bodies, shew themselves in form of men, as Satyrs, or *Onosceli*, with Asses legs, or *Fauni*, and *Incubi*, of which he saith, he learned by experience there were many, and that some of them oftentimes did desire, and made compacts with women to lie with them: and that there were some Demons, which the French call *Dusii*, that did continually attempt this way of lust.

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CHAP. XX.

Of the annoyance of evil ſpirits, and the preſervation we have by good ſpirits.

It is the common opinion of Divines, that all evil ſpirits are of that nature, that they hate God as well as men; therefore Divine providence hath ſet over us more pure ſpirits, with whom he hath entruſted us, as with Shepheards and Governours, that they ſhould daily help us, and drive away evil ſpirits from us, and curb, and reſtrain them, that they ſhould not hurt us as much as they would; as is read in *Tobia*, that *Raphael* did apprehend the *Demon* called *Aſmodeus*, and bound him in the wilderneſs of the upper *Egypt*. Of theſe *Heſiod* ſaith, there are 30000 of *Jupiters* immortall ſpirits living on the earth, which are the keepers of mortall men, who that they might obſerve juſtice and mercifull deeds, having clothed themſelves with air, go every where on the earth. For there is no Prince, nor potentate could be ſafe, nor any woman continue uncorrupted, no man in this valley of ignorance could come to the end appointed to him by God, if good ſpirits did not ſecure us; Or if evill ſpirits ſhould be permitted to ſatisfie the wils of men; As therefore amongſt the good ſpirits there is a proper keeper or protector deputed to every one, corroborating the ſpirit of the man to good; ſo of evil ſpirits there is ſent forth an enemy ruling over the fleſh, and deſire thereof; and the good ſpirit fights for us as a preſerver againſt the enemie, and fleſh; Now man betwixt theſe contenders is the midle, and left in the hand of his own Counſell, to whom he will give victory; we cannot therefore accuſe Angels, if they do not bring the Nations entruſted to them, to the knowledge of the true God, to true piety, and ſuffer them to fall into errours, and perverſe worſhip: but it is to be imputed to themſelves, who have of their own accord declined from the right path, adhering to the ſpirits of errours, giving victory to the Devill; for it is in the hand of man to adhere to whom he pleaſe, and overcome whom he will, by whom, if once the enemy the devill be overcome,

he is made his ſervant, and being overcome, cannot fight any more with another, as a waſp that hath loſt his ſting: to which opinion *Origen* aſſents in his book *Periarchon*, concluding, that the Saints fighting againſt evil ſpirits, and overcoming, do leſſen their armie, neither can he that is overcome by any, moleſt any more; As therefore there is given to every man a good ſpirit, ſo alſo there is given to every man an evil *Diabolicall* ſpirit, whereof each ſeeks an union with our ſpirit, and endeavours to attract it to it ſelf, and to be mixed with it, as wine with water; the good indeed, through all good works conformable to it ſelf, change us into Angels, by uniting us, as it is writ of *John Baptiſt* in *Malachie*: Behold I ſend mine Angel before thy face: of which tranſmutation, and union it is writ elſewhere; He which adheres to God is made one ſpirit with him. An evil ſpirit alſo by evil works, ſtudies to make us conformable to it ſelf, and to unite us, as *Chriſt* ſaith of *Judas*, Have not I choſen twelve, & one of you is a devil? And this is that which *Hermes* ſaith, when a ſpirit hath influence upon the ſoul of man, he ſcatters the ſeed of his own notion, whence ſuch a ſoul being ſowen with ſeeds, and full of fury, brings forth thence wonderfull things, and whatſoever are the offices of ſpirits: for when a good ſpirit hath influence upon a holy ſoul, it doth exalt it to the light of wiſdom; but an evil ſpirit being transfuſed into a wicked ſoul, doth ſtir it up to theft, to man ſlaughter, to luſts, and whatſoever are the offices of evil ſpirits. Good ſpirits (as ſaith *Jamblicus*) purge the ſouls moſt perfectly; and ſome beſtow upon us other good things; they being preſent do give health to the body, vertue to the ſoul, ſecurity to the ſoul, what is mortall in us they take away, cheriſh heat, and make it more efficacious to life, and by an Harmonie do alwayes infuſe light into an intelligible mind. But whether there be many keepers of a man, or one alone, *Theologians* differ amongſt themſelves; we think there are more, the Prophet ſaying, he hath given his Angels a charge concerning thee, that they ſhould keep thee in all thy wayes: which as ſaith *Hierome*, is to be underſtood of any man, as well as of Chriſt. All men therefore are governed by the

the miniſtery of divers Angels, and are brought to any degree of vertue, deſerts, and dignity, who behave themſelves worthy of them; but they which carry themſelves unworthy of them are depoſed, and thruſt down, as well by evil ſpirits, as good ſpirits, unto the loweſt degree of miſery, as their evil merits ſhall require: but they that are attributed to the ſublimer Angels, are preferred before other men, for Angels having the care of them, exalt them, and ſubject others to them by a certain occult power; which although neither of them perceive, yet he that is ſubjected, feels a certain yoke of preſidency, of which he cannot eaſily acquit himſelf, yea he fears and reverenceth that power, which the ſuperiour Angels make to flow upon ſuperiours, and with a certain terrour bring the inferiours into a fear of preſidency. This did *Homer* ſeem to be ſenſible of, when he ſaith, that the *Muſes* begot of *Jupiter*, did alwayes as inſeparable companions aſſiſt the *Kings* begot of *Jupiter*, who by them were made venerable, and magnificent. So we read that M. *Antonius* being formerly joyned in ſingular friendſhip with *Octavus Auguſtus*, were wont alwayes to play togerher. But when as alwayes *Auguſtus* went away conquerour, that a certain *Magician* Counſelled M. *Antonius* thus. *O Antony*, what doſt thou do with that yong man? ſhun, and avoid him, for although thou art elder then he, and art more skilfull then he, and art better deſcended then he, and haſt endured the Wars of more Emperours, yet thy *Genius* doth much dread the *Genius* of this yong man, and thy Fortune flatter his Fortune; unleſs thou ſhalt ſhun him, it ſeemeth wholly to decline to him. Is not the Prince like other men, how ſhould other men fear, and reverence him, unleſs a Divine terrour ſhould exalt him, and ſtriking a fear into others, depreſs them, that they ſhould reverence him as a Prince? Wherefore we muſt endeavour, that being purified by doing well, and following ſublime things, and chooſing opportune times, and ſeaſons, we be entruſted or committed to a degree of ſublimer, and more potent Angels, who taking care of us, we may deſervedly be preferred before others.

CHAP. XXI.

Of obeying a proper Genius, and of the ſearching out the nature thereof.

AS every Region in the Celeſtials hath a certain Star, and Celeſtiall image which hath influence upon it before others: ſo alſo in ſuperceleſtials doth it obtain a certain Intelligence ſet over it, and guarding it, with infinite other miniſtring ſpirits of its order, all which are called by a common name, the Sons of *Elohim Sabaoth* בני אלהים צבאות *i.e.* Sons of the God of hoſts. Hence, as often as the moſt high doth deliberate of War, or ſlaughter, or the deſolation of any Kingdom, or ſubduing of any people in theſe inferiours, then no otherwiſe, when theſe ſhall come upon the earth, there proceeds a conflict of theſe ſpirits above, as it is written in *Iſaiah*, The Lord of hoſts ſhall viſit the Army of the high in the heavens; and the Kings of the earth, in the earth; of which conflict of ſpirits and preſidents, we read alſo in *Daniel*, *viz.* of the Prince of the Kingdom of the *Perſians*, of the Prince of the *Grecians*, of the Prince of the people of *Iſrael*; and of their conflict amongſt themſelves, of which alſo *Homer* ſeemed formerly to be ſenſible of, when he ſang.

Great was the rumour in the Court above,
When that the gods War mutually did move:
When Phœbus *did to* Neptune *battle give,*
Pallas *with* Mars *the god of War did ſtrive,*
Diana *did withſtand in hoſtile way*
Juno, *and* Latona *did for to ſlay*
Mercury *attempt.*——

Never-heleſs ſeeing there be in every region ſpirits of all ſorts, yet they are more powerfull there which are of the ſame order with the preſident of that region. So in the *Solary* region, the *Solary* ſpirits are moſt potent; in the *Lunary*,

Lunary,

Lunary, and ſo of the reſt. And hence it is that various events of our affairs offer themſelves, & follow us in places and provinces, being more Fortunate in one place more then another, where *viz.* the *Demon* our *Genius* ſhall receive more power, or we ſhall there obtain a more powerfull *Demon* of the ſame order. So *Solary* men, if they ſhall travell into a *Solary* region, or province, ſhall be made there far more fortunate, becauſe there they ſhall have more powerfull, and more advantagious conducters or *Genii*, by the preſent aid of whom they ſhall be brought beyond expectation, and their own power, to happy events. Hence it is that the choice of a place, region, or time doth much conduce to the happineſs of life where any one ſhall dwell, & frequent, according to the nature & inſtinct of his own *Genius*. Sometimes alſo the change of the name doth conduce to the ſame, for whereas the properties of names being the ſignificators of things themſelves, do as it were in a glaſs declare the conditions of their forms; thence it comes to paſs, that names being changed, the things oftentimes are changed. Hence the ſacred writ doth not without cauſe bring in God, whileſt he was bleſſing *Abram*, and *Jacob*, changing their names, calling the one *Abraham*, and the other *Iſrael*. Now the ancient Phyloſophers teach us to know the nature of the *Genius* of every man, by Stars, their influx, and aſpects, which are potent in the Nativity of any one; but with inſtructions ſo divers, and differing amongſt themſelves, that it is much difficult to underſtand the myſteries of the heavens by their directions. For *Porphyrie* ſeeks the *Genius* of the Star, which is the Lady of the Nativity: but *Maternus* either from thence, or from the Planets, which had then moſt dignities, or from that into whoſe houſe the Moon was to enter after that, which at the birth of the man it doth retain. But the *Caldeans* enquire after the *Genius*, either from the Sun above, or from the Moon. But others, and many *Hebrews* think it is to be enquired after from ſome corner of the heaven, or from all of them. Others ſeek a good *Genius* from the eleventh houſe, which therefore they call a good *Demon*; but an evil *Genius* from the ſixth, which therefore they call an evil

Demon.

Demon. But ſeeing the inquiſition of theſe is laborious, & moſt occult, we ſhall far more eaſily enquire into the nature of our *Genius* from our ſelves, obſerving thoſe things which the inſtinct of nature doth dictate to, and the heaven inclines us to from our infancy, being diſtracted with no contagion, or thoſe things which the minde, the ſoul being freed from vain cares, and ſiniſter affections, and impediments being removed, doth ſuggeſt to us: Theſe without all doubt are the perſwaſions of a *Genius* which is given to every one from their birth, leading, and perſwading us to that whither the Star thereof inclines us to.

CHAP. XXII.

That there is a threefold keeper of man, and from whence each of them proceed.

EVery man hath a threefold good Demon, as a proper keeper, or preſerver, the one whereof is holy, another of the nativity, and the other of profeſſion. The holy Demon is one, according to the Doctrine of the Ægyptians, aſſigned to the rationall ſoul, not from the Stars or Planets, but from a ſupernaturall cauſe, from God himſelf, the preſident of Demons, being univerſall, above nature: This doth direct the life of the ſoul, & doth alwaies put good thoughts into the minde, being alwaies active in illuminating of us, although we do not alwaies take notice of it; but when we are purified, and live peaceably, then it is perceived by us, then it doth as it were ſpeak with us, and communicates its voyce to us, being before ſilent, and ſtudyeth daily to bring us to a ſacred perfection. Alſo by the ayd of this Demon we may avoid the malignity of a Fate, which being religiouſly worſhipped by us in honeſty, and ſanctity, as we know was done by *Socrates*; the *Pythagorians* think we may be much helped by it, as by dreams, and ſigns, by diverting evill things, and carefully procuring good things. Wherefore the *Pythagorians* were wont with one conſent

ſent to pray to *Jupiter*, that he would either preſerve them from evill, or ſhew them by what Demon it ſhould be done. Now the Demon of nativity, which is called the Genius, doth here deſcend from the diſpoſition of the world, and from the circuits of the Stars, which were powerfull in his nativity. Hence there be ſome that think, when the ſoul is coming down into the body, it doth out of the quire of the Demons naturally chooſe a preſerver to it ſelf, nor only chooſe this guide to it ſelf, but hath that willing to defend it. This being the executor, and keeper of the life, doth help it to the body, and takes care of it, being Communicated to the body, and helps a man to that very office, to which the Celeſtials have deputed him, being born. Whoſoever therefore have received a fortunate *Genius*, are made thereby vertuous in their works, efficacious, ſtrong, and proſperous. Wherefore they are called by the *Phyloſophers* fortunate, or luckily born. Now the Demon of profeſſion is given by the Stars, to which ſuch a profeſſion, or ſect, which any man hath profeſſed, is ſubjected, which the ſoul, when it began to make choyce in this body, and to take upon it ſelf diſpoſitions, doth ſecretly deſire. This Demon is changed, the profeſſion being changed; then according to the dignity of the profeſſion, we have Demons of our profeſſion more excellent and ſublime, which ſucceſſively take care of man, which procures a keeper of profeſſion, as he proceeds from vertue to vertue. When therefore a profeſſion agrees with our nature, there is preſent with us a Demon of our profeſſion like unto us, and ſutable to our *Genius*, and our life is made more peaceable, happy, and proſperous: but when we undertake a profeſſion unlike, or contrary to our *Genius*, our life is made laborious, and troubled with diſagreeing patrons. So it falls out that ſome profit more in any ſcience, or art, or office, in a little time, and with little pains, when another takes much pains, and ſtudies hard, and all in vain: and although no ſcience, art, or vertue be to be contemned, yet that thou maiſt live proſperouſly, carry on thy affairs happily; in the firſt place know thy good *Genius*, and thy nature, and what

what good the celeſtiall diſpoſition promiſeth thee, and God the diſtributor of all theſe, who diſtributes to each as he pleaſeth, and follow the beginnings of theſe, profeſs theſe, be converſant in that vertue to which the moſt high diſtributor doth elevate, and lead thee, who made *Abraham* excell in juſtice, and clemency, *Iſaac* with fear, *Jacob* with ſtrength, *Moſes* with meekneſs, and Miracles, *Joſhua* in war, *Phinias* in zeal, *David* in religion, and victory, *Solomon* in knowledge, and fame, *Peter* in faith, *John* in charity, *Jacob* in devotion, *Thomas* in prudence, *Magdalen* in contemplation, *Martha* in officiouſneſs. Therefore in what vertue thou thinkeſt thou canſt moſt eaſily be a proficient in, uſe diligence to attain to the height thereof; that thou maiſt excell in one, when in many thou canſt not: but in the reſt endeavour to be as great a proficient as thou canſt: but if thou ſhalt have the overſeers of nature, and religion agreeable, thou ſhalt finde a double progreſs of thy nature, and profeſſion: but if they ſhall be diſagreeing, follow the better, for thou ſhalt better perceive at ſome time a preſerver of an excellent profeſſion, then of nativity.

CHAP. XXIII.

Of the tongue of Angels, and of their ſpeaking amongſt themſelves, and with us.

WE might doubt whether Angels, or Demons, ſince they be pure ſpirits, uſe any vocal ſpeech, or tongue amongſt themſelves, or to us; but that *Paul* in ſome place ſaith, If I ſpeak with the tongue of men, or angels: but what their ſpeech or tongue is, is much doubted by many. For many think that if they uſe any Idiome, it is Hebrew, becauſe that was the firſt of all, and came from heaven, and was before the confuſion of languages in *Babylon*, in which the Law was given by God the Father, and the Goſpell was preached by Chriſt the Son, and ſo many Oracles were given

to

to the Prophets by the Holy Ghoſt: and ſeeing all tongues have, and do undergo various mutations, and corruptions, this alone doth alwaies continue inviolated. Moreover an evident ſign of this opinion is, that though each Demon, and Intelligence do uſe the ſpeech of thoſe nations, with whom they do inhabit, yet to them that underſtand it, they never ſpeak in any Idiome, but in this alone. But now how Angels ſpeak it is hid from us, as they themſelves are. Now to us that we may ſpeak, a tongue is neceſſary with other inſtruments, as are the jaws, palate, lips, teeth, throat, lungs, the aſpera arteria, and muſcles of the breaſt, which have the beginning of motion from the ſoul. But if any ſpeak at a diſtance to another, he muſt uſe a louder voice; but if neer, he whiſpers in his ear: and if he could be coupled to the hearer, a ſofter breath would ſuffice; for he would ſlide into the hearer without any noiſe, as an image in the eye, or glaſs. So ſouls going out of the body, ſo Angels, ſo Demons ſpeak: and what man doth with a ſenſible voyce, they do by impreſſing the conception of the ſpeech in thoſe to whom they ſpeak, after a better manner then if they ſhould expreſs it by an audible voyce. So the *Platoniſts* ſay that *Socrates* perceived his Demon by ſenſe indeed, but not of this body, but by the ſenſe of the etheriall body concealed in this: after which manner *Avicen* believes the Angels were wont to be ſeen, and heard by the Prophets: That inſtrument, whatſoever the vertue be, by which one ſpirit makes known to another ſpirit what things are in his minde, is called by the Apoſtle *Paul* the tongue of Angels. Yet oftentimes alſo they ſend forth an audible voyce, as they that cryed at the aſcention of the Lord, Ye men of *Galile*, why ſtand ye here gazing into the heaven? And in the old law they ſpake with divers of the Fathers with a ſenſible voyce, but this never but when they aſſumed bodies. But with what ſenſes thoſe ſpirits and Demons hear our invocations, and prayes, and ſee our ceremonies, we are altogether ignorant.

For there is a ſpirituall body of Demons everywhere ſenſible by nature, ſo that it toucheth, ſeeth, heareth, without any medium,

dium, and nothing can be an impediment to it: Yet neither do they perceive after that manner as we do with different organs, but haply as ſponges drink in water, ſo do they all ſenſible things with their body, or ſome other way unknown to us; neither are all animals endowed with thoſe organs; for we know that many want ears, yet we know they perceive a ſound, but after what manner we know not.

CHAP. XXIIII.

Of the names of Spirits, and their various impoſition; and of the Spirits that are ſet over the Stars, Signs, Corners of the Heaven, and the Elements.

MAny and divers are the names of good ſpirits, and bad: but their proper, and true names, as thoſe of the Stars, are known to God alone, who only numbers the multitude of Stars, and calls them all by their names, whereof none can be known by us but by divine revelation, and very few are expreſſed to us in the ſacred writ. But the maſters of the Hebrews think that the names of Angels were impoſed upon them by *Adam*, according to that which is written, The Lord brought all things which he had made unto *Adam*, that he ſhould name them, and as he called any thing, ſo the name of it was. Hence the Hebrew *Mecubals* think, together with *Magicians*, that it is in the power of man to impoſe names upon Spirits, but of ſuch a man only who is dignified, and elevated to this vertue by ſome divine gift, or ſacred authority: but becauſe a name that may expreſs the nature of divinity, or the whole vertue of angelical eſſences cannot be made by any humane voyce, therefore names for the moſt part are put upon them from their works, ſignifying ſome certain office, or effect, which is required by the quire of Spirits: which names then no otherwiſe then oblations, and ſacrifices offered to the Gods, obtain efficacy and vertue to draw any ſpirituall ſubſtance from above or beneath, for to make any

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deſired effect. I have ſeen, and known ſome writing on virgin parchment the name and ſeal of ſome ſpirit in the hour of the Moon: which when afterward he gave to be devoured by a water-frog, and had muttered over ſome verſe, the frog being let go into the water, rains, and ſhours preſently followed. I ſaw alſo the ſame man inſcribing the name of another Spirit with the ſeal thereof in the hour of *Mars*, which was given to a Crow, who being let go, after a verſe muttered over, preſently there followed from that corner of the heaven, whither he flew, lightnings, ſhakings, and horrible thunders, with thick clouds: Neither were thoſe names of ſpirits of an unknown tongue, neither did they ſignifie any thing elſe but their offices. Of this kinde are the names of thoſe angels, *Raziel*, *Gabriel*, *Michael*, *Raphael*, *Haniel*, which is as much as the viſion of God, the vertue of God, the ſtrength of God, the medicine of God, the glory of God. In like manner in the offices of evill Demons are read their names, a player, deceiver, a dreamer, fornicator, and many ſuch like. So we recieve from many of the ancient Fathers of the Hebrews the names of Angels ſet over the planets, and ſigns; over *Saturn Zaphiel*: over *Jupiter Zadkiel*: over *Mars Camael*: over the *Sun Raphael*: over *Venus Haniel*: over *Mercury Michael*: over the *Moon Gabriel*. Theſe are thoſe ſeven Spirits which alwaies ſtand before the face of God, to whom is entruſted the diſpoſing of the whole celeſtial, and terrene Kingdoms, which is under the Moon. For theſe (as ſay the more curious Theologians) govern all things by a certain viciſſitude of hours, daies, and years, as the Aſtrologers teach concerning the planets which they are ſet over; which therefore *Mercurius Triſmegiſtus* calls the ſeven governers of the world, who by the heavens, as by inſtruments, diſtribute the influences of all the Stars and ſigns upon theſe inferiours. Now there are ſome that do aſcribe them to the Stars, by names ſomewhat differing, ſaying, that over Saturn is ſet an intelligence called *Oriphiel*; over Jupiter *Zachariel*; over Mars *Zamael*; over the Sun *Michael*; over Venus *Anael*; over Mercury *Raphael*; over the Moon *Gabriel*. And every

one

one of theſe governs the world 354 years, and four months; and the government begins from the Intelligence of *Saturn*; afterward in order, the Intelligences of *Venus*, *Jupiter*, *Mercury*, *Mars*, the *Moon*, the *Sun* raign, and then the government returns to the Spirit of *Saturn*. *Abbas Tritemius* writ to *Maximilian Cæſar* a ſpeciall Treatiſe concerning theſe, which he that will throughly examine, may from thence draw great knowledge of future times. Over the twelve Signs are ſet theſe, *viz.* over *Aries Malchidael*; over *Taurus Aſmodel*; over *Gemini Ambriel*; over *Cancer Muriel*; over *Leo Verchiel*; over *Virgo Hamaliel*; over *Libra Zuriel*; over *Scorpio Barchiel*; over *Sagittarius Advachiel*; over *Capricorn Hanael*; over *Aquarius Cambiel*; over *Piſces Barchiel*. Of theſe Spirits ſet over the planets, and Signs, *John* made mention in the Revelation, ſpeaking of the former in the beginning; And of the ſeven Spirits which are in the preſence of ths Throne of God, which I finde are ſet over the ſeven planets, in the end of the book, where he deſcribes the platform of the heavenly City, ſaying that in the twelve gates thereof were twelve Angels. There are again twenty eight Angels, which rule in the twenty eight manſions of the Moon, whoſe names in order are theſe, *Geniel*, *Enediel*, *Amixiel*, *Azariel*, *Gabiel*, *Dirachiel*, *Seheliel*, *Amnediel*, *Barbiel*, *Ardefiel*, *Neciel*, *Abdizuel*, *Jazeriel*, *Ergediel*, *Ataliel*, *Azeruel*, *Adriel*, *Egibiel*, *Amutiel*, *Kyriel*, *Bethnael*, *Geliel*, *Requiel*, *Abrinael*, *Aziel*, *Tagriel*, *Alheniel*, *Amnixiel*. There are alſo four Princes of the Angels, which are ſet over the four winds, and over the four parts of the world, whereof *Michael* is ſet over the Eaſtern wind; *Raphael* over the Weſtern; *Gabriel* over the Northern; *Nariel*, who by ſome is called *Uriel*, is over the Southern. There are alſo aſſigned to the Elements theſe, *viz.* to the air *Cherub*; to the water *Tharſis*; to the Earth *Ariel*; to the Fire *Seruph*, or according to *Philon*, *Nathaniel*. Now every one of theſe Spirits is a great Prince, and hath much power and freedome in the dominion of his own planets, and ſigns, and in their times, years, months, daies, and hours, and in their Elements, and parts of the world

world, and winds. And every one of them rules over many legions; and after the ſame manner amongſt evil ſpirits, there are four which as moſt potent Kings are ſet over the reſt, according to the four parts of the world, whoſe names are theſe, *viz.* *Urieus*, King of the Eaſt; *Amaymon*, King of the South; *Paymon*, King of the Weſt; *Egin*, King of the North, which the Hebrew Doctors perhaps call more rightly thus, *Samuel*, *Azazel*, *Azael*, *Mahazuel*, under whom many other rule as princes of legions, and rulers; alſo there are innumerable Demons of private offices. Moreover the ancient *Theologians* of the Greeks reckon up ſix Demons, which they call Telchines, others Alaſtores; which bearing ill will to men, taking up water out of the river *Styx* with their hand, ſprinkle it upon the earth, whence follow Calamities, plagues, and faminès; and theſe are ſaid to be *Acteus*, *Megalezius*, *Ormenus*, *Lycus*, *Nicon*, *Mimon*. But he which deſires to know exactly the diſtinct names, offices, places, and times of Angels, and evil Demons, let him enquire into the book of *Rabbi Simon* of the Temples. And in his book of lights, and in his treatiſe of the greatneſs of ſtature, and in the treatiſe of the Temples of *Rabbi Iſhmael*, and in almoſt all the Commentaries of his book of formation, and he ſhall finde it written at large concerning them.

CHAP. XXV.

How the Hebrew Mecubals draw forth the ſacred names of Angels out of the ſacred writ, and of the ſeventie two Angels, which bear the name of God, with the Tables of Ziruph, and the Commutations of letters, and numbers.

THere are alſo other ſacred names of good, and evil Spirits deputed to each offices, of much greater efficacy then the former, which the Hebrew Mecubals draw forth out of ſacred writ, according to that art which they teach concerning them; as alſo certain names of God are drawn forth

out of certain places: the generall rule of theſe is, that whereſoever any thing of divine eſſence is expreſſed in the Scripture, from that place the name of God may rightly be gathered; but in what place ſoever in the Scripture the name of God is found expreſſed, there mark what office lies under that name. Whereſoever therefore the Scripture ſpeaks of the office or work of any ſpirit, good, or bad, from thence the name of that ſpirit, whether good, or bad, may be gathered; this unalterable rule being obſerved, that of good ſpirits we receive the names of good ſpirits, of evill the names of evill. & let us not confound black with white, nor day with night, nor light with darkneſs: which by theſe verſes, as by an example, is manifeſt. Let them be as duſt before the face of the winde, and let the Angel of the Lord ſcatter them: Let their waies be darkneſs, And ſlippery, and let the angel of the Lord perſue them.

יהיו כמוץ ינפל רוח ומאלאך יהוהדחה
יהי דרכם השך והלק לקות ומלאך יהוה רדפם

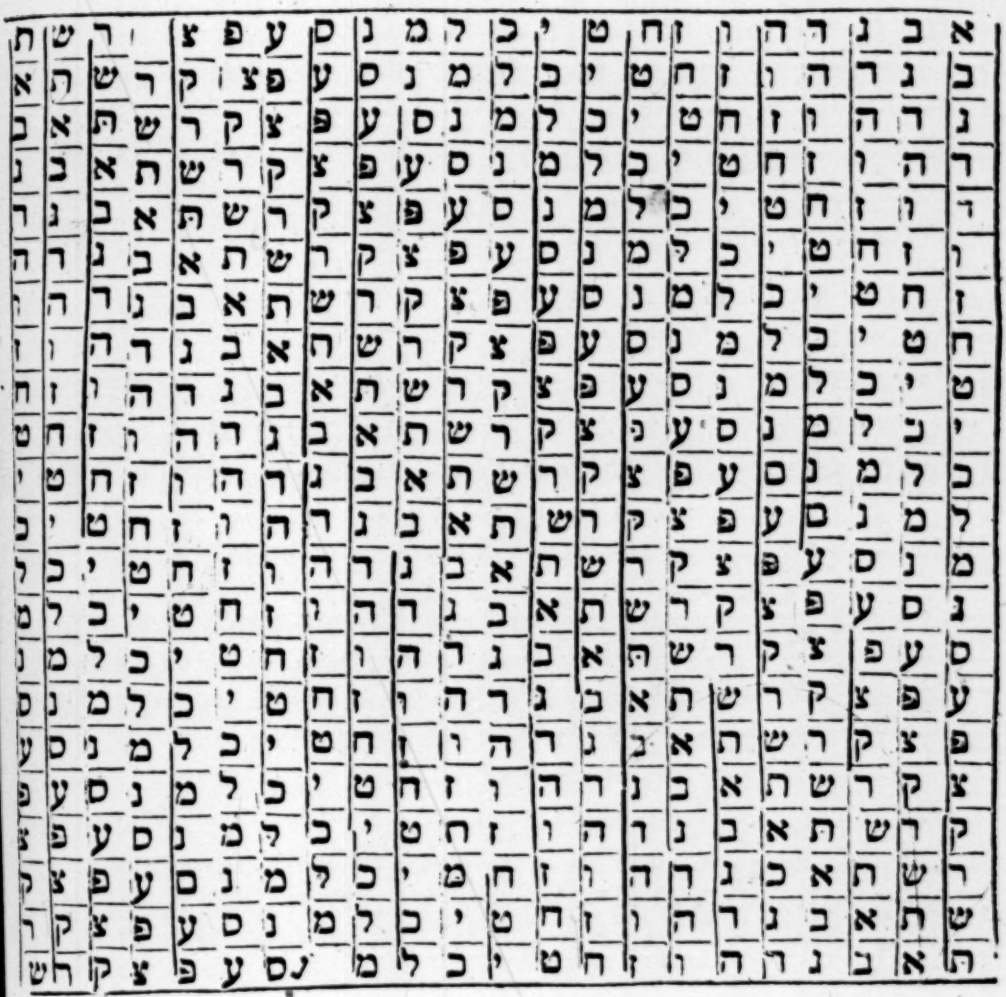
In the 35. Pſalme with the Hebrews, but with us the 34. out of which the names of thoſe angels are drawn. מידאל *Midael*, & מיראל *Mirael*, of the order of warriers. So out of that verſe, Thou ſhalt ſet over him the wicked, and Satan ſhall ſtand at his right hand. Out of the Pſalm 109. with the Hebrews, but with the Latines the 108: הפקד עליו רשע ושטן יעמד על ימינו is extracted the name of the evill ſpirit *Schii* שיעי which ſignifies a ſpirit that is a work of engines. There is a certain text in *Exodus* conteined in three verſes, whereof every one is writ with ſeventy two letters, beginning thus: The firſt, *Vajiſa* ויסע the ſecond, *Vajabo* ויבא: the third, *Vajot* ויט: which are extended into one line, *viz.* the firſt, and third from the left hand to the right, but the middle in a contrary order, beginning from the right to the left, is terminated on the left hand: then each of the three letters being ſubordinate the one to the other, make one name, which are ſeventy two names, which the Hebrews call *Schemhamphoræ*: to which if the divine name *El* אל or *Jah* יה be added, they produce ſeventy two triſſyllable names of angels, whereof every one

one carries the great name of God, as it is written : My Angel ſhall go before thee ; obſerve him, for my name is in him. And theſe are thoſe that are ſet over the ſeventy two Celeſtial quinaries, and ſo many Nations, and tongues, and joynts of mans body, and cooperate with the ſeventy two ſeniors of the Synagogue, and ſo many diſciples of Chriſt : and their names according to the extraction which the Cabaliſts make, are manifeſt in this following table, according to one manner which we have ſpoke of. Now there are many other manner or waies of making *Schemhamphoræ* out of thoſe verſes, as when all three are in a right order written one after the other from the right to the left, beſides thoſe which are extracted by the tables of *Ziruph*, and the tables of commutations, of which we made mention above. And becauſe theſe tables ſerve for all names, as well divine, as angelical, we ſhall therefore ſubjoyn them to this Chapter.

Theſe are the ſeventy two Angels, bearing the name of God, *Schemhamphoræ*.

| | | |

The Right Table of the Commutations.



The Averse Table of the Commutations.

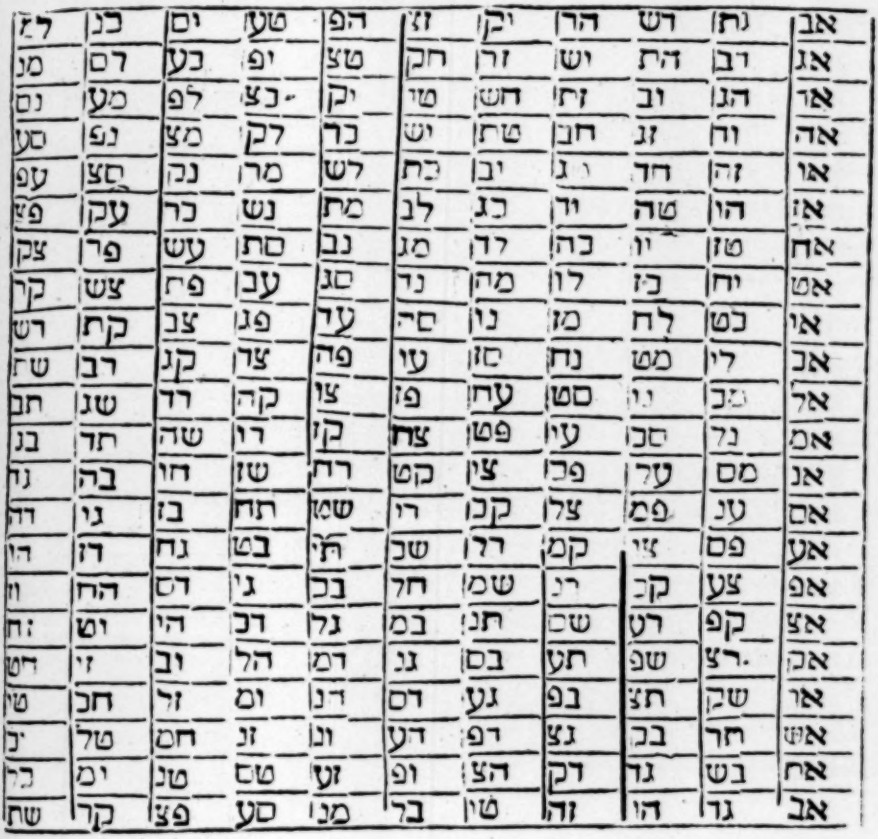
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת			
ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א			
ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב			
ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג			
ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד			
ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה			
ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו			
ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז			
ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח			
י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט			
כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י			
ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ			
מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל			
נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ			
ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ			
ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס			
פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע			
צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ			
ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ			
ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק			
ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר			
ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש			

Another Averse Table, called the irregular.

The Table of the Combinations of Ziruph.

אל	בת	גש	דר	הק	וצ	זפ	העֿ	סם	ינ	כמ
אב	גת	דש	הר	וק	זצ	חפ	טעֿ	ים	כנ	למ
אג	דת	הש	ור	זק	חצ	טפ	יעֿ	בס	לנ	במ
אד	בג	הת	וש	זר	הק	טצ	יפֿ	בעֿ	לס	מנ
אה	בר	ות	זש	חר	טק	יצ	כפ	לעֿ	מס	גנ
או	בה	גר	ות	חש	טר	יק	כצ	לפ	מעֿ	נס
אז	בו	נה	הת	טש	יר	כק	לצ	מפ	נעֿ	רס
אח	בז	גו	דה	טה	יש	כר	לק	מצ	נפ	סעֿ
אט	בח	נז	דו	ית	כש	לר	מק	נצ	ספ	העֿ
אי	בט	גח	דז	הו	כת	לש	מר	נק	סצ	עפ
אכ	בי	גט	דח	הז	לת	מש	נר	סק	עצ	ופ
אל	בכ	ני	דט	הח	ח	מת	נש	סר	עק	פצ
אמ	בל	גכ	די	הט	וח	נת	סש	ער	פק	זצ
אנ	במ	גל	דכ	הי	וט	זת	כת	עש	פר	צק
אס	בנ	גמ	דל	הכ	וי	זט	עת	פש	צר	הק
אע	בס	גנ	דמ	הל	וכ	זי	הט	פת	צש	קר
אפ	בע	גס	דנ	המ	ול	זב	הי	טת	קש	צר
אצ	בפ	גע	דס	הנ	ומ	זל	הכ	טי	קת	רש
אק	בצ	גפ	דע	הס	ון	זמ	הל	טכ	רת	יש
אר	בק	נצ	דפ	העֿ	וס	זג	מה	טל	יב	שת
אש	בר	נק	דצ	הפ	ועֿ	זס	הנ	טמ	יל	בת
את	בש	גר	דק	הצ	ופ	זעֿ	הס	טנ	ים	בל

Another table of Ziruph, which is called the Rational.



אב	נת	דש	הר	יק	זץ	הפ	טע	בן	לג
אג	דב	הת	ישׁ	זר	חק	טצ	יפ	כן	מג
אד	הג	וב	זח	חש	טז	יק	כצ	לפ	נם
אה	וח	זג	חכ	טת	יש	כר	לק	מצ	נף
או	זה	חד	טג	יב	כת	לש	מר	נק	סץ
אז	הו	טה	יד	כג	לב	מת	נש	כר	עק
אח	טז	יו	כה	לד	מג	נב	סת	עש	פר
אט	יח	כז	לו	מה	נד	סג	עכ	פת	צק
אי	כט	לח	מז	נו	סה	עה	פג	צב	קח
אך	לי	מט	נח	סז	עו	פה	צה	קג	רב
אל	מכ	נא	סט	עח	פז	צו	קה	רד	שג
אם	נל	סכ	עי	פט	צח	קז	רו	שה	תד
אן	מס	על	פכ	צי	קט	רח	שז	חו	בה
אס	ענ	פמ	צל	קכ	רי	שמ	תח	בז	גי
אע	פס	צי	קמ	רל	שכ	תי	בט	גח	דז
אפ	צע	קב	רנ	שמ	חל	בכ	גי	דס	הח
אצ	קפ	רע	שס	תנ	בם	גל	דכ	הי	וט
אק	רצ	שפ	תע	בס	גנ	דמ	הל	וב	זי
אר	שק	תצ	בפ	גע	דס	דנ	ום	זל	חכ
אש	חר	בק	גצ	דפ	הע	ון	זן	חס	טל
את	בש	גד	דק	הצ	וף	זע	טם	טנ	ימ
אב	גד	הו	זה	טן	בל	מנ	סע	פצ	קר

Tables of the Numeral tranſpoſitions.

א	ב	ג	ד	ה	ו	ז	ח	ט	י
אא	אב	אג	אד	אה	או	אז	אח	אט	
בב	בג	בד	בה	בו	בז	בח	בט		
גג	גד	גה	גו	גז	גח	גט			
דד	דה	דו	דז	דח	דט				
הה	הו	הז	הח	הט					

י	כ	ל	מ	נ	ס	ע	פ	צ	ק
יי	יכ	יל	ימ	ין	יס	יע	יפ	יצ	
ככ	כל	כמ	כן	כס	כע	כפ	כצ		
לל	למ	לן	לס	לע	לפ	לצ			
מם	מן	מס	מע	מפ	מצ				
נן	נס	נע	נפ	נצ					

ק	ר	ש	ת	ך	ם	ן	ף	ץ	
קק	קר	קש	קת	קך	קם	קן	קף	קץ	
רר	רש	רת	רך	רם	רן	רף	רץ		
שש	שת	שך	שם	שן	שף	שץ			
תת	תך	תם	תן	תף	תץ				

יא	טב	חב	זה	וה
יב	טג	חד	זה	וי
יג	טד	חה	זו	
יד	טה	חו	זז	
יה	טו	חז		
יו	טז	חח		
יז	טח			
יח	טט			
יט				

קי	צא	פל	עמ	סנ
קכ	צל	פמ	ען	סם
קל	צמ	פנ	עם	
קמ	צנ	פם	עע	
קנ	צס	פע		
קם	צע	פפ		
קע	צפ			
קפ	צץ			
קצ				

רצ	שך	תן	
	שץ	תף	
		תץ	

10	10	10	10	ך
אט	בח	גן	דו	ה
100	100	100	100	ן
יצ	כף	לע	מם	נ
1000	1000	1000	1000	500
קץ	רף	שן	תם	ך

CHAP. XXVI.

Of finding out of the names of ſpirits, and Genius's *from the diſpoſition of Celeſtiall bodies.*

THe ancient Magicians did teach an art of finding out the name of a ſpirit to any deſired effect, drawing it from the diſpoſition of the heaven; as for example, any Celeſtiall Harmonie being propoſed to thee for the making an image or ring, or any other work to be done under a certain conſtellation; if thou will finde out the ſpirit that is the ruler of that work; the figure of the heaven being erected, caſt forth letters in their number and order from the degree of the aſcendent, according to the ſucceſſion of ſignes through each degree by filling the whole circle of the heaven: then thoſe letters which fall into the places of the Stars the aid whereof thou wouldeſt uſe, being according to the number, and powers of thoſe Stars, marked without into number, and order, make the name of a good ſpirit: but if thou ſhalt do ſo from the beginning of a degree falling againſt the progreſſe of the ſignes, the reſulting ſpirit ſhall be evil. By this art ſome of the *Hebrew* and *Caldean* maſters teach that the nature, and name of any *Genius* may be found out; as for example, the degree of the aſcendent of any ones, nativity being known, and the other corners of the heaven being Coequated, then let that which had the more dignities of Planets in thoſe four corners which the *Arabians* call *Almutez*, be firſt obſerved amongſt the reſt: and according to that in the ſecond place, that which ſhall be next to it in the number of dignities, and ſo by order the reſt of them, which obtain any dignitie in the foreſaid corners: this order being uſed, thou maiſt know the true place, & degree of them in the heaven, beginning from the degree of the aſcendent through each degree according to the order of ſigns to caſt 22. of the letters of the *Hebrews*; Then what letters ſhall fall into the places of the aforeſaid Stars, being marked, and diſpoſed according to the order found out above in the Stars, & rightly joyned together accord-

according to the rules of the Hebrew tongue, make the name of a *Genius*: to which, according to the cuſtome, ſome *Monoſyllable* name of Divine omnipotency, *viz. El*, *or Iah* is ſubjoyned. But if the caſting of the letters be made from an angle of the falling, and againſt the ſucceſſion of ſigns, and the letters which ſhall fall in the *Nadir* (that is the oppoſite point) of the aforeſaid Stars, be after that order as we ſaid, joyned together, ſhall make the name of an evil *Genius*. But the *Chaldeans* proceed another way; for they take not the *Almutez* of the corners, but the *Almutez* of the eleventh houſe, and do in all things as hath been ſaid. Now they finde out an evil *Genius* from the *Almutez* of the angle of the twelfth houſe, which they call an evil ſpirit, caſting from the degree of the falling againſt the progreſs of the ſigns. There are alſo the *Arabians*, and many others, and ſome Hebrews, who finde out the name of a *Genius* by the places of the five *Hylegians*, and making projection alwayes from the beginning of Aries, and the letters being found out according to the order of *Hylegians* with the *Aſtrologers*, being reduced into a known order, and being joyned together, make the name of a good *Genius*: but they draw the name of an evil *Genius* from the oppoſite *Hylegian* places, projection being made from the laſt degree of *Piſces* againſt the order of ſigns. But other-ſome do not take the places of *Hylegians*, but the places of *Almutez* upon the five *Hylegians* making, projection from an *Horoſcope*, as aboveſaid: and theſe names being thus diſtributed according to the proportioned numbers to the Starry account, compacted of joyned and changed letters, although unknown in ſound, and ſignificative, we muſt of neceſſity confeſs may do more by the ſecret of the chiefeſt Philoſophy in a magick work, then ſignificative names, whileſt the mind being aſtoniſhed at the obſcurity of them, and deeply intent, firmly believing that ſomething Divine is under it, doth reverently pronounce theſe words, and names, although not underſtood, to the glory of God, captivating himſelf with a ſpirituall affection of piety, in the obedience of him.

CHAP.

CHAP. XXVII.

Of the calculating Art of ſuch names by the tradition of Cabaliſts.

THere is yet another Art of theſe kinds of names, which they call calculatory, and it is made by the following tables, by entring with ſome ſacred, Divine, or Angelicall name, in the column of letters deſcending; by taking thoſe letters which thou ſhalt find in the common angles under their Stars, and Signs: which being reduced into order, the name of a good ſpirit is made of the nature of that Star, or Sign, under which thou didſt enter: but if thou ſhalt enter in the column aſcending, by taking the common angles above the Stars, and Signs marked in the loweſt line, the name of an evil ſpirit is made. And theſe are the names of ſpirits of any order, or heaven miniſtring; as of good, ſo of bad, which thou maiſt after this manner multiply into nine names of ſo many orders, in as much as thou maiſt by entring with one name draw forth another of a ſpirit of a ſuperior order out of the ſame, as well of a good, as bad one. Yet the beginning of this calculation depends upon the names of God; for every word hath a vertue in *Magick*, in as much as it depends on the word of God, and is thence framed. Therefore we muſt know that every Angelicall name muſt proceed from ſome primary name of God. Therefore Angels are ſaid to bear the name of God, according to that which is written, *becauſe my name is in him.* Therefore that the names of good Angels may be diſcerned from the names of bad, there is wont oftentimes to be added ſome name of Divine omnipotencie, as *El*, or *On*, or *Jah*, *or Jod*, and to be pronounced together with it: and becauſe *Jah* is a name of beneficence, and *Jod* the name of a diety, therefore theſe two names are put only to the names of angels; But the name *El*, becauſe it imports power, and vertue, is therefore added not only to good but bad ſpirits, for neither can evil ſpirits either ſubſiſt, or do any thing without the

the vertue of *El*, God. But we muſt know that common angles of the ſame Star and Sign are to be taken, unleſs entrance be made with a mixt name, as are the names of *Genii*, and thoſe of which it hath bin ſpoken in the preceding Ch. which are made of the diſpoſitions of the heaven, according to the harmony of divers Stars. For as often as the table is to be entred with theſe, the common angle is to be taken under the Star, or Sign of him that enters. There are moreover ſome that do ſo extend thoſe tables, that they think alſo if there be an entrance made with the name of a Star, or office, or any deſired effect, a Demon whether good, or bad, ſerving to that office, or effect, may be drawn out. Upon the ſame account they that enter with the proper name of any perſon, beleeve that they can extract the names of the *Genii*, under that Star which ſhall appear to be over ſuch a perſon, as they ſhall by his Phyſiognomy, or by the Paſſions and inclinations of his mind, and by his profeſſion, and fortune, know him to be *Martial*, or *Saturnine*, or *Solarie*, or of the nature of any other Star. And although ſuch kinde of primary names have none or little power by their ſignification, yet ſuch kind of extracted names, and ſuch as are derived from them, are of very great efficacy; as the rayes of the Sun collected in a hollow glaſs, do indeed moſt ſtrongly burn, the Sun it ſelf being ſcarce warm. Now there is an order of letters in thoſe tables under the Stars, and Signs, almoſt like that which is with the Aſtrologers, of tens, elevens, twelves. Of this calculatory Art *Alfonſus Cyprius* once wrote, and I know who elſs, and alſo fitted it to Latine Characters; But becauſe the letters of every tongue, as we ſhewed in the firſt book, have in their number, order, and figure a Celeſtiall and Divine originall, I ſhall eaſily grant this calculation concerning the names of ſpirits to be made not only by Hebrew letters, but alſo *Chaldean*, and *Arabick*, *Ægyptian*, Greek, Latine, and any other, the tables being rightly made after the imitation of the preſidents. But here it is objected by many, that it falls out, that in theſe tables men of a differing nature, and Fortune, do oftentimes by reaſon of the ſameneſs of name obtain the ſame *Genius* of the ſame name.

name. We muſt know therefore that it muſt not be thought abſurd that the ſame Demon may be ſeparated from any one ſoul, and the ſame be ſet over more. Beſides, as divers men have many times the ſame name, ſo alſo ſpirits of divers offices and natures may be noted or marked by one name, by one and the ſame ſeal, or Character, yet in a divers reſpect: for as the ſerpent doth ſometimes typifie Chriſt, and ſometimes the devill; ſo the ſame names, and the ſame ſeals may be applied ſometimes to the order of a good Demon, ſometimes of a bad. Laſtly, the very ardent intenſion of the invocator, by which our intellect is joyned to the ſeparated intelligencies, cauſeth that we have ſometimes one ſpirit, ſometimes another, although called upon under the ſame name, made obſequions to us.

There follow the tables of the calculation of the names of ſpirits, good and bad, under the preſidency of the 7. Planets, and under the order of the 12. Militant Signs.

The entrance of the good Angels.

The line of good.	א	ד	ג	ר	ב	ו	ר	פ	ו	ח	ל	ס	ם	פ	צ	ק	ר	ש	ם
♄	א	ב	ם	ם	ל	ר	ר	ר	ק	ר	ח	צ	ו	ו	ו	פ	ם	ב	ם
♃	ם	פ	פ	א	ב	ם	ם	ל	ר	ר	ב	ו	ר	פ	ו	ח	ם	ם	ם
♂	ר	ב	ו	ר	פ	ו	ח	ל	ם	ם	ם	פ	צ	ק	ר	ש	ם	ם	ם
☉	ר	ח	צ	ו	ו	ו	פ	ם	ב	ם	ם	ב	ו	ר	פ	ו	ח	ל	ם
♀	ר	ב	ו	ר	פ	ו	ח	ל	ם	ם	ם	פ	צ	ק	ר	ש	ם	ם	ם
☿	ם	פ	פ	א	ב	ם	ם	ל	ר	ר	ב	ו	ר	פ	ו	ח	ם	ם	ם
☽	א	ב	ם	ם	ל	ר	ר	ר	ק	ר	ח	צ	ו	ו	ו	פ	ם	ב	ם
♄	א	ד	ג	ר	ב	ו	ר	פ	ו	ח	ל	ס	ם	פ	צ	ק	ר	ש	ם
The line of evil.	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק

The entrance of the evil Angels.

The entrance of the good Angels.

The line of good.												
♈	א	ח	ג	ר	ה	ו	ז	ט	י	כ	ל	מ
♉	א	ל	ד	ם	ה	ו	ז	ח	ט	י	כ	ס
♊	א	ס	ה	ע	ו	ז	ח	ט	י	כ	ל	פ
♋	א	פ	ו	צ	ז	ח	ט	י	כ	ל	מ	ק
♌	א	צ	ז	ק	ח	ט	י	כ	ל	מ	נ	ר
♍	א	ק	ח	ר	ט	י	כ	ל	מ	נ	ס	ש
♎	א	ר	ט	ש	י	כ	ל	מ	נ	ס	ע	ת
♏	א	ש	י	ת	כ	ל	מ	נ	ס	ע	פ	ץ
♐	א	ת	כ	ץ	ל	מ	נ	ס	ע	פ	צ	ק
♑	א	ץ	ל	ק	מ	נ	ס	ע	פ	צ	ק	ר
♒	א	ק	מ	ר	נ	ס	ע	פ	צ	ק	ר	ש
♓	א	ר	נ	ש	ס	ע	פ	צ	ק	ר	ש	ת

The entrance of the evil Angels.

The line of evill.												
♈	א	ח	ג	ר	ה	ו	ז	ט	י	כ	ל	מ
♉	א	ל	ד	ם	ה	ו	ז	ח	ט	י	כ	ס
♊	א	ס	ה	ע	ו	ז	ח	ט	י	כ	ל	פ
♋	א	פ	ו	צ	ז	ח	ט	י	כ	ל	מ	ק
♌	א	צ	ז	ק	ח	ט	י	כ	ל	מ	נ	ר
♍	א	ק	ח	ר	ט	י	כ	ל	מ	נ	ס	ש
♎	א	ר	ט	ש	י	כ	ל	מ	נ	ס	ע	ת
♏	א	ש	י	ת	כ	ל	מ	נ	ס	ע	פ	ץ
♐	א	ת	כ	ץ	ל	מ	נ	ס	ע	פ	צ	ק
♑	א	ץ	ל	ק	מ	נ	ס	ע	פ	צ	ק	ר
♒	א	ק	מ	ר	נ	ס	ע	פ	צ	ק	ר	ש
♓	א	ר	נ	ש	ס	ע	פ	צ	ק	ר	ש	ת

CHAP. XXVIII.

How ſometimes names of Spirits are taken from thoſe things over which they are ſet.

I Finde yet another kinde of names given to the ſpirits from thoſe things, which they are ſet over, their names being as it were borrowed from the Stars, or men, or places, or times, or ſuch like things, the divine name being added at the end, thus. The Spirit of *Saturn* is called *Sabathiel:* the Spirit of *Jupiter, Zedekiel:* the Spirit of *Mars, Madimiel:* the Spirit of the *Sun, Semeliel,* or *Semeſchia;* the Spirit of *Venus, Nogahel;* the ſpirit of *Mercury, Cochabiah,* or *Cochabiel;* the Spirit of the *Moon, Jareahel,* or *Levanael.* In like manner alſo they call the Spirits which are ſet over the ſignes by the names of ſignes in order; from *Aries Teletiel, Suriel, Tomimiel, Sattamiel, Ariel, Betuliel, Maſniel, Acrabiel, Cheſetiel, Gediel, Deliel, Dagymiel.* And if we call them from the latin words, *Ariel, Tauriel, Geminiel, Cancriel, Leoniel, Virginiel, Libriel, Scorpiel, Sagittariel, Capriel, Aquariel, Piſciel;* and from the Planets, *Saturniel, Ioviel, Martiel, Soliah, Veneriel, Mercuriel, Lunael,* or *Lunaiah.* Now becauſe (as we ſaid before all ſpirits, as well good as bad, ſeek for a union with man, which oftentimes in ſome ſort they obtain, we read that ſome men are called Gods, and angels, and Divels. So the names of them which are endowed with any ſingular excellency of vertue, or with ſome deſperate wickedneſs have departed this life, have obtained a place amongſt the names of good and bad Demons, and are reckoned amonſt them, whether we ſhall think that the ſouls of thoſe men or the *Genii* whether good or bad are ſignified. So we readin *Eſdras* that the name of the Archangel *Ieremiel* was from *Ieremiah* the Prophet. So *Zachariel* from *Zacharia;* and *Uriel* from *Uriah* the Prophet, whom *Ioachim* ſlue. In like manner *Samuel, Ezekiel, Daniel,* were the names of Angels as well as Pro-

phets. *Phaniel* is the name of an Angel, and of the place where *Jacob* wreſtled all night. *Ariel* is the name of an angel, and is the ſame as the Lion of God; ſometimes alſo it is the name of an evil Demon, aud of a City which is thence called *Ariopolis*, where the Idol *Ariel* was worſhipped, We finde alſo in ſacred writ that many names of evil Demons had their riſe from moſt wicked men, or from the habitations of wicked men; as the name *Aſtaroth* which is the name of an evill Demon, was formerly the name of the City of *Og* King of *Baſan*, in which dwelt giants; in like manner *Aſtaroth* was formerly the City of the *Amorrhei*; *Raphaim* a valley, and *Ieramiel* the country of the *Allophyli*; and alſo they were the names of Idols, and evill Demons; as *Remma* was the ſtatue of the Idol of *Damaſcus*; *Chamos* the Idol of *Moab*; *Melchim* the Idol of the *Amonta*; *Bel* the Idol of *Babylonians*; *Adramelech* the Idol of of the *Aſſirians*; *Dagon* the Idol of the *Allophyli*. And *Philo* makes mention of ſeven golden Statues which the *Amorrhei* had, which they called the holy *Nymphs*, which being called upon did ſhew to the *Amorrhei* every hour their works; and the names of them were the names of women, which were the wives of ſeven wicked men, which conſecrated them after the floud, *viz*. *Chanaan*, *Phut*, *Selath*, *Nebroth*, *Abirion*, *Elath*, *Deſuat*, and there were put upon them pretious ſtones, engraven, and conſecrated, one of which had a vertue to reſtore ſight to the blind; neither could any fire burn theſe ſtones; and the books were conſecrated with ſtones, which in like manner could not be burnt with fire, nor cut with yron, nor obliterated with water, until the angel of the Lord took them, and buried them in the bottome of the ſea. Moreover we know that *Nimbroth*, *Chodorlaomor*, *Balach*, *Amaleck*, names of Kings, have obtained the order of evill ſpirits. Alſo giants are called with divels after a common name *Enakim* ענקים becauſe they did not partake of the image of God *e i.* they have not received the ſplendor of the ſpiritual intellect, but their reaſon hath multiplied evil kinds of frauds & ſins. Therefore they are not reckoned of the ſpecies of man (as ſaith *Rabbi Moſes* the Egyptian) but of the ſpecies of beaſts,

and

and divels, only that they have the ſhape of a man, and ſuch (he ſaith) were the ſons of *Adam*, which were predeceſſors to *Seth* after *Abel*; of which the wiſe men of the Hebrews ſaid, that *Adam* begat *Tochot* תוכות *i. e.* divels. But after that he had found favor in the eyes of God, he begot *Seth* after his own image, and likneſs, *i.e.* who according to the image of God obtained a human perfection, which he that hath not, is not reckoned of the ſpecies of man, by reaſon of the pravities which are the cauſe of all evils and miſchief. It is alſo (as ſaith *Porphyry*) the opinion of Magicians, that evill ſouls are turned into the nature of Divels, and become as pernicious as they; which Chriſt confirmed, when he ſpake concerning *Judas Iſcariot*: Have not I choſen twelve, and one of you is a divel? which divels therefore they call adventitious, becauſe of mens ſouls, they are become Divels. Whence the names of wicked men and divels are the ſame, whether by theſe we call their ſouls, or evil *Genii*, which have taken upon them the names of wicked men, as if they were their perſons. Alſo *Behemoth*, and the *Leviathan* ſignifie beaſts, and divels. By theſe examples he that is inquiſitive ſhall finde out the names of good, as well as of evil ſpirits.

CHAP. XXIX.

Of the Characters and Seals of ſpirits.

WE muſt now ſpeak of the Characters and Seals of ſpirits. Characters therefore are nothing elſe then certain unknowable letters and writings, preſerving the ſecrets of the Gods, and names of ſpirits from the uſe and reading of prophane men, which the Ancients called Hyeroglyphicall, or ſacred letters, becauſe devoted to the ſecrets of the Gods only. For they did account it unlawfull to write the myſteries of the God with thoſe Characters with which profane and vulgar things were wrote. Whence *Por-*

phyry ſaith, that the Ancients were willing to conceal God, and divine vertues by ſenſible figures, and by thoſe things which were viſible, yet ſignifying inviſible things, as being willing to deliver great myſteries in ſacred letters, and explain them in certain Symbolical figures; as when they dedicated all round things to the World, the Sun, the Moon, hope, and fortune, a circle to the heaven, and parts of a circle to the Moon, Pyranide and Obelisks to the fire, and Olympian Gods; a Cylindar to the Sun and Earth; a mans Yard to generation and Juno, to whom alſo by reaſon of the feminine ſex the triangular figure. Wherefore this kind of Characters hath another root beſide the pleaſure, and authority of the inſtitutor, of him I ſay, who received power of inſtituting, and conſecrating theſe kind of letters, ſuch as were many Prelates amongſt divers Nations, and Sects of Religions, whoſe inſtitutions came not to us, by reaſon that few of them were delivered by the Authors ſcatteringly, and by fragments. Of this kind of Character therefore are thoſe which *Peter Apponus* notes, as delivered by *Honorius* of *Thebes*, the figures whereof are ſuch, being related to our Alphabet.



CHA

CHAP. XXX.

Another manner of making Characters, delivered by Cabaliſts.

AMongſt the Hebrews I finde more faſhions of Characters, whereof one is moſt ancient, *viz.* an Ancient writing which *Moſes*, and the Prophets uſed, the form of which is not raſhly to be diſcovered to any; for thoſe letters which they uſe at this day, were inſtituted by *Eſdras*. There is alſo amongſt them a writing which they call Celeſtiall, becauſe they ſhew it placed and figured amongſt the Stars, no otherwiſe then the other Aſtrologers produce images of ſigns from the lineaments of Stars. There is alſo a writing which they call *Malachim*, or *Melachim i.e.* of Angels, or Regal; there is alſo another, which they call the paſſing through the River, and the Characters and figures of all theſe are ſuch.

Celeſtiall writing.



The writing called Malachim.

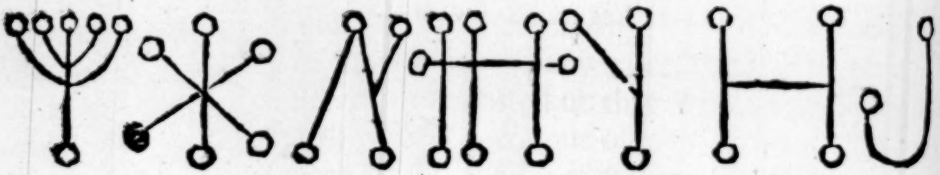
Vau *He* *Daleth* *Gimel* *Beth* *Aleph*



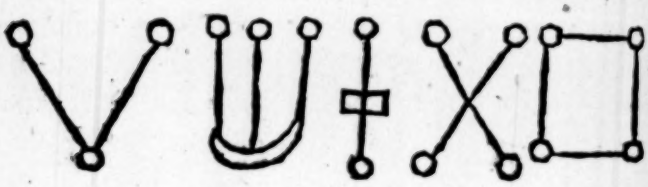
Caph *Iod* *Teth* *Cheth* *Zain*



Samech *Samech* *Schin* *Tau* *Nun* *Mem* *Lamed*



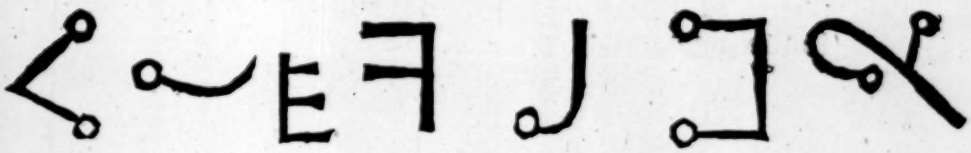
Res *Kuff* *Zade* *Pe* *Ain*



The

The writing called the paſsing of the River.

Zain *Vau* *He* *Daleth* *Gimel* *Beth* *Aleph*



Sameth *Nun* *Mem* *Lamed* *Caph* *Iod* *Teth* *Cheth*



Tau *Schin* *Res* *Kuph* *Zade* *Pe* *Ain*

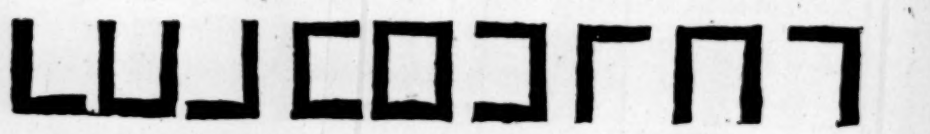


There is moreover another faſhion amongſt the Cabaliſts, formerly had in great eſteem, but now it is ſo common, that it is placed amongſt prophane things, and it is this. The twenty ſeven Characters of the Hebrews may be divided into three Claſſes, whereof every one contains nine letters. The firſt, *viz.* אבגדהוזחט which are the ſeals or marks of ſimple numbers, and of intellectuall things, diſtributed into nine orders of Angels. The ſecond hath יכלמנסעפצ the marks of tens, and of Celeſtial things, in the nine Orbs of the heavens. The third hath the other four letters, with the five final, by order, *viz.* קרשתךמןף which are marks of hundreds, and inferior things, *viz.* four ſimple Elements, and of five kinds of perfect compounds. They do now and then diſtribute theſe

theſe three Claſſes into nine Chambers, whereof the firſt is of unites, *viz.* intellectual, celeſtial and elemental: The ſecond is of Twos. The third of Threes, and ſo of the reſt: Theſe Chambers are framed by the interſection of four paralell lines, interſecting themſelves into right angles, as is expreſſed in this following figure.



Out of which being diſſected into parts, proceed nine particular figures, *viz.*



Which are of the nine Chambers, Characterizing their letter by the above written Notariacon: which if itbe of one poynt ſhews

ſhews the firſt letter of that Chamber; if of two, the ſecond; if of three, the third letter; as if thou wouldeſt frame the Character *Michael* מיכאל, . that comes forth thus, extended with five figures, *viz.*



Which then are contracted to three figures, after this manner.



Which then are contracted into one, yet the points Notariacon are wont to be omitted, and then there comes forth ſuch a Character of *Michael*.



There is yet another faſhion of Characters, common to almoſt all letters, and tongues, and very eaſie, which is by the gathering

gathering together of letters; as if the name of the Angel *Michael* be given, the Characters thereof ſhall be framed thus.

In Hebrew. *In Greek.* *In Latin.*



And this faſhion amongſt the Arabians is moſt received; Neither is there any writing, which is readily, and elegantly joyned to it ſelf, as the Arabick. Now you muſt know that Angelicall ſpirits, ſeeing they are of a pure intellect, and altogether incorporeall, are not marked with any marks or Characters, and pingible figures, or any other humane ſigns; but we not knowing their eſſence, or quality, do from their names, or works, or otherwiſe, according to our fancies devote and conſecrate to them figures, and marks, by which we cannot any way compel them to us, but by which we riſe up to them; as not to be known by ſuch Characters, and figures, and firſt of all we do ſet our ſenſes both inward and outward, upon them; then by a certain admiration of our reaſon we are induced to a Religious veneration of them, and then are wrapt with our whole minde into an extaticall adoration, and then with a wonderfull belief, an undoubted hope, quickening love we calling upon them in ſpirit, and truth, by true names and Characters do obtain from them that vertue, or power which we deſire.

CHAP. XXXI.

There is yet another faſhion of Characters, and concerning marks of ſpirits which are received only by revelation.

THere is another kind of Character received by Revelation only, which can be found out no other way: the vertue of which Characters is from the diety revealing, of whom there are ſome ſecret works, breathing out a harmony of ſome Divinity: or they are as it were ſome certain agreements or compacts of a league betwixt us and them. Of this kind there was a mark or ſign ſhewed to *Conſtantine*, which many did call the Croſſe write upon in Latin letters, *In hoc vince i.e.* in this overcome; and there was another revealed to *Antiochus* by Sirname *Soteris* in the figure of a pentangle, which ſignifies health; for being reſolved into letters it ſpeakes the word ὑγίεια *i.e. Health*: in the faith, and vertue of which ſignes both *Kings* obtain'd a great victorie againſt their enemies. So *Judas*, who by reaſon of that was afterward ſirnamed *Machabeus*, being to fight with the *Jews* againſt *Antiochus Eupator*, received from an Angel that notable ſign מכבי in the vertue of which they firſt ſlew 14000 with an infinite number of Elephants, then again 35000. of their enemies: For that ſign did repreſent the name *Jehovah* and was a memorable emblem of the name of 72. letters by the equality of number, and the expoſition thereof is, מי כמוך באלים יהוה *i.e.* Who is there amongſt the ſtrong as *Jehovah*? The figures of theſe memorable ſigns are to be framed thus.

Moreover



Moreover of thoſe ſigns and Characters *Porphyrie* ſpeaks in his book *De Reſponſis*, ſaying that they did ſignifie the gods themſelves, by whom they did enjoy things, and by which they were called forth, and which were to be offered to them: And did ſhew the figures of the images what they ſhould be; and that he perceived theſe things concerning the Oracle of *Proſerpina*. He ſaith moreover that *Hecate* commanded how images ſhould be conſtituted to her, and that they were to be cirrounded with wormwood, and that domeſtick mice were to be painted, &the fineſt ornamentsſuch as were moſt pleaſing to her, and ſo many mice as her forms were to be taken; then blood, myrrhe, ſtorax, and other things were to be burnt: Which things if they were done, ſhe would appear, and anſwer the worker thereof by dreams. But we ſhall here underwrite the Oracle of *Hecate*; for thus ſhe ſpeaks,

Marke I will teach What ſtatue thou ſhalt make
For me; boughs of the Wood, and wormwood take,
Then garniſh it, on't paint domeſtick mice;
Let ornaments be fair, and of great price.
Then frankincenſe, myrrh, ſtorax mix't with blood
Of mice, then ſing thou words ſecret and good;
As thou ſeeſt ſhapes of mine, ſo on it lay,
As many reall mice; then take the bay,

And out of th' trunk thereof a caſe prepare
To put it in; then ſee thou have a care,
That to the Statue thou devoutly pray,
Alſo thy debts, and vows take care thou pay;
If that theſe things that here required be,
Thou ſhalt perform, in dreams thou ſhalt me ſee.

Such were in old time the ſecret myſteries of the gods and Demons of the Gentils, by which they did perſwade themſelves to be compelled, detained, and bound by men. Hence *Iamblicus*, and *Porphyrie* teach that he that cals upon ſacred Demons muſt obſerve them, with their proper honour, and to diſtribute to each what is convenient to every one, as thanks, oblations, gifts, ſacrifices, with words, Characters ſutable to their conditions, and moſt like unto them; or elſs he ſhould never obtain the preſence of the Dieties, and Demons, and the deſired effect; Moreover if they were called upon, yet they ſhall be conſtrained to hurt them eſpecially who did it neglegently.

CHAP. XXXII.

How good ſpirits may be called up by us, and how evil ſpirits may be overcome by us.

BY the efficacy of Religion the preſence of ſpirits doth diſpoſe the effect, neither can any work of wonderfull efficacy in Religion be done, unleſs ſome good ſpirit the ruler and finiſher of the work be there preſent. Now good ſpirits, if they may be divers wayes called up, yet can by no bonds, or very hardly be allayed by us, but we muſt by ſome ſacred things beſeech them, as we read in *Apuleius*, by the Celeſtiall Stars, by the infernall dieties, by the naturall elements, by the ſilence of the night, by the increaſe of the Country of *Nilus*, by the ſecrets of *Memphis* and elſewhere in *Porphyrie*: Thou who art riſen out of the mud, who ſitteſt in thy place, who ſaileſt in ſhips, who every hour doſt change thy ſhape, and

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art changed in each ſign of the *Zodiack*. By theſe, and ſuch like Symbolicall orations and hymnes, becauſe they are ſignes of Divine vertues, ſpirits did ſometimes apply themſelves to humane uſes: not as being compelled by any kind of neceſſity, but of their own accord, and by a kind of cuſtom did, being overcome by the prayers of them that called on them, more eaſily yeeld: whence in *Porphyrie* in his book *De Reſponſis Hecate* ſaith,

I by thy prayers being overcome
Came thither ——

And in another place in the ſame book he ſaith,

Conquer'd by pray'r the Dieties above
Come down on th' earth and future things foreſhew.

Alſo the divining of ſutable things works ſo with mans mind, that good ſpirits do aſſiſt us willingly, and communicate their power and vertue to us, dayly helping us with illuminations, inſpirations, oracles, prophecyings, dreams, miracles, prodigies, divinations, and auguries, and working upon and acting upon our ſpirits, as images like to them, by framing them by their influences, and making them moſt like to themſelves even ſo far, as that oftentimes our ſpirit doth as ſurely work wonderfull things as the Celeſtiall ſpirits are wont to do. But evil ſpirits are overcome by us through the aſſiſtance of the good, eſpecially when the petitioner is very pious and devout, and ſings forth ſacred words, and a horrible ſpeech, as by conjuring the Divine power by the venerable names, and ſigns of ſupernaturall powers, by miracles, by Sacraments, by ſacred myſteries, and ſuch like; which conjurations, or adjurations, in as much as they are done by the name and power of Religion, and Divine vertue, thoſe evil ſpirits are afraid of; whence alſo oftentimes prophane men do bind or allay by ſuch kinde of ſacred conjurations, evil ſpirits, not enduring ſuch things, whence *Cyprian* in his book, *Quod Idola Dii non ſint*, ſaith; that ſpirits being adjured by the true God do preſently

ſently yeeld to us, and confeſſe, and are forced to go out of poſſeſſed bodies, and either preſently leap out, or by degrees vaniſh, according as the faith of the Patient is helping, or grace of the ſwearer aſpires. And *Athanaſius* in his book *De Variis Queſtionibus* ſaith that there is no word more terrible and more deſtructive to the power of Devils then the beginning of the 68. Pſalm, *Ariſe O God, and let thine enemies be ſcattered*; For aſſoon as that word is ſpoken, the devill vaniſheth away howling. And *Origen* againſt *Celſus* ſaith, that the naming the name *Jeſus* hath oftentimes caſt many devils as well out of the ſouls of men as their bodies, and hath exerciſed much power in them out of whom the devils were caſt. Alſo we do oftentimes with threats and revilings bind or repell evil ſpirits, eſpecially the leſſer, as Haggs, *Incubi*, and ſuch like, as we read in *Lucan* concerning that witch ſaying,

I will now call you up by a true name,
The ſtygian dogs I in the light ſupreme
Will leave, and follow you alſo through grave,
From all the Urnes in death I will you ſave,
Thee O Hecate, unto the gods will ſhew,
(To whom t' addreſſe thy ſelf in other hew,
Thou waſt wont) in wan, form and without grace,
And thee forbid to change Erebus his face.

And in *Philoſtratus* we read, when *Apollonius*, and his companions were travelling in a bright Moon-ſhining night, that the *Phantaſme* of a Hagge met them, and ſome times changed it ſelf into this ſhape, & ſome times into that, and ſome times vaniſhed out of their ſight. Now aſſoon as *Apollonius* knew what it was, grievouſly reviling it adviſed his companions to do the like: for he knew that that was the beſt remedy againſt ſuch invaſions. His companions did as he adviſed, and the *Phantaſme* preſently with a noiſe vaniſhed away like a ſhadow: For ſo fearfull is this kind of ſpirits, that they are moved, tremble, and are compelled by a feigned terrour, and falſe and impoſſible threats. Whence *Chereon* the holy ſcribe ſaith

that theſe are thoſe things by which eſpecially the ſpirits are compelled. There is moreover as hath been above ſaid, a certain kind of ſpirits not ſo noxious, but moſt neer to men, ſo that they are even affected with humane paſſions, and many of theſe delight in mans ſociety, and willingly dwell with them: Some of them dote upon women, ſome upon children, ſome are delighted in the company of divers domeſtick and wild animals, ſome inhabit Woods and Parks, ſome dwell about fountains and meadows. So the Fairies, and hobgoblins inhabit Champian fields; the *Naiades* fountains: the *Potamides* Rivers; the *Nymphs* marſhes, and ponds: the *Oreades* mountains; the *Humedes* Meadows; the *Dryades* and *Hamadryades* the Woods, which alſo *Satyrs* and *Sylvani* inhabit, the ſame alſo take delight in trees and brakes, as do the *Naptæ*, and *Agaptæ* in flowers: the *Dodonæ* in Acorns; the *Paleæ* and *Feniliæ* in fodder and the Country. He therefore that will call upon them, may eaſily doe it in the places where their abode is, by alluring them with ſweet fumes, with pleaſant ſounds, and by ſuch inſtruments as are made of the guts of certain animals and peculiar wood, adding ſongs, verſes, inchantments ſutable to it, and that which is eſpecially to be obſerved in this, the ſingleneſs of the wit, innocency of the mind, a firm credulity, and conſtant ſilence; wherefore they do often meet children, women, and poor and mean men. They are afraid of and flie from men of a conſtant, bold, and undaunted mind, being no way offenſive to good and pure men, but to wicked and impure, noxious. Of this kind are hobgoblins, familiars, and ghoſts of dead men. Hence *Plotinus* ſaith, that the ſouls of men are ſometimes made ſpirits: and of men well deſerving are made familiars which the Greeks call Eudemons, *i.e.* bleſſed ſpirits: but of ill deſerving men, hags, and hobgoblins, which the Greeks call Cacodemons. *i.e.* Evil ſpirits; But they may be called ghoſts when it is uncertain whether they have deſerved well or ill. Of theſe apparitions there are divers examples; ſuch was that which *Pliny* the Junior makes mention of concerning the houſe of *Athenodorus* the Philoſopher of *Tharſis* in which there appeared

peared with a ſudden horrible noiſe the ghoſt of an old man. And *Philoſtratus* tels of the like of a hag of *Menippus Lycius* the Philoſopher turned into a beautifull woman of *Corinth*, whom *Tyaneus Apollonius* took to be a hobgoblin; the ſame at *Epheſus*, the like in the ſhape of an old begger who was the cauſe of the peſtilence, who therefore being by his command ſtoned, there appeared a maſtive dog, and preſently the peſtilence ceaſed. We muſt know this that whoſoever ſhall intellectually work in evil ſpirits, ſhall by the power of good ſpirits bind them; but he that ſhall work only worldlily, ſhall work to himſelf judgement and damnation.

CHAP. XXXIII.

Of the bonds of ſpirits, and of their adjurations, and caſtings out.

THe bonds by which ſpirits are bound, beſought, or caſt out, are three; Some of them are taken from the elementall world, as when we adjure a ſpirit by any inferiour and naturall things of affinity with or adverſe to them, in as much as we would call upon or caſt them out, as by flowers, and herbs, by animals, by ſnow, by ice, by hell, by fire, and ſuch like, as theſe alſo are oftimes mixed with Divine praiſes, and bleſſings and conſecrations, as appears in the ſong of the three Children, and in the *Pſalm*, Praiſe ye the Lord from the heavens, and in the conſecration and bleſſing of the *Paſchal taper*. This bond doth work upon the ſpirits by an apprehenſive vertue under the account of love, or hatred, in as much as the ſpirits are preſent with or favour, or abhor any thing that is naturall or againſt nature, as theſe things themſelves love or hate one the other. Hence that of *Proclus*, As the Lion fears a cock, eſpecially a white cock: ſo doth a ſpirit appearing in the form of a lion vaniſh away at the ſight of a cock. The ſecond bond is taken from the Celeſtial world, *viz.* when we adjure them by the heaven, by Stars,

by their motions, rayes, light, beauty, clearneſs, excellency, fortitude, influence, and wonders, and ſuch like: and this bond works upon ſpirits by way of admonition, and example. It hath alſo ſome Command, eſpecially upon the miniſtring ſpirits, and thoſe who are of the loweſt orders. The third bond is from the Intellectual and divine world, which is perfected by religion, that is to ſay, when we ſwear by the ſacraments, by the miracles, by the divine names, by the ſacred Seals and other myſteries of Religion; wherefore this bond is the higheſt of all and the ſtrongeſt, working upon the ſpirits by Command and power; But this is to be obſerved, that as after the univerſal providence, there is a particular one; and after the univerſal ſoul, particular ſoules; ſo in the firſt place we Invocate by the ſuperior bonds, and by the names and powers which rule the things, then by the inferior, and the things themſelves; We muſt know further, that by theſe bonds not only Spirits, but alſo all creatures are bound, as Tempeſts, burnings, flouds, plagues, diſeaſes, force of armes, and every animal, by aſſuming them, either by the manner of Adjuration, or by the way of deprecation or benediction, as in the charming of Serpents, beſides the naturall and celeſtial, by rehearſing out of the myſteries and Religion, the curſe of the Serpent in terreſtial Paradiſe, the lifting up of the Serpent in the wilderneſs; moreover by aſſuming that verſe of the Pſalm 91. Thou ſhalt walk upon the Aſpe and the Baſiliske, and ſhalt tread upon the Lion and Dragon: Superſtition alſo very much prevaileth in theſe, by the tranſlating of ſome Sacramental rites to that which we Intend to bind or hinder, as, of Excommunication, burial or exequies for the driving away of diſeaſes, Serpents, Mice or Wormes, which thing we read to have bin thus done in diverſe places, and it is wont to be done even as yet.

CHAP.

CHAP. XXXIIII.

Of the Animaſticall order, and the Heroes.

After the Quires of the bleſſed ſpirits, the Animaſtic al order is the next, which the Hebrew *Theologians* call *Iſſim*, that is, ſtrong and mighty men; the Magicians of the Gentiles, call *Heroes* and *Demi-gods*, or gods half men: whom *Fulgentius*, an Author not to be contemned, ſuppoſeth were ſo called, either becauſe that for the meanneſs of their deſert they are not judged worthy of Heaven, nor yet are accounted Terreſtrical for the reverence of Grace; of this kind in old time were *Priapus*, *Hippo*, *Vertumnus*; or becauſe they being eminent in this life for divine vertues, and benefits for mankinde, after this mortal man put off, are tranſlated into the quire of the bleſſed gods; alwayes providing for mortal men the ſame vertues and benefits which they long ſince had in this life: or becauſe they were procreated from the ſecret ſeed of the ſuperiors, whom they think were begotten by the mixture of Gods or Angels with men, & therefore obtaining a certain middle nature, ſo as they are neither Angels nor men: which opinion *Lactantius* alſo followeth; and there are even at this time who have commerce and conjugall mixture with ſpirits; and all now believe that *Merline*, a Britiſh Prophet, was the ſon of a Spirit, and born of a virgin: and alſo they imagined, that *Plato* the Prince of wiſdome was born of a virgin, impregnated by a phantaſme of *Apollo*. And it is delivered in Hiſtories, that certain women of the *Gothes* (which they call *Alrumnæ*) eminent both for beauty and ingenuity, long ſince at *Filimire*, or (as others ſay) at *Idanthreſie*, going forth out of the tents of the King of the *Gothes*, wandred in the deſarts of *Scythia* in *Aſia* beyond the Marſhes of *Meotis*, and there being impregnated by *Fanni* and *Satyres*, brought forth the firſt *Hunni*; more over *Pſellus* is the Author, that Spirits ſometimes caſt forth ſeed, from the whichcer tain little crea-

tures arise: Therefore these *Heroes* have no less, power in disposing and ruling these inferior things, than the Gods and angels, and have both their offices and their dignities distributed to them: and therefore to them no otherwise than to the Gods themselves were *Temples*, *Images*, *Altars*, *Sacrifices*, *Vows*, and other mysteries of religion dedicated. And their names invocated had divine and magical vertues for the accomplishing of some miracles: which thing *Eusebius* declareth that many tried by the invocation of the name of *Apollonius* of *Tyana*; and more of this kinde we read of, both in the Poets, and also in the *Historians* and *Philosophers*, concerning *Hercules*, *Atlas*, *Æsculapius* and the other *Heroes* of the Gentiles; but these are the follies of the Gentiles; but as concerning our holy *Heroes* we beleve that they excel in divine power, and that the soul of the *Meschihæ* doth rule over them (as the *Theologians* of the *Jews* also testify) that is Jesus Christ, who by divers of his Saints, as it were by members fitted for this purpose, doth administer and distribute divers gifts of his grace in these inferior parts, and every one of the Saints do enjoy a peculiar gift of working. Whence they being implored by us with divers prayers and supplications according to the manifold distribution of graces, every one doth most freely bestow their gifts, benefits, and graces on us much more readily, truly, & also more abundantly than the Angelical powers, by how much they are nigher to us, and more allyed to our natures, as they who in times past were both men, and suffered humane affections and infirmities; and their names, degrees and offices are more known unto us; Therefore out of the number of these almost Infinite, there are twelve chief, *viz.* the twelve Apostles of *Christ*, who (as the evangelical truth saith) sit upon twelve thrones, judging the twelve tribes of Israel, who in the Revelations are distributed upon twelve foundations, at the twelve gates of the heavenly City, who rule the twelve Signs, and are sealed in the twelve pretious Stones, and the whole world is distributed to them; but their true names are these; the first שמעון הכפי *Symehon Hacephi*, this is *Peter*. The second אלעזר *Alouzi*, whom we call *Andrew*.

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The third יעקבת *Jahacobah*, this is *James* the greater. The fourth פוליפוש *Polipos* whom we call *Philip*. The fift ברכיה *Barachiah*, this is *Bartholomew*. The ſixt יוהנה *Johanah*, whom we name *John*. The ſeventh is תמני *Thamni*, whom we call *Thomas*. The eighth is called מדון *Medon*, for whom we ſay *Matthew*. The ninth is יעקב *Jahacob*, this is *James* the leſs. The tenth is טיפא *Catepha*, this is *Thadeus*. the eleventh שמאם *Samam*, who is *Simon* the Canaanite. The twelfth מתתיה *Matattiah*, who is called *Matthias*. After theſe are the ſeventy two diſciples of Chriſt, who alſo themſelves do rule ſo many Quinaries of Heaven, & Tribes, People, Nations and Tongues. After whom is an Innnumerable multitude of Saints, who alſo themſelves have received divers Offices, Places, Nations and People into their protection and patronage, whoſe moſt apparent miracles at the faithfull prayers of thoſe that Invocate them, we plainly ſee and confeſs.

CHAP. XXXV.

Of the Mortall and Terreſtrial Gods.

NExt after theſe are the mortall Gods, whom in like manner alſo we call Heroes, and Terreſtrial gods, or Companions of the ſuperiour Gods: *viz.* Kings, Princes, and Prieſts, by whom this world is governed, and diſpoſed by their Laws, whom therefore as Gods we receive, worſhip and reverence, becauſe God himſelf hath ſuffered his name to be communicated to them, and by a proper denomination hath confirmed it to them, calling them gods, even as he ſpake to *Moſes*, ſaying, I have made thee a God to *Pharoah*; and elſewhere he hath commanded concerning them ſaying, Thou ſhalt not detract from the gods; and again, if Theft ſhall lie hid, the Maſter of the Houſe ſhall apply himſelf to the Gods; and the Pſalmiſt ſaith, The princes of the people were gathered together with the God of *Abraham*: becauſe that the mighty gods of the Earth are vehemently lifted up; and elſewhere God ſtood in

the counſels of the gods, but in the midſt he Judgeth the gods; and a little after, I have ſaid ye are all gods, and ſons of the moſt high; moreover he hath commanded concerning the worſhipping and reverencing of them, decreeing tithes and firſt fruits for them, and giving them the power of the ſword, and forbidding any to curſe them, and commanding obedience to be yielded to them, though wicked. Hence all Antiquity called their princes gods, and worſhipped them as divine powers, as *Janus* teſtifieth in *Ovid*, in his firſt book of *Faſti* ſaying.,

When th' earth of th' Gods was potent, I did raign
And dieties mix'd were with ſeats humane.

And Divine *Plato* in his third book *de Republica* appointed that princes both alive and dead ſhould be celebrated with divine honors, which Inſtitution hath ben received amongſt all Nations, even from the firſt age, *viz.* to deify their princes with divine honours, and to conſecrate them with eternall memory; Hence they did impoſe their never dying names on Cities, Provinces, Mountains, Rivers, Lakes, Ilands and Seas; And dedicated to them with great pomp, Piramides, Coloſſes, triumphal Arches, Trophies, Statues, Temples, Plays, Feaſts; and alſo called the Heavens, Stars, Dyaes and Months by their names. Hence *January* from *Janus*, *July* from *Julius*, *Auguſt* from *Auguſtus*; ſo *dies Mercurii* from *Mercury Triſmegiſt*, *Dies Jovis* from *Jupiter*, which cuſtome we read was obſerved not only by the *Ægyptians Greeks* and *Romans*, but alſo by the extream barbarous people, as *Gothes*, *Danes* and *Teutones*. Hence *Saxo Grammaticus* being witneſs, what day the former call *Dies Mercurii*, theſe do call *Othines* day: what day the former name from *Jupiter*, theſe call *Thors* day, from *Othin* and *Thor* in times paſt Kings of *Gotland* and *Denmark*; neither are they for any other reaſon called *Gothes*, then that they call in their language their cheifeſt god *Got*. Hence alſo the Dutch are thus called, becauſe they named the god *Mars*, whom they worſhipped, *Teutan*; by which name the Gaules

alſo

alſo called *Mercury*. Therefore are Kings and Prieſts (if they be Juſt) companions of the gods, and endowed with the like power. Hence they cure diſeaſes by their touch and word and ſometimes command the times and the Heavens, as *Virgil*, ſang of *Auguſtus*,

It rains all night, i'th' morn the raies return;
Cæſar *With* Jove *divided hath the throne.*

And the Scripture teſtifieth of *Joſhuah*, who fighting in *Gibeon*, commanded the *Sun* and *Moon*, ſaying, *Sun* ſtand ſtill in *Gibeon*, and thou *Moon* in the Valley of *Ajalon*; and the *Sun* and the *Moon* ſtood ſtill at his command, neither did the *Sun* ſet in the ſpace of one day, untill he had revenged himſelf of his Enemies, and the Lord obeyed the voyce of man; Alſo *Moſes* divided the red Sea, and *Joſhua Jordan*, and led the people over dry ſhod; The like did *Alexander* the Macedonian, leading forth his Army; Sometimes alſo they are endowed with a prophetick ſpirit, as we read of *Chaiaphas* in the holy Scripture, that he propheſied, for that he was High Prieſt that year: Seeing therefore it is ſo that the Lord of the Earth would that Kings and Prieſts be called gods by communication of name and power, ſurely we ought alſo to deſerve well of them, and to prefer their Judgments before ours, and ſimply to obey, ſupplicate and adore, and worſhip with all kinde of worſhip and reverence the moſt high God in them.

CHAP. XXXVI.

Of Man, how he was created after the Image of God.

THe moſt abundant God (as *Triſmegiſtus* ſaith) hath framed two Images like himſelf, *viz.* the world and man, that in one of theſe he might ſport himſelf with certain wonderfull operations: but in the other, that he might enjoy his delights, who ſeeing he is one, hath created the world one, ſeeing that he is infinite, hath created the world round

ſeeing

ſeeing he is eternall, he hath created the world incorruptible and everlaſting: ſeeing he is Immenſe, he hath created the world the greateſt of all things; ſeeing he is the chiefeſt life, he hath adorned the world with vitall ſeeds, begetting all things out of himſelf; and ſeeing he is omnipotent by his will alone, not by any neceſſity of nature, he hath created the world, not out of any foregoing matter, but out of nothing; and ſeeing he is the chief goodneſs, embracing his word, which is the firſt Idea of allthings, with his choiſeſt will, and eſſentiall love, he hath fabricated this externall world after the example of the Internall, *viz.* Ideall world, yet ſending forth nothing of the eſſence of the *Idea*, but created of nothing that which he had from eternity by the *Idea:* God alſo created man after his Image; for as the world is the Image of God, ſo man is the Image of the world. Hence ſome think that it is ſpoken, that man is not created ſimply the Image of God, but after the Image, or the Image of the Image; therefore he is called *Micrcoſme*, that is the leſſer world; The world is a Rationall creature, Immortall; man in like manner is rationall but mortal, that is, diſſolvable; for (as *Hermes* ſaith) ſeeing the world it ſelf is immortall, it is Impoſſible that any part of it can periſh. Therefore to dye, is a vain name, and even as *Vacuum* is no where, ſo alſo Death; Therefore we ſay a man dieth, when his Soul and body are ſeparated, not that any thing of them periſheth or is turned into nothing. Notwithſtanding the true Image of God is his word. The wiſdome, life, light and Truth exiſting by himſelf, of which Image mans ſoul is the Image, in regard of which we are ſaid to be made after the Image of God, not after the Image of the world, or of the creatures; for as God cannot be touched, nor perceived by the ears, nor ſeen with the eyes; ſo the ſoul of man can neither bee ſeen, heard nor touched. And as God himſelf is infinite, and cannot be compelled by any, ſo alſo the minde of man is free, and cannot be enforced or bounded. Further, as God comprehendeth this whole world, and whatſoever is in it in his minde alone; ſo mans minde comprehendeth it even in thought; and that which is peculiar to him alone with God, as

God

God moveth and governeth all this world by his beck alone, ſo mans minde ruleth and governeth his body Therefore it was neceſſary, that the minde of man thus ſealed by the word of God, ſhould put on alſo the corporeall man, after the moſt compleat example of the world: Therefore man is called the other world, and the other Image of God, becauſe he hath in himſelf All that is contained in the greater world, ſo that there remaineth nothing which is not found even truly and really in man himſelf, and all theſe things do perform the ſame duties in him, as in the great world: There are in him the four Elements, with the moſt true proprieties of their nature, and in him an ethereal body, the Chariot of the ſoul in proportion correſponding to the Heaven: There are in him the vegetative life of Plants, the ſenſes of animals, of celeſtial ſpirits, the Angelical reaſon, and the Divine underſtanding, and the true conjunction, and divine poſſeſſion of all theſe things flowing together into one. Hence in ſacred Letters man is called every creature, and not onely man being made another world doth comprehend all the parts thereof in himſelf but alſo doth receive and contain even God himſelf. Hence *Xyſtus* the Pythagorian, ſaith, that the ſoul of man is the temple of God: which thing *Paul* alſo more clearly expreſſed, ſaying, ye are the Temple of God; & the ſame the ſacred Scripture teſtifieth in many places: Therefore man is the moſt expreſs Image of God, ſeing man conteineth in himſelf all things which are in God: but God by a certain eminency conteineth all things through his power, & ſimply, as the cauſe and beginning of all things; but he hath given this power to man that he ſhould in like manner contein all things, but by a certain act & compoſition, as the knot, tye, and bond of all things: Therefore man only rejoyceth in this honor, that he hath a ſimilitude with all, operation with all, and converſation with all: He Symbolizeth with the matter in a proper ſubject; with the Elements in a fourfold body; with Plants in a vegetative vertue; with animals in a ſenſitive faculty; with the Heavens in an Etherial ſpirit, and influx of the ſuperior parts on the inferiour: with the Angels in underſtanding and wiſdome;

with

with God, in conteining all things: He is preſerved with God, and the Intelligences, by faith and wiſdome: with the heavens and heavenly things, by reaſon and diſcourſe: with all Inferiour things, by ſenſe and Dominion: and acteth with all, and hath power on all, even on God himſelf, by knowing and loving him; and as God knoweth all things, ſo alſo man can know all things Intelligible, ſeeing he hath for an adequate Object, *Ens* in general, or (as others ſay) Truth it ſelf; neither is there any thing found in man, nor any diſpoſition, in which ſomething of divinity may not ſhine forth; neither is there any thing in God, which may not alſo be repreſented in man: Whoſoever therefore ſhall know himſelf, ſhall know all things in himſelf; eſpecially he ſhall know God, according to whoſe Image he was made; he ſhall know the world, the reſemblance of which he beareth; he ſhall know all creatures, with which he Symbolizeth; and what comfort he can have and obtain, from Stones, Plants, Animals, Elements, Heavens, from Spirits, Angels, and every thing, and how all things may be fitted for all things, in their time, place, order, meaſure, proportion and Harmony, and can draw and bring to himſelf, even as a Loadſtone Iron; And *Geber* in his ſumm of *Alchimy* teacheth, that no man can come to the perfection of this art, who ſhall not know the principles of it in himſelf, but by how much the more every one ſhall know himſelf, by ſo much he obtaineth the greater power of attracting it, and by ſo much operateth greater and more wonderfull things, and will aſcend to ſo great perfection, that he is made the Son of God, and is tranſformed into that Image which is God, and is united with him, which is not graunted to Angels, the world, or any creature, but to man only, *viz.* to have power to be made the Son of God, and to be united to him: but man being united to God, all things which are in man, are united, eſpecially his minde, then his ſpirits and animal powers, and vegetative faculty, and the Elements are to the matter, drawing with it ſelf even the body, whoſe form it hath been, leading it forth into a better condition, and an heavenly nature, even untill it be glorified into Immortality. And this which we have ſpo-

ken

ken is the peculiar gift of man, to whom this dignity of the divine image is proper, and common to no other creature: But there are ſome *Theologians*, who make thoſe powers of mans memory, underſtanding, will, the image of the Divine trinity; and there are who going further, do place this image not only in theſe three faculties which they call firſt acts, but alſo in the ſecond acts; And as the memory repreſenteth the father, the underſtanding the ſon, the will the Holy Ghoſt; So alſo the word produced from our underſtanding, and love flowing from our will, and the underſtanding it ſelf having a preſent object and producing it, do ſet forth the ſon, ſpirit and father; and the more myſterious *Theologians* teach that moreover all our members do repreſent ſomething in God whoſe image they bear; and that even in our paſſions we repreſent God, but by a certain Analogy: for in the holy word we read of the wrath, fury, repentance, complacency, love, hatred, pleaſure, delectation, delight, indignation of God, and ſuch like, and we have above ſpoken ſomething of the members of God, which may be congruent here; Alſo *Mercurius Triſmegiſtus* confeſſing the divine Trinity, deſcribeth it underſtanding, life and brightneſs, which elſewhere he calleth the word, the minde and the ſpirit, and ſaith that man made after the image of God, doth repreſent the ſame Trinity; for there is in him an underſtanding minde, a verifying word, and a ſpirit, as it were a Divine brightneſs diffuſing it ſelf on every ſide, repleniſhing all things, moving and knitting them together: but this is not to be underſtood of the naturall ſpirit which is the middle by the which the ſoul is united with the fleſh and the body, by the which the body liveth and acteth, and one member worketh on another, of the which ſpirit we have ſpoken in the firſt book. But we here ſpeak of the naturall ſpirit, which yet in ſome ſort is alſo corporeall, notwithſtanding it hath not a groſſe body, tangible and viſible, but a moſt ſubtile body and eaſie to be united with the mind *viz.* that ſuperiour and Divine one which is in us; neither let any one wonder, if we ſay that the rationall ſoul is that ſpirit, and a corporeall thing,

or

or that it either hath or ſavoureth ſomething of corporiety while it is in the body and uſeth it as an inſtrument, if ſo be that ye ſhall underſtand, what, amongſt the *Platoniſts*, that Etheriall body of the ſoul, and chariot of the ſame may be; therefore *Plotine* and all the *Platoniſts*, after *Triſmegiſt*, in like manner, place three things in man, which they call the Supreme, loweſt and middle: The Supreme is that Divine thing which they call the mind, or ſuperiour portion, or illuminated intellect. *Moſes* in *Geneſis* calleth it the breath of life, *viz.* breath from God or his ſpirit inſpired into us; The loweſt is the *Senſitive* ſoul which they alſo call an Image: *Paul* the Apoſtle nameth it the Animall man. The middle is the reaſonable ſpirit knitting and tying together both extreams, *viz.* the Animal ſoul with the mind ſavouring of the nature of both extreams: yet it differeth from that Supream which is called the illuminated intellect, the mind, light and ſupream portion; it differeth alſo from the Animall ſoul, from the which, the *Apoſtle* teacheth us, that we ought to ſeparate it, by the power of the word of God, ſaying, the word of God is lively and powerfull, more penetrating then a twoedged ſword, peircing even to the dividing of the ſoul and ſpirit: for as that ſupream portion never ſinneth, never conſenteth to evil, and alwayes reſiſteth errour and exhorteth to the beſt things; ſo that inferior portion and Animall ſoul is alwayes overwhelmed in evil, in ſin and concupiſcence, and draweth to the worſt things, of the which *Paul* ſaith, I ſee another Law in my members, leading me captive ro the law of ſin: The minde therefore the ſupream portion is never damned; but when its companions are to be puniſhed, goeth away unhurt into its Originall: But the ſpirit, which by *Plotinus* is called the reaſonable ſoul, ſeeing it is by its nature, free, and can according to his pleaſure adhere to either of them, if it conſtantly adhere to the ſuperiour portion, is at length united and beautified with it, untill it be aſſumed into God: if it adhere unto the inferior ſoul, it is depraved, and becomes vitious, untill it be made a wicked ſpirit. But thus much concerning the mind and ſpirit: now let us ſee concerning the ſpeech or word. *Mercurius* thinketh this

of

of the ſame value for immortality: for ſpeech or word is that without which nothing is done or can be done; for it is the expreſſion of the expreſſor and of the thing expreſſed; and the ſpeaking of the ſpeaker, and that which ſpeaketh, is ſpeech or word: and the conception of the conceiver and that which conceiveth, is the word: and the writing of the writer and that which writeth, is the word: and the forming of the former and that which formeth, is the word; and the creation of the Creator, and that which createth is the word: and the doing of the doer, and that which is done is the word: and the knowledge of him that knoweth and the thing knowen is the word; and every thing that can be ſpoken is but a word, and its called equality: for it carrieth it ſelf equally towards all; ſeeing that it is not one thing more then another, equally beſtowing on all, that they may be, that which they are, neither more nor leſſe; and it ſelf being ſenſible, doth make it ſelf and all things ſenſible, as light maketh it ſelf & all things viſible; therefore the word is called by *Mercurius* the bright ſon of the mind; for the conception by the which the mind conceiveth it ſelf, is the intrinſecall word generated from the mind *viz.* the knowledge of it ſelf: But the extrinſecall and vocall word, is the of-ſpring and manifeſtation of that word, and a ſpirit proceeding out of the mouth with ſound and voice, ſignifying ſomething: but every voice of ours, ſpeech and word unleſſe it be formed by the voice of God, is mingled with the air and vaniſheth; but the ſpirit and word of the Lord remaineth, life and ſenſe accompanying it. Therefore all our ſpeech, words, ſpirit and voice have no power in Magick, unleſs they be formed by the divine word: & *Ariſtotle* himſelf in his Meteors, and in the end of his Ethicks confeſſeth, that there is not any vertue either natural or morall, unleſs through God; & in his ſecret tenents, he affirmeth that our underſtanding being good and ſound can do very much on the ſecrets of nature if ſo be that the influence of the Divine power be preſent, otherwiſe nothing at all: So alſo our words can do very many miracles, if they be formed by the word of God, in which alſo our univerſall generation is

perfected

perfected, as *Iſay* ſaith, by thy countenance O Lord we have conceived, as women rightly conceive by the countenance of their husbands, and have brought forth ſpirit. Hither in ſome ſort belongeth that which is delivered by the *Gymnoſophiſts* of the *Indians*, *viz.* that *Budda* a prince of this opinion, brought forth a virgin out of his ſide; and amongſt the *Mahumetans* there is a conſtant opinion, that many, whom in their tongues they call *Nefeſohli*, are born by a certain occult manner of Divine diſpenſation without carnall copulation, whoſe life is therefore wonderfull and impaſſible and as it were Angelical and all together ſupernaturall; but theſe triffles we leave; only the King *Meſſias*, the word of the father, made fleſh, Chriſt Jeſus hath revealed this ſecret, and will further manifeſt it at a certain fulneſs of time: therefore a mind very like to himſelf (as *Lazarillus* ſang in *Crater* of *Hermes.*)

God gave man reaſon that like dieties
He might bring forth gods with capacity.
O happy he that knows his worth, and how
He equall is unto the gods above!
They repreſſe dangers, make diſeaſes flie,
They give preſages, and from miſery
Deliver men, reward the good, and ill
Chaſtiſe, and ſo the will of God fulfill;
Theſe are Diſciples, and the ſons of God
Moſt High ——

Who are not born of the will of fleſh, or of man, or of a menſtruous woman, but of God: but it is an univerſall generation in which the Son is like the Father in all manner of ſimilitude, and in the which, that which is begot is the ſame in ſpecie with the begetter; and this is the power of the word formed by the mind, and received into a ſubject rightly diſpoſed, as ſeed into the matrix for the generation; but I ſay diſpoſed & rightly received; becauſe that all are not partakers of the word after the ſame manner, but others otherwiſe; and theſe are the moſt hidden ſecrets of nature which ought not to be further publiſhed.

CHAP.

CHAP. XXXVII.

Of mans ſoul and through what means it is joyned to the body.

THe ſoul of man is a certain divine Light, created after the image of the word, the cauſe of cauſes and firſt example, and the ſubſtance of God, figured by a ſeal whoſe Character is the eternall word; alſo the ſoul of man is a certain divine ſubſtance, individuall and wholly preſent in every part of the body, ſo produced by an incorporeall Author, that it dependeth by the power of the Agent only, not by the boſome of the matter: The ſoul is a ſubſtantiall number, uniform, converſive unto it ſelf, and rationall, very far excelling all bodies and materiall things; the partition of which is not according to the matter, nor proceeding from inferiour and groſſer things, but from the efficient cauſe: For it is not a quantitative number, but removed from all corporeall Laws, whence it is not divided nor multiplyed by parts. Therefore the ſoul of man is a certain divine ſubſtance, flowing from a divine fountain, carrying along with it ſelf number: not that divine one by the which the creator hath diſpoſed all things, but rational number by the which ſeeing it hath a proportion to all things, it can underſtand all things: Therefore mans ſoul being ſuch, according to the opinion of the *Platoniſts*, immediately proceeding from God, is joyned by competent means to this groſſer body; whence firſt of all in its deſcent, it is involved in a Celeſtiall and aeriall body, which they call the celeſtiall vehicle of the ſoul, others the chariot of the ſoul: Through this middle thing, by the command of God who is the center of the world, it is firſt infuſed into the middle point of the heart, which is the center of mans body, and from thence it is diffuſed through all the parts and members of his body, when it joyneth his chariot to the naturall heat, being a ſpirit generated from the heart by heat; by this it plungeth it ſelf into the humours, by the which it inhereth in all the members, and to all theſe is made equally the nigheſt, although it be diffuſed

through one to another; even as the heat of fire adhereth moſt nigh to the air and water, although it be transferred by the air to the water; thus it is manifeſt, how the immortal ſoul, by an immortall body, *viz.* an Etheriall vehicle, is included in a groſſe and mortall body, but when by a diſeaſe or ſome miſchief, theſe midle things are diſſolved or fail, then the ſoul it ſelf by theſe middle things recollecteth it ſelf, and floweth back into the heart which was the firſt receptacle of the ſoul: but the ſpirit of the heart failing, and heat being extinct, it leaveth him, and man dieth, and the ſoul flieth away with this Celeſtiall vehicle, and the *Genius* his keeper and the Demon follow it being gone forth, and carry it to the Judge, where ſentence being pronounced, God quietly leadeth forth the good ſouls to glory: the evil the fierce devill draggeth to puniſhment.

CHAP. XXXVIII.

What Divine gifts man receiveth from above, from the ſeverall Orders of the Intelligences and the heavens.

BY the ſeven Planets as it were by inſtruments all powers are diffuſed into man from the Supream fountain of good: by *Saturn* a ſublime contemplation & profound underſtanding, ſolidity of judgement, firm ſpeculation, ſtability and an immoveable reſolution: by *Jupiter*, an unſhaken prudence, temperance, benignity, pie y, modeſty, Juſtice, Faith, Grace, Religion, equity, clemency, royalty; by *Mars*, truth; not to be terrified, conſtant courage and fortitude, a fervent deſire of animoſity, the power of acting and the practice, and an inconvertible vehemency of the mind. By the *Sun*, nobility of mind, perſp cuity of imagination, the nature of knowledge and opinion, maturity, counſell, zeal, light of juſtice, reaſon and judgement diſtinguiſhing right from wrong, purging light from the darkneſs of ignorance, the glory of truth found out, and charity the Queen of all vertues: by *Venus* a ferven

a fervent love, moſt ſweet hope, the motion of deſire, order, concupiſcence, beauty, ſweetneſs, deſire of encreaſing and propagation of it ſelf; by *Mercury* a piercing faith and belief, clear reaſoning, the vigour of interpreting and pronouncing, gravity of ſpeech, acuteneſs of wit, diſcourſe of reaſon, and the ſwift motions of the ſenſes: by the *Moon* a peace-making conſonancy, fecundity, the power of generating and of growing greater, of increaſing and decreaſing, and a moderate temperance, and faith which being converſant in manifeſt and occult things, yeeldeth direction to all; alſo motion to the tilling of the earth for the manner of life and giving growth to it-ſelf and others; but theſe influences are principally drawn from thoſe ſeven intelligences, who ſtand before the face of God, who diſpoſe the ſoul the ſeat of theſe vertues: but the planets diſpoſe the body only giving a tractable complexion proportionated and tempered for every good thing, and they are as it were the inſtruments of the Intelligences; but God as the primary cauſe doth yeeld both the influence & increaſe to all. hey therefore who have ſought out the vertues and diverſe diſpoſitions of the ſoul, do judge, that they obtain diverſe natures, by reaſon of the diverſity of means, by the which they have a paſſage to us, and that theſe ſouls are not joyned with the bodies themſelves unleſs they be proportioned by theſe Stars; So in a body brought to a temperament by *Jupiter*, they think that the ſoul infuſed is temperated by the power and intelligence of *Jupiter*, and ſo of the reſt. According to which diſpoſition if the ſoul work well in this body, when its purged and expiated, it returneth to that divine power and Manſion, from whence it deſcended. Furthermore from the Angelicall orders man is ſtrengthened with wonderfull vertues, *viz.* from the angels, that he may be a meſſenger of the divine will and an interpreter of the mind of God; from the Archangels, that he may rule over all beaſts of the field, fiſh of the ſea, and fowls of the air, over the which command is given him; from the Principalities, that all things may be ſubdued to him, he comprehending the powers of all, and drawing all powers to himſelf by a certain force moſt

ſecret and ſuperceleſtiall ; From the Vertues, it receiveth power, by the which it conſtantly fighting is ſtrengthened againſt the enemies of truth, for the reward of which we run a race in this life ; from the powers againſt the enemies of this earthly Tabernacle : from the Dominations, it hath help by the which we can ſubject any domeſtick enemy we carry along with us, and can obtain our deſired end. From the Thrones, we are knit together, and being collected into our ſelves, we fix our memory on thoſe eternall viſions : From the Cherubins, is light of mind, power of wiſdom, very high plantaſies and figures, by the which we are able to contemplate even the divine things ; From the Seraphins, that by the perfect flame of love we may at length inhere in them : Theſe are the degrees, theſe the ladders, by the which men eaſily aſcend to all kinds of powers by a certain naturall connexion and chariot, according to the diverſe diſpoſition of body and mind, and by the favour of the Stars, in the diſpoſing of the body, and of the Intelligences ruling them, the nature of which the ſoul in its deſcenſe putteth on, even as light the colour of the glaſſe, through which it paſſeth; the ſupream power of the Creator favouring, from whom is all good, and without which no good nor perfect thing can be obtained ; Therefore all thoſe do labour in vain, who truſting only on the courſe of nature, and the power and favour of inferiour things, do think to attain to divine things ; and thoſe who faining to have a foot in the heavens, do endeavour to receive thoſe things from the favour of the heavens, which ought to be received from God alone ; for theſe inferiours have, I mean animals, Herbs, ſtones, metals, their power ſubſervient to the heaven ; but the heaven from the Intelligences ; but theſe from God, in whom all things pre-exiſt in the greateſt power ; as in man the little world there is not a member which hath not correſpondence with ſome element, plant, intelligence, and with ſome meaſure and numeration in the Archetype : as we have ſhewen before.

CHAP.

CHAP. XXXIX.

How the ſuperior Influences, ſeing they are good by nature, are depraved in theſe inferior things, and are made cauſes of evil.

SEEing every power and vertue is from above, from God, from the Intelligences and Stars, who can neither erre nor do evill, it is neceſſary, that all evill, and whatſoever is found diſagreeing and diſſonant in theſe inferiour things, do proceed, not from the malice of the Influence, but from the evill diſpoſition of the receiver; thus *Chyſippus* rightly ſang,

They do like fooles accuſe the Gods falſly
Make them the cauſe of all their miſery,
When as their folly hurts themſelves ——

Hence *Jupiter* calling to minde the caſe of *Ægiſthus* ſlain by *Oreſtes*, by *Homer* in the counſel of the Gods, ſaith,

Us Gods do men accuſe (what vice is this?)
To be the cauſe, fountain of what's amiſs,
When they themſelves by their own wickedneſs
Run into danger ——

When therefore the perverſity of the ſubject receiveth the Influences of the perverſe, or its debility cannot endure the efficacy of the ſuperiors, then by the Influence of the heavens thus received into a matter full of diſcords, doth reſult ſomething diſſonant, deformed and evill; yet the celeſtiall powers alwaies remain good, which while they exiſt in themſelves, and from the giver of light have their Influence by the holy Intelligences and the heavens, even till they ſhall come to the Moon, their Influence is good, as it were in the firſt degree; but then when it is received in a viler ſubject, it alſo is vilified; then alſo in reſpect of the different nature of the recipient it is received after diverſe manners, and by the qualities diſagree-

ing in the ſame ſubject amongſt themſelves, it alſo is varied and patiently ſuffreth in the ſubject; whence from all comprehended in the ſubject, at length ſome other thing doth reſult than that the Superiors ſend down; therefore the hurtfull quality in theſe Inferiors, is far different from the influx of the heavens; and therefore as the diſtemperof the bleareyed, is not to be imputed to the light, nor burnings to the fire, nor wounds to the ſword, nor fetters and Priſons to the Judge, but to the evill diſpoſed and offenders; ſo neither is the fault of wicked ones to be caſt on the celeſtial Influences: Therefore we being well diſpoſed, the celeſtial influences cooperate all things for good; but being evill diſpoſed, and having for our ſins, that divine good, which was in us, departed from us, all things work for evill: therefore the cauſe of all our evills is ſinne, which is the diſorder and diſtemper of our ſoul; from the which then, thus evilly governing, or falling down or declining from that which the celeſtial influences require, all things rebel, and are diſtempered for our deſtruction: then in mans body otherwiſe moſt temperate and compoſed with moſt ſweet Harmony, the diſtemper of the Elements beginneth, evill humors ariſe: and even the good being diſordered and ſevered from one another, by a certain viciſſitude both vex and torment the body: then is a moſt vehement diſſonance perceived, either by ſuperfluity or diminution, or ſome intrinſeral accident, or by ſuperfluous meat, whence ſuperfluous humors are generated, and by the ſame cauſe infirmities follow; yea the animal ſpirits, the bridle being broken, do fall to contention. Then the celeſtial influences, otherwiſe of themſelves good, are made hurtfull to us, even as the light of the ſun to eyes ill diſpoſed: Then *Saturn* darteth down anguiſh, tedioufnes, melancholy, madnes, ſadnes, obſtinacy, rigidnes, blaſphemy, deſperation, lying, Apparations, affrightments, walkings of the dead, ſtirrings of Divels: *Jupiter* then ſendeth down covetouſnes, evill occaſions to get wealth and tyranny: *Mars*, furious wrath, prophane arrogancy, violent boldneſs, fierce ſtubbornnes: but the *Sun* imperious pride, and inſatiable ambition: *Venus*, the deceits of concupiſcence, laſcivious

laſcivious loves and filthy luſts: *Mercury* deceits, couſenages, lyes, ſubtile deſires of evill, propenſity to ſin; The *Moon* the inconſtant progreſs of all things, and whatſoever is contrary to mans nature: and by this means man himſelf by reaſon of his unlikeneſs with the heavenly things receiveth hurt, whence he ought to reap benefit: by reaſon of the ſame diſſonancy with the heavenly things (as *Proclus* ſaith) men alſo are ſubjected even to wicked ſpirits who as the officers of God do diſcharge themſelves in puniſhing them: Then do they ſuffer grievances by evill ſpirits, even untill they are againexpiated by due purgations, and man returneth to a divine nature: therefore an excellent Magitian can prohibite manymiſchifes about to fall on him from the diſpoſition of the Stars, when he foreknoweth their nature by preventing, taking heed, and defending, leaſt they ſhould meet him, and leaſt an ill diſpoſed ſubject, as we have ſaid, ſhould receive hurt whence it ought to reap benefit.

CHAP. XL.

That on every man a divine Character is imprinted, by the vertue of which man can attain the Working of miracles.

BY no ſmall experience it is found that a certain power of ruling and predominating is implanted in man by nature; for (*Pliny* teſtifieth) that an Elephant meeting a man wandring in a deſart, is reported to ſhew himſelf gentle and courteous, and to ſhew the way to him; and the ſame creature alſo is ſaid, before he ſeeth man, to tremble, to ſtand ſtill, to look about, to quake at the ſteps of man, for fear of treachery: in like manner the Tiger the moſt fierce of all beaſts, at the ſight of man doth remove her yong ones; and more of this kinde we read in divers authors, who have writ great volumes of creatures; but from whence do theſe animals know, that man is to be feared, whom they never ſaw: and if they have ſeen and known, whence do they fear him, ſeeing they do excell him in greatnes, force and ſwiftnes? what is this nature of man, ſtriking this terror on wild beaſts? all the Hiſtoriogra-

phers of animals do finde out and grant this, but have left to others to teach and prove it. Concerning this therefore *Apollonius Tyaneus* (as we read in *Philoſtartus*) ſeeing a child leading an hūge Elephant, anſwered *Damus* asking him, whence came that obedience of ſo huge a Creature to the little child: That it was from a certain active terror, implanted in man by his creator, which inferiour creatures and all animals perceiving do fear and reverence man, which is as it were a terrifiing Character, and a ſeal of God imprinted on man, by the which every thing is ſubject to him, and acknowledges him ſuperior, whither it be ſervant or animal. For otherwiſe neither could a child rule his herd and Elephants, neither could a King terrify his people, nor the Judge the guilty. Therefore this Character is imprinted on man from the divine *Idea* which the Cabaliſts of the Hebrew call *Pahad* פחד and the left hand or ſword of God: furthermore man hath not only a ſeal by the which he is feared, but alſo by the which he is be loved, the *Idea* of which in the divine numerations is called *Heſed* חסד which ſignifieth Clemency, & the right hand and Scepter of God: from theſe divine numerations, by the intelligences and Stars, Seals and Characters are imprinted on us to every one according to his capacity and purity: which ſignes the firſt man created, without doubt did poſſeſs in all integrity and fulneſs, when all creatures being attracted by ſecret gentlenes, and ſubjected by terror, came to him as to their lord, that he might give them names: but after the ſin of prevarication he fell from that dignity with all his poſterity; yet that Character is not all together extinct in us. But by how much every one is laden with ſin, by ſo much he is farther off from theſe divine Characters and receiveth leſs of them; and whence he ought to receive frendſhip and reverence, he falleth into the ſlavery and terror of others, both of animals and alſo men and devils: which *Cain* perceiving feared, ſaying to God, every one who findeth me, will kill me; for he feared beaſts and devils, not only men, who were very few; but in the old times, many men who lived innocently, a very good life, as yet did enjoy that obedience

and

and power, as *Sampſon*, *David* and *Daniel* over the Lions, *Eliſha* over the Bear, *Paul* over the Viper; and many *Anchorites* lived in the deſerts, in Caves and Dens of wild beaſts, not fearing, nor receiving any hurt; for as by ſin that divine Character is obſcured, ſo ſin being purged and expiated, it again more and more ſhineth forth.

CHAP. XLI.

What concerning man after death, diverſe Opinions.

IN generall it is appointed for all men once to dye; death is fatall to all; but one is naturall, another violent, another voluntarily received, another inflicted by humane lawes for offences, or by God for ſin, that they ſeem not to have rendred a due to nature, but a puniſhment for ſins; which (as the Hebrew Maſters ſaith) God remitteth to none; Whence the Aſſembly delivered to *Ezechiah*, that after the houſe of the Sanctuary was pulled down, although there remained not any order of judiciary execution, yet there ſhould be a fourfold kind of puniſhment by the which they might be condemned, that no man guilty of death ſhould eſcape without retaliation; for he which had deſerved to be ſtoned to death, was, God diſpenſing, either caſt down headlong from the houſe, or trodden in peeces by wild beaſts, or overwhelmed by ruine or fall; but he which had deſerved to be burned, was either conſumed by burnings, or finiſhed his life either by venemous bitings, or ſtings of a ſerpent, or by poyſon; but he which ſhould dye by the ſword, was killed either by the violence of the ſuriſdiction, or by the tumult of the people or faction, or by the treachery of thieves; he that ought to be hanged, was ſuffocated either in the waters, or extinguiſhed by ſome other ſtrangling puniſhment; and by the ground of this doctrine, that great *Origen* ſuppoſed the Goſpel of Chriſt to be declared, He who uſeth the ſword ſhall perriſh by ſword. Moreover the Ethnick Philoſophers pronounced that retaliation

retaliation of this kinde is *Adraſtia, viz.* an inevitable power of divine laws, by the which in courſes to come, is recompenſed to every one according to the reaſon and merits of his former life; ſo as he who uniuſtly ruled in the former life, in the other life ſhould relapſe into a ſervile ſtate; he which hath polluted his hands with blood, ſhould be compelled to undergo retaliation; he that lived a brutiſh life, ſhould be precipitated and revolved into a brutiſh body; of theſe things *Plotinus* writeth in his book of the proper *Genius* of every one; ſaying, whoſoever have kept humane propriety, do again ariſe men: but whoſoever have uſed ſenſe only, do return brute animals: yet ſo, as thoſe who uſe ſenſe eſpecially together with wrath, do ariſe wild beaſts; but whoſoever uſe ſenſe by concupiſcence and pleaſure, do return leacherous and gluttenous beaſts: but if they ſhall live, not by ſenſe together with them, ſo much as by the degeneration of ſenſe, plants grow up again with them; for the vitals only, or chiefly, are living; & all their care was that they might be turned into plants. But they which have lived being too much allured by muſick, not being depraved in other things, are born again muſical animals; and they which have raigned without reaſon, become Eagles, unleſs they have been tainted with any wickedneſs. But he which hath lived civilly and vertuouſly, returnes a man. And *Solomon* himſelf in the Proverbs calls man ſometimes a Lion, Tiger, Bear, a Boare. Sometimes a Hare, a hunting dog, a Cony; ſometimes a Piſmire, a Hedghog, a Serpent, a Spider; ſometimes an Eagle, a Stork, a Cock, or any other bird, and many ſuch as theſe. But the *Cabaliſts* of the Hebrews do not admit that ſouls are turned into brutes: Yet they do not deny but that they that have wholly loſt their reaſon, ſhall in an other life be left to a brutiſh affection and imagination: they aſſert alſo that ſouls are revolved hither thrice, and no more; becauſe this number ſeems ſufficiently to ſuffice for the purgation of ſins, according to that of *Job*, He hath delivered my ſoul that it ſhould not proceed to death, but ſhould live, and and ſee the light. Behold all theſe things doth God work three times through each, that he might reduce their ſouls from corruption,

ruption, and illuminate them with the light of the living. But now let us ſee what the Ancients opinion is, concerning the dead. When man dies, his body returnes into the earth, from which it was taken: the ſpirit returnes to the heavens, from whence it deſcended, as ſaith the Preacher, The body returnes to the earth from whence it was, & the ſpirit returnes to God that gave it; which *Lucretius* hath expreſſed in theſe verſes;

What came from earth to earth returnes again;
What came from God, returnes from whence it came.

But *Ovid* expreſſeth it better in theſe verſes.

Four things of man there are; Spirit, Soul, Ghoſt, Fleſh;
Theſe four fowre places keep and do poſeſs.
The earth covers fleſh, the Ghoſt hovers o're the grave.
Orcus *hath the ſoul, Stars do the ſpirit crave;*

The fleſh being forſaken, & the body being defunct of life, is called a dead Carkaſs; Which as ſay the divines of the Hebrews, is left in the power of the Demon *Zazel*, of whom it is ſaid in the Scripture, *Thou ſhalt eat duſt all thy daies*; and elswhere, *The duſt of the earth is his bread.* Now man was created of the duſt of the earth, whence alſo that Demon is called the lord of fleſh, and blood, whileſt the body is not expiated and ſanctified with due ſolemnities. Hence not without cauſe the *Ancients* ordained expiations of Carkaſſes, that that which was unclean might be ſprinkled with holy water, perfumed with incenſe, be conjured with ſacred orations, have lights ſet by, as long as it was above ground, and then at length be buried in a holy place. Hence *Elpenor* in *Homer*, I beſeech thee (ſaith he) *Ulyſſes*, be mindful of mee, and leave mee not unburied, leſt being unburied I become an object of the Gods wrath. But the ſpirit of a man, which is of a ſacred nature, and divine offſpring; becauſe it is alwais faultleſs, becomes uncapable of any puniſhment; But the ſoul if it hath done well, rejoyceth together with the ſpirit, and going forth with its Aerial Chariot, paſſeth freely to the quires of

of the *Heroes*, or reacheth heaven, where it enjoys all its ſenſes, aud powers, a perpetuall bleſſed felicity, a perfect knowledge of all things, as alſo the divine viſion, and poſſeſſion of the kingdom of heaven, and being made partaker of the divine power beſtows freely divers gifts upon theſe inferiors, as if it were an immortal God. But if it hath done ill, the ſpirit judgeth it, and leaves it to the pleaſure of the divel, and the ſad ſoul wanders about Hell without a ſpirit, like an image, as *Dido* complaines in *Virgil*;

And now the great image of mee ſhall go
Under the earth——

Wherefore then this ſoul being voyde of an intelligible eſſence, and being left to the power of a furious phantaſy, is ever ſubjected by the torment of corporeall qualities, knowing that it is by the juſt judgement of God, for ever deprived of the divine viſion (to which it was created) for its ſins: the abſence of which divine viſion, as the Scripture teſtifies, is the ground of all evils, and the moſt greivous puniſhment of all, which the Scripture calls the pouring down of the wrath of God. This image therefore of the ſoul enters into the ghoſt as an *Aerial* body, with which being covered doth ſometimes adviſe freinds, ſometimes ſtir up enemies, as *Dido* threatens *Æneas* in *Virgil* ſaying.

I ll hunt thee, and thee tortures I will give.

For when the ſoul is ſeparated from the body, the perturbations of the memory aud ſenſe remain. The *Platoniſts* ſay, that the ſouls, eſpecially of them that are ſlain, ſtir up enemies, mans indignation not ſo much doing of it, as the divine *Nemeſis* and Demon foreſeeing, and permitting of it. So the ſpirit of *Naboth* (as the maſters of the Hebrews interpret it) becauſe in the end of its life it went forth with a deſire of revenge, was made, to execute revenge, the ſpirit of a lye, and went forth, God permitting it, a lying ſpirit in the mouth of

all

all the prophets, untill it made *Achab* go up unto *Ramoth-Gilead* And *Virgil* himſelfe together with the *Pythagorians*, and *Platoniſts*, to whom alſo our *Auſtin* aſſents, confeſſeth that ſeparated ſouls retain the freſh memory of thoſe things which they did in this life, and their will, whence he ſings;

What care they Living had of horſes brave
And Arms, the ſame doth follow them to th' grave.

And *Agazel* in his book *De Scientia Divina*, and other *Arabians*, and *Mahumatiſts* which were Philoſophers, think that the operations of the ſoul, being common to the conjoyned body, impreſſe upon the ſoul a Character of uſe and exerciſe, which it being ſeparated will uſe, being ſtrongly impreſſed to the like operations and paſſions which were not deſtroyed in life time. And although the body and organ be corrupted, yet the operation will not ceaſe, but like affections and diſpoſitions will remain. And theſe ſouls the ancients call with a common name *Manes*, whereof thoſe that were in this life innocent, and purifyed by morall vertues, were very happy; And of them as Virgil ſings,

——That did for their country die,
With prieſts who in their lives vow'd chaſtity,
And ſacred Poets, who pleaſ'd Phœbus *beſt,*
Or by invented arts mans life aſſiſt,
And others in their memories renowned, ——

Although they departed this life without the juſtification of faith, and grace, as may Divines think, yet their ſouls were carryed without any ſuffering into happy pleaſant fields; and as ſaith Virgil,

They went to places and to pleaſant greens,
And pleaſant ſeats the pleaſant groves between.

Where they enjoy certain wonderfull pleaſures, as alſo ſenſitive

ſenſitive, intellectuall and revealed knowledge; alſo perhaps they may be indoctrinated concerning faith, and juſtification, as thoſe ſpirits long ſince to whom Chriſt preached the Goſpel in priſon. For as it is certain that none can be ſaved without the faith of Chriſt, ſo it is probable that this faith is preached to many Pagans and Saracens after this life, in thoſe receptacles of ſouls unto ſalvation, and that they are kept in thoſe receptacles, as in a common priſon, untill the time comes when the great Judge ſhall examine our actions. To which opinion *Lactantius*, *Ireneus*, *Clemens*, *Tertullian*, *Auſtin*, *Ambroſe*, and many more Chriſtian writers do aſſent. But thoſe ſouls which are impure, incontinent, depart wicked, do not enjoy ſuch happy dreams, but wander full of moſt hideous Phantaſmes, and in worſer places, enjoying no free knowledge but what is obtained by conceſſion, or manifeſtation, and with a continuall fleſhly deſire are ſubjected by reaſon of their corporeall corruption to the ſenſe of pain, and fear ſwords, and knives. Theſe without doubt *Homer* ſeemed to be ſenſible of, when in the eleventh book of his *Odyſſes* he brings in the mother of *Ulyſſes* being dead, ſtanding neer to him offering ſacrifice, but neither knowing him, or ſpeaking to him, whilſt he with his ſword drawn did keep off ghoſts from the blood of the ſacrifice. But after that *Tyreſia* the propheteſs adviſing of her, ſhe had taſted of the ſacrifice, and had drunk the blood, ſhe preſently knew her ſon, and crying ſpake to him. But the ſoul of *Tyreſia* the propheteſſe, notwithſtanding the drawn ſword, even before ſhe taſted the bloud, knew *Ulyſſes*, and ſpake to him, and ſhewed him the ghoſt of his mother ſtanding neer to him. Whatſoever vices therefore ſouls have committed in the bodies unexpiated in this life, they are conſtrained carrying the habits of them along with them, to purge themſelves of them in hell, and to undergo puniſhment for them; which the Poet explains in theſe verſes;

When

——When they aïe,
Then doth not leave them all their miſery.
They having not repented of their crimes,
Muſt now be puniſh d for their miſpent times.

For as the manners and habits of men are in this life, ſuch affections for the moſt part follow the ſoul after death, which then calls to mind thoſe things which it did formerly do in its life, and then more intently thinks on them, for as much as then the divers offices of life ceaſe, as thoſe of nouriſhing, growing, generating, and various occupations of ſenſes, and humane affairs and comforts,and obſtacles of a groſſer body. Then are repreſented to the plantaſtick reaſon thoſe ſpecies, which are ſo much the more turbulent and furious, by how much in ſuch ſouls there lies hid an intellectuall ſpark more or leſſe covered,or altogether extinct into which are then by evil ſpirits conveyed ſpecies either moſt falſe, or terrible: whence now it is tormented in the concupiſcile faculty, by the concupiſcence of an imaginary good, or of thoſe things which it did formerly affect in its life time, being deprived of the power of enjoying them, although it may ſeem to it ſelf ſometimes almoſt to obtain its delights,but to be driven from them by the evil ſpirits into bitter torments, as in the Poets, *Tantalus* from a banquet, *Sardanapalus* from embraces, *Midas* from gold, *Siſyphus* from power; and they called theſe ſouls hobgoblins. whereof if any taking care of houſhold affairs lives and inhabits quietly in the houſe, it is called a houſhold god, or familiar. But they are moſt cruelly tortured in the iraſcible faculty with the hatred of an imaginary evil, into the perturbations whereof, as alſo falſe ſuſpitions, and moſt horrible Phantaſmes they then fall, and there are repreſented to them ſad repreſentations; ſometimes of the heaven falling upon their head, ſometimes of being conſumed by the violence of flames, ſometimes of being drowned in a gulfe, ſometimes of being ſwallowed up into the earth.ſometimes of being changed into divers kinds of beaſts.ſometimes of being torn and devoured by ugly monſters, ſometimes of being

being carried abroad, through woods ſeas, fire, air, and through fearfull infernall places, and ſometimes of being taken, and tormented by devils. All which we conceive happens to them after death no otherwiſe then in this life to thoſe who are taken with a phrenſie, and ſome other melancholy diſtemper, or to thoſe who are affrighted with horrible things ſeen in dreams, and are thereby tormented, as if theſe things did really happen to them, which truely are not reall but only ſpecies of them apprehended in imagination: even ſo do horrible repreſentations of ſins terrifie thoſe ſouls after death as if they were in a dream and the guilt of wickedneſs drives them headlong through divers places; which therefore *Orpheus* calls the people of dreams, ſaying, the gates of Pluto cannot be unlocked; within is a people of dreams; ſuch wicked ſouls therefore enjoying no good places, when wandring in an Aeriall body, they repreſent any form to our ſight, are called hags, and goblins, inoffenſive to them that are good, but hurtfull to the wicked, appearing one while in thinner bodies another time in groſſer, in the ſhape of divers animals, and monſters, whoſe conditions they had in their life time, as ſings the Poet,

Then divers forms, and ſhapes of brutes appear;
For he becomes a tyger, ſwine, and bear,
A ſkalie dragon, and a lioneſſe,
Or doth from fire a dreadfull noiſe expreſſe;
He doth tranſmute himſelf to divers looks,
To fire, Wild beaſts, and into running brooks.

For the impure ſoul of a man, who in this life contracted too great a habit to its body, doth by a certain inward affection of the elementall body frame another body to it ſelf of the vapours of the elements, refreſhing as it were from an eaſie matter as it were with a ſuck, that body which is continually vaniſhing; to which being moreover enſlaved as to a priſon, and ſenſible inſtrument by a certain divine Law, doth in it ſuffer cold, and heat, and whatſoever annoys the body,

ſpirit,

ſpirit, and ſenſe, as ſtinks, howlings, wailings, gnaſhing of the teeth, ſtripes, tearings, and bonds, as *Virgil* ſang;

—— And therefore for their crimes
They muſt be puniſh'd, and for miſpent times
Muſt tortures feel; ſome in the Winds are hung,
Others to cleanſe their ſpotted ſins are flung
Into vaſt gulfes, or purg'd in fire——

And in *Homer* in his *Necyomancy* *Alcinous* makes this relation to *Ulyſſes*,

Of Tytius the dear darling of the earth,
We ſaw the body ſtretch'd nine furlongs forth
And on each ſide of Whom a vultur great
Gnawing his bowels——

Theſe ſouls ſometimes do inhabit not theſe kinds of bodies only, but by a too great affection of fleſh and bloud tranſmute themſelves into other animals, and ſeiſe upon the bodies of creeping things, and brutes, entering into them, what kind ſoever they be of, poſſeſſing them like Demons. *Pythagoras* is of the ſame opinion, and before him *Triſmegiſtus*, aſſerting that wicked ſouls do oftentimes go into creeping things, and into brutes, neither do they as eſſentiall forms vivifie and inform thoſe bodies, but as an inmate dwell there as in a priſon, or ſtand neer them by a locall indiſtance as an internall mover to the thing moved; or being tyed to them are tormented, as Ixion to the wheels of ſerpents, Syſiphus to a ſtone; neither do they enter into brutes only, but ſometimes into men, as we have ſpoken concerning the ſoul of *Nabaoth* which went forth a lying ſpirit in the mouth of the Prophets. Hence ſome have aſſerted that the lives, or ſpirits of wicked men going into the bodies of ſome men, have diſturbed them, and ſometimes ſlew them. Which is more fortunately granted unto bleſſed ſouls that like good Angels they ſhould dwell in us, and enlighten us, as we read of *Elias*, that he being taken

from men his ſpirit fell upon *Eliſha:* and elſswhere we read that God took of the ſpirit which was in *Moſes*, and gave it to 70. men. Here lies a great ſecret, and not raſhly to be revealed. Sometimes alſo (which yet is very rare) ſouls are driven with ſuch a madneſs that they do enter the bodies not only of the living, but alſo by a certain helliſh power wander into dead Carkaſſes, and being as it were revived commit horrid wickedneſſes, as we read in *Saxo Grammaticus*, that *Aſuitus* and *Aſmundus* two cerrain men vowed one to the other, that he that ſhould live longeſt ſhould be buried with him that was firſt dead: at length *Aſuitus* being firſt dead, is buried in a great vault with his dog, and horſe, with whom alſo *Aſmundus* by reaſon of his oath of friendſhip, ſuffered himſelf to be buried alive, (meat which he ſhould for a long time eat, being brought to him;) in proceſſe of time *Ericus* King of *Suecia* paſſing by that place with an army, breaking up the tomb of *Aſuitus* (ſuppoſing that there was treaſure) the vault being opened, brought forth *Aſmundus:* whom, when he ſaw having a hideous look, being ſmeared over with filthy corrupt blood which flowed from a green wound (for *Aſuitus* being revived, in the nights, took off with often ſtrugling his right ear) he commanded him to tell him the cauſe of that wound: which he declares in theſe verſes;

Why doth my viſage wan you thus amaze?
Since he that lives amongſt the dead, the grace
Of beauty needs muſt looſe; I know not yet
What daring Stygian feind of Aſuit
The ſpirit ſent from hell, who there did eat
A horſe, and dog, and being with this meat
Not yet ſuffic'd, then ſet his claws on me,
Pull'd off my cheek, mine ear, and hence you ſee
My ugly, wounded, mangled bloody face;
This monſtrous Wight returned not to his place
Without receiv'd revenge; I preſently
His head cut off, and with a ſtake did I
His body thorough run——

Pau-

Pauſanias tels a ſtory not unlike to this, taken out of the interpreters of the Delphi; *viz.* that there was a certain infernall Demon, which they called *Eurinomus*, who would eat the fleſh of dead men, and devour it ſo that the bones would ſcarce be left. We read alſo in the Chronicles of the *Cretenſians*, that the ghoſts which they call *Catechanæ* were wont to return back into their bodies, and go in to their wives, and lie with them; for the avoyding of which, and that they might annoy their wives no more, it was provided in the common lawes that the heart of them that did ariſe ſhould be thruſt thorow with a nail, and their whole carcaſſe be burnt. Theſe without doubt are wonderfull things, and ſcarce credible, but that thoſe lawes, and ancient Hiſtories make them credible. Neither is it altogether ſtrange in Chriſtian Religion that many ſouls were reſtored to their bodies, before the univerſall reſurrection. Moreover we beleeve that many by the ſingular favour of God are together with their bodies received to glory, and that many went down alive to hell. And we have heard that oftentimes the bodies of the dead were by the devils taken from the graves, without doubt for no other uſe then to be impriſoned, and tormented in their hands. And to theſe priſons and bonds of their bodies there are added alſo the poſſeſſions of moſt filthy and abominable places, where are *Ætnean* fires, gulfes of water, the ſhakings of thunder, and lightening, gapings of the earth, and where the region is void of light, and receives not the rayes of the Sun, and knows not the light of the Stars, but is alwayes dark. Whither *Ulyſſes* is reported in *Homer* to come, when he ſings,

Here people are that be Cymmerian nam'd,
Drown'd in perpetuall darkneſs, it is fam'd,
Whom riſing, nor the ſetting ſun doth ſee,
But with perpetuall night oppreſſed be.

Neither are thoſe meer fables which many have recorded of the cave of *Patricius*, of the den of *Vulcan* of the *Ætnean* caves, and of the den of *Nurſia*, many that have ſeen and

know them teſtifying the ſame. Alſo *Saxo Grammaticus* tells of greater things then theſe of the Pallace of *Geruthus*, and of the cave of *Ugarthilocus*: Alſo *Pliny*, *Solinus*, *Pythias*, *Clearchus*, of the wonderfull prodigies of the Northern ſea, of which *Tacitus* alſo in his hiſtory of *Druſus* ſhewes that in the German ſea there wandred ſouldiers by whom divers miraculous unheard of things were ſeen, *viz.* the force of whirlpools, unheard of kinds of birds, ſea monſters like men and beaſts; and in his book of *Germany* he tells that the *Helduſians*, and *Axions*, who had the face of men, but their other parts were equall to beaſts, did dwell there. Which without all doubt were the works of ghoſts and divels. Of theſe alſo *Claudianus* long time ſince ſang,

In th' extream bounds of Franch there is a place,
Encompaſſ'd by the ſea, where in his race
Fame ſaith Ulyſſes *having taſted blood,*
A ſecret people did deſcry where loud
And mournfull plaints were heard of wandring ſpirits
Which did the country people much affright.

Ariſtotle relates of the *Æolian* Ilands neer *Italy*, that in *Lipara* was a certain tombe, to which no man could go ſafe by night, and that there were Cymbals and ſhrill voyces with certain abſurd loud laughters; alſo tumults and empty ſounds made, as the inhabitants did ſtrongly aver; and that upon a time a certain yong man being drunk went thither, and about night fell aſleep neer the cave of the tombe, and was after the third day found by them that ſought him, and was taken up for dead; who being brought forth, the ſolemnities of the funerall being ready, ſuddainly aroſe up, and told in order, to the great admiration of all, many things which he had ſeen and ſuffered. There is alſo in *Novergia* a certain mountain moſt dreadfull of all, cirrounded by the ſea, which commonly is called *Hethelbergius*, repreſenting Hell, whence there are heard great bewailings, howlings, and ſcritchings a mile round about, and over which great vulters and moſt black

black. Crows fly, making moſt horrible noyſes, which forbid any to come neer it: Moreover from hence flow two fountaines whereof the one is moſt intenſe cold, the other moſt intenſe hot, far exceeding all other elements. There is alſo in the ſame country toward the Southern corner thereof a Promontory called *Nadhegrin*, where the Demons of the place are ſeen by all, in an aeriall body. There is alſo in *Scotland* the Mountain *Doloroſus*, from whence are heard dreadfull lamentations: and in *Thuringia* there is a mountain called *Horriſonus*, where dwelt *Sylvani*, and *Satyrs*, as fame and experience teacheth, and faithfull writers teſtifie. There are in divers Countries and Provinces ſuch like miracles as theſe. I will not relate here thoſe things which I have ſeen with mine eyes, and felt with mine hands, leaſt by the wonderfull admirablenes & ſtrangeneſs of them I ſhould by the incredulous be accounted a lyar. Neither do I think it fit to paſs by what many of our age think concerning the receptacles of ſouls, not much differing from theſe which we have now ſpoken of: of which *Tertullian* in his fourth book againſt the hereſies of *Marcion* ſaith, It is apparent to evey wiſe man, which hath ever heard of the *Elyſian* fields that there is ſome locall determination, (which is called *Abrahams* boſome) for the receiving of the ſouls of his ſons, and that that region is not celeſtial, yet higher then hell, where the ſouls of the juſt reſt, untill the conſummation of things reſtore the reſurrection of all things with fulnes of reward. Alſo *Peter* the Apoſtle ſaith to *Clemens* asking him of theſe things, thou doſt conſtrain mee O *Clemens* to publiſh ſomething concerning things unutterable: Yet as far as I may, I will. Chriſt, who from the beginning & alwaies was, was alwaies through each generation, though ſecretly, preſent with the godly, with thoſe eſpecially by whom he was deſired and to whom he did moſt often appear. But it was not time, that the bodies then being reſolved, there ſhould be a reſurrection: but this rather ſeemed a remuneration from God, that he that was found juſt, ſhould remain longer in a body, or that the Lord ſhould tranſlate him (as we ſee clearly related in the ſcripture of ſome certain iuſt

men.) After the like example God dealt with others, who pleaſed him well, and fullfilling his will were being tranſlated to Paradiſe reſerved for a kingdome. But of thoſe who could not fullfill the rule of juſtice, but had ſome relique of wickedneſs in their fleſh, the bodyes indeed are reſolved, but ſouls are kept in good and pleaſant regions, that in the reſurrection of the dead, when they ſhall receive their bodies, being now purged by reſolution, they may enjoy an eternall inheritance for thoſe things which they have done well. *Ireneus* alſo in the end of his book which he wrot againſt the Hereſies of the *Valentinians*, ſaith: Whereas the Lord went in the middle of the ſhadow of death, where the ſouls of the dead were, and after roſe again corporeally, and after reſurrection was taken up, it is manifeſt that the ſouls of his diſciples (for whom he worked theſe things) ſhould go to ſome inviſible place, appoynted by God, and there tarry untill the reſurrection, afterwards receiving their bodyes, and riſing again perfectly, *i. e.* corporeally, as the Lord aroſe, ſo ſhall they come into the preſence of God; for no diſciple is above his maſter; But every one ſhall be perfect as his Maſter. Therefore even as our Maſter did not preſently fly and go away, but expected the time of his reſurrection determined by the father, which is alſo manifeſted by *Jonas*, after three daies ariſing he is taken up; So alſo ought we to expect the time of our reſurrection determined by God, foretold by the Prophets; and ſo riſing again we ſhall be taken up, as many as the Lord ſhall account worthy of this honor; *Lactantius Firmianus* alſo agreeth to this, in that book of Divine inſtitutions, whoſe title is of Divine reward; Saying, let no man think, that the ſouls after death are preſently judged; for they are all detained in one common cuſtody, untill the time cometh in which the great Judge ſhall examine deſerts; then they whoſe righteouſneſs ſhall be approved, ſhall receive the reward of immortality: but they whoſe ſins and wickednes are detected, ſhall not riſe again, but being deſtinated for certain puniſhment, ſhal be ſhut up with the wicked angels into the ſame darknes· of the ſame opinion are *Auſtine*, and *Ambroſe*, who ſayth in his Enchiridion, The time which

is

is interpoſed betwixt the death of man and the laſt reſurrection, containeth the ſoul in ſecret receptacles; as every one is worthy of reſt or ſorrow, according to that which it obtained whilſt it lived in the fleſh; but *Ambroſe* in his book concerning the benefits of death, ſaith; The writing of *Eſdras* calleth the habitations of the ſouls, ſtore houſes; which he meting with the complaints of man (becauſe that the Juſt who have gone before, may ſeem, even to the day of Judgement *viz.* for a long time, to be wonderfully defrauded of their juſt recompenſe of reward) doth liken the day of judgment to a garland; for the day of reward is expected of all, that in the mean time both the conquered may be aſhamed, and the conquerors may attain the palme of victory; therefore while the fulnes of times is expected, the ſouls expect their due recompenſe; puniſhment remaining for ſome, glory for others; and in the ſame place he calleth Hell a place which is not ſeen, which the ſouls go to being ſeparated from the bodies; And in his ſecond book of *Cain* and *Abel*, he ſaith, the ſoul is looſed from the body, and after the end of this life, is even as yet in ſuſpence, being doubtfull of the judgement to come; To theſe aſſenteth that evangelical ſaying, concerning the laſt iudgment, Chriſt ſaying in *Matthew*, *Many ſhall ſay to mee in that day, Lord, Lord, have we not propheſied in thy name, and in thy name caſt out Devils? And then I ſhall confeſs to them, that I never knew them*; by which ſpeech it ſeemeth to be clear, that even untill this day they were uncertain concerning their ſentence, and by the confidence of miracles which they had performed in the name of Jeſus, whilſt they lived, to have bin in ſome hope of ſalvation; Therefore becauſe the judgement of ſouls is deferred untill the laſt day, many Theologians think that ſatisfactory interceſſions may help not only the Juſtified, but alſo the damned, before the appoynted day of iudgment. So *Trajan* the Emperor was delivered from Hell by Saint *Gregory*, aud Juſtified to ſalvation, though ſome think that he was not freed from the guilt of puniſhment, but the Juſtice of puniſhmeat was prorogued untill the day of iudgment; But *Thomas Aquinas* ſaith it ſeemeth more probable

bable, that by the interceſſions of S. *Gregory*, *Traian* lived again, and obtained a gracious power by the which he was freed from the puniſhment and guilt of ſin; and there are ſome *Theologians* who think, that by the Diriges for the dead neither the puniſhment nor the guilt is taken away or detracted, but that only ſome eaſe and aſſwagement of the pains is procured; and this by the ſimilitude of a ſweating porter, who by the ſprinkling of ſome water ſeemeth to be eaſed of the weight of his burthen, or helped to carry it more eaſily, although nothing of the burthen be taken off: Yet the common opinion of *Theologians* denyeth that prayers or funerall Diriges do cauſe any favour for the guilty within the gates of *Pluto*: but ſeeing all theſe things are of an incomprehenſible obſcurity, many have vainly whet their wits in them: Therefore we holding to the opinion of *Auſtine*, as he ſaith in the tenth book on *Geneſis*, do affirm, That it is better do doubt concerning occult things, then to contend about uncertain things; for I doubt not but that that rich man is to be underſtood in the flames of pains, and that poor man in the refreſhment of joyes; but how that flame of hell, that boſom of *Abraham*, that tongue of the rich man, that torment of thirſt, that drop of cooling, are to be underſtood, it is hardly found out by the modeſt ſearcher, but by the contentious never; but theſe things being for this preſent omitted, we haſten to further matters and will diſpute concerning the reſtitution of ſouls.

CHAP. XLII.

By What wayes the Magicians and Necromancers do think they can call forth the ſouls of the dead.

BY the things which have been already ſpoken, it is manifeſt that ſouls after death do as yet love their body which they left, as thoſe ſouls do whoſe bodies want a due buriall or have left their bodies by violent death, and as yet wander about their carkaſſes in a troubled and moiſt ſpirit,

ſpirit, being as it were allured by ſomething that hath an affinity with them; the means being known by the which in times paſt they were joyned to their bodies, they may eaſily be called forth & allured by the like vapours, liquors and ſavours, certain artificiall lights being alſo uſed, ſongs, ſounds and ſuch like, which do move the imaginative and ſpirituall Harmony of the ſoul; alſo ſacred invocations, and ſuch like, which belong to Religion, ought not to be neglected, by reaſon of the portion of the rationall ſoul, which is above nature: So the witch is ſaid to have called up *Samuel*, and the *Theſſalian* propheteſſe in *Lucan*, to have cauſed a carcaſſe to ſtand upright: Hence we read in Poets, and thoſe who relate theſe things, that the ſouls of the dead cannot be called up without blood and a carkaſſe: but their ſhadowes to be eaſily allured by the fumigations of theſe things; egges being alſo uſed, and milk, honey, oil, wine, water, flowre, as it were yeelding a fit medicine for the ſouls to reaſſume their bodies, as you may ſee in *Homer*, where *Circe* at large inſtructeth *Ulyſſes*; yet they think, that theſe things can be done in thoſe places only where theſe kinds of ſouls are known to be moſt converſant, either by reaſon of ſome affinity, as their dead body alluring them, or by reaſon of ſome affection imprinted in their life, drawing the ſoul it ſelf to certain places, or by reaſon of ſome helliſh nature of the place; and therefore fit for the puniſhing or purging of ſouls: places of this kind are beſt known by the meeting of nocturnall viſions and incurſions, and ſuch like Phantaſmes; Some are ſufficiently known by themſelves, as buriall places and places of execution, and where publike ſlaughters have lately been made, or where the carkaſſes of the ſlain, not as yet expiated, nor rightly buried, were ſome few yeers ſince put into the ground; for expiation and exorciſation of any place, and alſo the holy right of buriall being duely performed to the bodies, oftentimes prohibiteth the ſouls themſelves to come up, and driveth them farther off the places of judgement; Hence *Necromancy* hath its name, becauſe it worketh on the bodies of the dead, and giveth anſwers by the ghoſts and apparitions of the dead, and ſubterrany

rany ſpirits, alluring them into the carkaſſes of the dead, by certain helliſh charms, and infernall invocations, and by deadly ſacrifices, and wicked oblations; ſuch we read in *Lucan* of *Erichthone* the witch, who called up the dead, who foretold to *Sextus Pompey* all the event of the *Pharſalian* War: There were alſo in *Phigalia* a city of *Arcadia*, certain magicians, prieſts moſt skilful in ſacred rites, & raiſers up of the ſouls of the dead: and the holy ſcriptures teſtifie, that a certain woman a witch called up *Samuels* ſoul: Even ſo truely the ſouls of the ſaints do love their bodies, and hear more readily there, where the pledges of their reliques are preſerved: but there are two kinds of Necromancy, the one called *Necyomancy*, raiſing the carkaſſes, which is not done without blood. The other *Sciomancy*, in which the calling up of the ſhadow only ſufficeth: to conclude, it worketh all its experiments by the carkaſes of the ſlain, and their bones and members, and what is from them, becauſe there is in theſe things a ſpirituall power friendly to them. Therefore they eaſily allure the flowing down of wicked ſpirits, being by reaſon of the ſimilitude and propriety very familiar: by whom the *Necromancer* ſtrengthened by their help can do very much in humane and terreſtriall things, and kindle unlawfull luſts, cauſe dreams, diſeaſes, hatred and ſuch like paſſions, to the which alſo they can confer the powers of theſe ſouls, which as yet being involved in a moiſt and turbide ſpirit, and wandering about their caſt bodies, can do the ſame things that the wicked ſpirits commit; ſeeing therfore they experimentally find, that the wicked and impure ſouls violently plucked from their bodies, and of men not expiated, and wanting buriall, do ſtay about their carcaſes, and are drawn to them by affinity, the witches eaſily abuſe them for the effecting of their witchcrafts, alluring theſe unhappy ſouls by the appoſition of their body or by the taking of ſome part thereof, and compelling them by their devilliſh charmes, by entreating them by the deformed carkaſes diſperſed through the wide fields, and the wandering ſhadowes of thoſe that want burials, and by the ghoſts ſent back from *Acheron*, and the gueſts of hell, whom untimely death

death hath precipitated into Hell; and by the horrible deſires of the damned, and proud devils revengers of wickedneſſes. But he which would reſtore the ſouls truely to their bodies, muſt firſt know what is the proper nature of the ſoul from whence it went forth, with how many and how great degrees of perfection it is repleniſhed, with what intelligence it is ſtrengthened, by what means diffuſed into the body, by what harmony it ſhall be compacted with it, what affinity it hath with God, with the intelligences, with the heavens, elements and all other things whoſe image and reſemblance it holdeth. To conclude, by what influences the body may be knit together again for the raiſing of the dead, requireth all theſe things which belong not to men but to God only, and to whom he will communicate them, as to *Eliſhai* who raiſed up the ſon of the *Shunamite*; ſo alſo *Alceſtis* it reported to have been raiſed by *Hercules*, and to have lived long after; and *Apollonius Tyanenſis* reſtored a dead maid to life. And here is to be noted that ſometimes it happeneth to men, that their vivifying ſpirit is retracted in them, and they appear as dead and without ſenſe, when as yet the intellectual nature remaineth united to the body, and it hath the ſame form, and remaineth the ſame body, although the power of vivifyng extendeth not it ſelf into it actually, but remaineth retracted in the union with the intellectual nature; yet it ceaſeth not to be; and although that man may truly be ſaid to be dead, inaſmuch as death is a want of a vivifying ſpirit, yet is it not truly ſeparated; and that body can be wakened again and live; and thus many miracles appear in theſe; and of this kind many have been ſeen amongſt the Gentiles and Jewes in former ages, in the number of which is that which *Plato* reciteth in his tenth book *de Republ. viz.* that one *Phereus* of *Pamphilia* lay ten dayes amongſt the ſlain in battle, and after that he had been taken away and laid to the fire two dayes, he revived and told many wonderfull things which he had ſeen in the time of his death; and concerning theſe things we have ſpoken partly in the firſt book, and ſhall yet ſpeak further anon where we ſhall ſpeak of Oracles which come forth in a Rapture, Extaſie, and in the Agony of dying men.

CHAP.

CHAP. XLIII.

Of the power of mans ſoul, in the mind, reaſon and imagination.

MAns ſoul conſiſteth of a mind, reaſon and imagination; the mind illuminates reaſon, reaſon floweth into the imagination: All is one ſoul. Reaſon unleſs it be illuminated by the mind, is not free from errour: but the mind giveth not light to reaſon, unleſs God enlighten, *viz.* the firſt light; for the firſt light is in God very far exceeding all underſtanding: wherefore it cannot be called an intelligible light; but this when it is infuſed into the mind, is made intellectuall, and can be underſtood: then when it is infuſed by the mind to the reaſon, it is made rationall, and cannot only be underſtood but alſo conſidered: then when it is infuſed by the reaſon into the phantaſie of the ſoul, it is made not only cogitable, but alſo imaginable; yet it is not as yet corporeall; but when from hence it goeth into the Celeſtiall vehicle of the ſoul; it is firſt made corporeall, yet not manifeſtly ſenſible till it hath paſſed into the elementall body, either ſimple and Aerial, or compound in the which the light is made manifeſtly viſible to the eye; The *Chaldean* Philoſophers conſidering this progreſſe of light, declare a certain wonderfull power of our mind: *viz* that it may come to paſſe, that our mind being firmly fixed on God, may be filled with the divine power; and being ſo repleniſhed with light, its beams being diffuſed through all the *media*, even to this groſſe, dark, heavy, mortall body, it may endow it with abundance of light, and make it like the Stars, and equally ſhining, and alſo by the plenty of its beams and lightneſs lift it on high, as ſtraw lifted up by the flame of fire, and can preſently carry the body as a ſpirit into remote parts. So we read of *Philip* in the Acts of the Apoſtles, who baptizing the *Eunuch* in *India*, was preſently found, in *Azotus*. The like we read of *Habacuc* in *Daniel*: ſo others going through the doors being ſhut, eſcaped both their keepers

keepers and impriſonment; as we read of *Peter* the Apoſtle and of *Peter* the Exorciſt: He may the leſſe wonder at this, who hath ſeen thoſe famous melancholick men, who walk in their ſleepes and paſſe through places even unpaſſible, and aſcend even unacceſſible places, and exerciſe the works of thoſe that are awake, which they themſelves being awake could not do; of the which things there is no other reaſon in nature, than a ſtrong and exalted imagination: but this power is in every man, & it is in the ſoul of man from the root of his Creation; but it is varied in diverſe men, in ſtrength and weakneſs, and is encreaſed and diminiſhed according to his exerciſe and uſe, by the which it is drawn forth from power into act, which thing he that rightly knoweth, can aſcend by his knowledge, even untill his imaginative faculty doth tranſcend and is joyned with the univerſall power, which *Alchindus*, *Bacon*, and *Gulielmus Pariſienſis* do call the ſenſe of nature; *Virgil*, the Etheriall ſenſe, and *Plato* the ſenſe of the vehicle: and his imagination is made moſt ſtrong, when that Etheriall and Celeſtiall power is poured out upon it, by whoſe brightneſs it is comforted, untill it apprehend the ſpecies, notions and knowledge of true things, ſo that that which he thought in his mind, cometh to paſſe even as he thought, and it obtaineth ſo great power, that it can plunge, joyn and inſinuate it ſelf into the minds of men, and make them certain of his thoughts, and of his will and deſire, even thorow large and remote ſpaces, as if they perceived a preſent object by their ſenſes; and it can in little time do many things, as if they were done without time; yet theſe things are not granted to all, but to thoſe whoſe imaginative and cogitative power is moſt ſtrong and hath arrived to the end of ſpeculation; and he is fitted to apprehend and manifeſt all things, by the ſplendour of the univerſall power, or intelligence and ſpirituall apprehenſion which is above him: and this is that neceſſary power, which every one ought to follow and obey, who followeth the truth; if therefore now the power of the imagination is ſo great, that it can inſinuate it ſelf unto whom it pleaſeth, being neither hindred nor

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let by any diſtance of time or place, and can ſometimes draw its heavy body along with it, whither it imagineth and dreameth : There is no doubt but that the power of the mind is greater, if at any time it ſhall obtain its proper nature, and being no way oppreſſed by the allurements of the ſenſes, ſhall perſevere both incorrupted and like it ſelf; but now for example, that the ſouls abound with ſo plentifull Light of the Celeſtlall Stars, and hence, a very great a bundance of light redoundeth into their bodies; ſo *Moſes* face did ſhine, that the children of *Iſrael* could not behold him by reaſon of the brightneſs of his countenance; thus *Socrates* was transfigured, as we read, that in light he overcame the luciferous wheels of the Sun; So *Zoroaſtes* being transfigured, his body was takenup. So *Eliah* and *Enoch* aſcended to heaven in a certain fiery chariot, ſo *Paul* was rapt up into the third heaven : So our bodies after the judgement of the world, ſhall be called Glorified, and in like manner be rapt up, and we may ſay by this means, ſhall ſhine as the Sun and Moon ; which thing that it is poſſible, and hath formerly been done, *Avicebron* the Moore, and *Avicen* the *Arabian* and *Hippocrates* of *Cous*, and all the ſchool of the *Chaldeans* do acknowledge and confirm : Moreover it is reported in Hiſtories, that *Alexander* the great being circumvented and in great danger in *India*, did ſo burn in mind, that he ſeemed to the *Barbarians* to caſt forth light; the father of *Theodoricus* alſo is reported to have caſt forth ſparks of fire through his whole body; the ſame thing a wiſe man alſo delivered concerning himſelf, ſo that ſparkling flames did break forth here and there even with a noiſe; neither is this power of the ſoul found in men only, but ſometimes even in beaſts, as in the horſe of *Tiberius*, who ſeemed to ſend forth flames out of his mouth. But the mind is above fate in providence, therefore is not affected either with the influences of the heavenly bodies, or the qualities of naturall things; Religion therefore can only cure it; but the ſenſitiveneſs of the ſoul is in fate, above nature, which is in a certain manner the knot of the body and ſoul, and under fate, above the body; therefore it is changed by the influences of the

the heavenly bodies, and affected by the qualities of naturall and corporeall things: now I call the ſenſitiveneſs of the ſoul, that vivifying and rectifying power of the body, the originall of the ſenſes; the ſoul it ſelf doth manifeſt in this body its ſenſitive powers and perceiveth corporeall things by the body, and locally moveth the body, and governeth it in his place, and nouriſheth it in a body. In this ſenſitiveneſs two moſt principal powers predominate; *viz.* one which is called the Phantaſy, or imaginative or cogitative faculty, of whoſe power we have already ſpoken, where we have handled the paſſions of the ſoul: the other which is called the ſenſe of nature, of the which alſo we have ſpoken, where we made mention of witchcraft. Man therefore by the nature of his body is under fate; the ſoul of man, by the ſenſitiveneſs moveth nature in Fate, but by the mind is above fate, in the order of providence; yet reaſon is free at its own choice; therefore the ſoul by reaſon aſcendeth into the mind, where it is repleniſhed with divine light; ſometimes it deſcendeth into ſenſitiveneſs and is affected by the influences of the heavenly bodies, and qualities of naturall things, and is diſtracted by the paſſions and the encountring of ſenſible objects: ſometimes the ſoul revolveth it ſelfe wholly into reaſon, ſearching out other things either by diſcourſe, or by contemplating it ſelf: for it is poſſible, that that part of the reaſon, which the *Peripateticks* call the poſſible Intellect, may be brought to this, that it may freely diſcourſe and operate without converſion to his Phantaſmes: for ſo great is the command of this reaſon, that as often as any thing incurreth either into the mind, or into the ſenſitiveneſs, or into nature, or into the body, it cannot paſſe into the ſoul, unleſs reaſon apply it ſelf to it; by this means the ſoul perceiveth it ſelf neither to ſee, nor hear, nor feel, not that it ſuffereth any things by the externall ſenſes, untill cogitative reaſon firſt apprehend it; but it apprehendeth it when it is at leaſure, not when it earneſtly gapeth after another thing, as we manifeſtly ſee by thoſe who heed not thoſe that they meet, when they more ſeriouſly think on ſome thing elſe. Know therefore that neither the ſuperiour influences, nor naturall

affections

affections, nor sensations, nor passions either of the mind or body, nor any sensible thing whatsoever, can work or penetrate into the soul unless by the Judgement of reason it self. Therefore by its act, not by any extrinsecall violence, can the soul be either affected or disturbed, which thing even innumerable *Martyrs* have proved by their Martyrdom: So *Anaxarchus* a Philosopher of *Abdera*, who, who by the the command of *Nicocreontes* a tyrant of *Cyprus*, being cast into a concave stone neglecting the pains of his body, while he was pounded with iron pestils, is reported to have said: pound, pound the shell of *Anaxarchus*, thou nothing hurtest *Anaxarchus* himself: The tyrant commanded his tongue to be cut off, but he with his own teeth did bite it off, and did spit it in the face of the Tyrant.

CHAP. XLIV.

Of the degrees of souls, and their destruction, or Immortality.

THe minde, because it is from God, or from the intelligible world, is therefore immortal and eternal; but reason is long-lived by the benefit of its celestial original from the Heaven; but the sensitive because it is from the bosome of the matter and dependeth on sublunary nature, is subject to destruction and corruption: therefore the soul by its minde is immortall, by its Reason long-lived in its etherial vehicle, but resolvable unless it be restored in the circuit of its new body; therefore it is not immortal, unless it be united to an immortal mind: therefore the sensitivenes of the soul or the sensitive or animal soul, because it is produced out of the bosome of a corporeal matter, the body being resolved, perisheth together with it, or the shadow thereof remaineth not long in the vapours of its resolved body, partaking nothing of immortality, unless it be also united to a more sublimed power; therefore the soul which is united to the minde, is called the Soul standing not falling; but all men obtain not this minde, because

becauſe (as *Hermes* ſaith) God would propound it as it were a prize and reward of the ſouls, which they that ſhall neglect, being without minde, ſpotted with corporeall ſenſes, and made like to irrational creatures, are allotted to the ſame deſtruction with them, as *Eccleſiaſtes* ſaith: there is the ſame deſtruction of man and beaſts, and the condition of both is equall; as man dieth, ſo alſo they dye, yea they have all one breath, ſo that man hath no preheminence over a beaſt; thus far he. Hence many Theologians think, that the ſouls of men of this kinde have no immortality after they have left their body, but an hope of the reſurrection only, when all men ſhall be reſtored. *Auſtin* relateth that this was the hereſie of the Arabians, who affirmed that the ſouls periſhed together with their bodies; and in the day of judgement did ariſe again with them; whoſoever therefore being upheld by the divine grace have obtained a mind, theſe according to the proportion of their works become immortal (as *Hermes* ſaith) having comprehended all things by their underſtanding, which are in the earth, and in the ſea, and in the Heavens, and if there be any thing beſides theſe above heaven, ſo that they behold even goodneſs it ſelf: but they who have lived a middle life, though they have not obtained the divine intelligence, but a certain rationall intelligence of it; theſe mens ſouls, when they ſhall depart from their bodies, are bound over to certain ſecret receptacles, where they are affected with ſenſitive powers, and are exerciſed in a certain kind of act; and by imagination, and the iraſcible & concupiſcible vertues, do either extreamly rejoyce, or greivouſly lament. Of which opinion Saint *Auſtin* alſo was, in his book which he wrote of the ſpirit and ſoul; The wiſe men of the *Indians*, *Perſians*, *Ægyptians* & *Chaldeans* have delivered, that this ſoul ſuperviveth much longer then its body, yet that it is not made altogether immortal, unleſs by Tranſmigration. But our *Theologians* do philoſophize far otherwiſe concerning theſe things, that although there be the ſame common originall and beginning of all ſouls, yet they are diſtinguiſhed by the creator with divers degrees, not only accidentall, but alſo intrinſecall, founded in their very

eſſence, by the which one ſoul differeth from another, by that which is proper to it ſelf; which opinion *John Scotus* alſo holdeth, and the Pariſian *Theologians* have ſo decreed in their articles; Hence the wiſe man ſaith, I was an ingenuous child, and obtained a good ſoul, *viz.* a better then many others; and according to this inequality of ſouls, every one is capable in their degree, of their charge; which gift is freely given by God, as we read in the Goſpel, that he gave to one five Talents, to another two, to another one, to every one according to his vertue, and the Apoſtle ſaith, he hath given, ſome to be Apoſtles, ſome Prophets, ſome Evangeliſts and Doctors, for the conſummation of the Saints in the work of the Miniſtry, for the building up of the body of Chriſt; for there are (ſaith *Origen*) certain inviſible perfections, to the which are committed thoſe things which are diſpenſed here upon earth, in which there is no ſmall difference, as alſo is required in the men; wherefore ſome one attaineth the higheſt degree of wiſdome and dignity; another little differeth from beaſts & feeding beaſts is made half a beaſt; another aboundeth in vertues and in wealth; another hath even little or nothing, & oftentimes that little which he hath is taken away from him, & given to him that hath; and this is the divine juſtice in the diſtribution of gifts, that they may correſpond to the vertues of every receiver, to whom alſo rewards are given according to their works: that what proportion there is, of gifts to gifts, and of deſerts to deſerts, there may be the ſame proportion of rewards to rewards; to conclude, we muſt know this, that every noble ſoul hath a fourfold operation; Firſt divine, by the Image of the divine propriety; the ſecond intellectual, by formality of Participation with the intelligences; the third rational by the perfection of its proper eſſential eſſence; the fourth animal or natural, by communion with the body and theſe Inferior things; So that there is no work in this whole world ſo admirable, ſo excellent, ſo wonderfull, which the ſoul of man, being aſſociated to his Image of divinity, which the Magitians call a ſoul, ſtanding and not falling, cannot accompliſh by its own power without any externall help: There-

for

fore the form of all Magical power is from the ſoul of man ſtanding and not falling.

CHAP. XLV.

Of Soothſaying, and Phrenſie.

SOothſaying is that which the prieſts or others were ſtricken withall, and diſcerned the cauſes of things, and foreſaw future things, *viz.* when Oracles and Spirits deſcend from the Gods or from Demons upon them, and are delivered by them; which deſcendings the Platoniſts call the falling down of ſuperior ſouls on our ſouls; and *Mercurius* calls them the ſenſes of the Demons, and the ſpirits of Demons. Of which ſort of Demons the Ancients called *Euridæ*, and *Pythonæ*, who, as the Ancients believed, were wont to enter into the bodies of men, and make uſe of the voyces, and tongues for the prediction of things to come; of which *Plutarch* alſo made mention in his dialogue of the cauſes of defect of Oracles. But *Cicero* following the *Stoicks*, affirms that the foreknowing of future things belongs only to the Gods; and *Ptolomie* the Aſtrologer ſaith, that they only that are inſpired with a diety foretell particular things. To theſe *Peter* the Apoſtle conſents, ſaying, Prophecying is not made acccording to the will of man, but holy men ſpake as they were moved by the holy ghoſt. Nor that the foretellings of things to come are properly the fallings down of the Gods. *Iſaiah* affirms, ſaying, *And tell unto us thoſe things that are coming, and we will tell them, becauſe ye are Gods*; But theſe kinds of fallings down, or ſenſes, come not into our ſouls when they are more attently buſied about any thing elſe; but they paſs into them, when they are vacant. Now there are three kinds of this vacancy, *viz.* phrenſie, extaſie, and dreams, of each of which in their order.

CHAP. XLVI.

Of the firſt kind of phrenſie from the Muſes.

PHrenſie is an illuſtration of the ſoul coming from the Gods, or Demons. Whence this verſe of *Ovid,*

God is in us, Commerces of the throne
Of God, that ſpirit from above came down.

Plato defines this by alienation, and binding; for he abſtracts from thoſe by which the corporeal ſenſes are ſtirred up, and being eſtranged from an animal man, adheres to a diety from whom it receives thoſe things which it cannot ſearch into by its own power; for when the minde is free, and at liberty, the reines of the body being looſed, and going forth as out of a cloſe priſon, tranſcends the bonds of the members, and nothing hindring of it, being ſtirred up by its own inſtigations, and inſtigated by a divine ſpirit, comprehends all things, and foretells future things. Now there are four kinds of divine phrenſie proceeding from ſeveral dieties, *viz.* from the *Muſes*, from *Dionyſius*, from *Apollo*, and from *Venus*. The firſt phrenſie therefore proceeding from the Muſes, ſtirs up and tempers the mind, and makes it divine by drawing ſuperior things to inferior things by things natural. Now Muſes are the ſouls of the celeſtial ſpheres, according to which there are found ſeveral degrees, by which there is an attraction of ſuperior things to inferior. The inferior of theſe reſembling the ſphear of the *Moon*, poſſeſſeth thoſe things which are from vegetables, as plants, fruits of trees, roots, and thoſe which are from harder matters, as Stones, Metals, their alligations, and ſuſpenſions. So it is ſaid that the ſtone *Selenites i.e. Moon-Stone*, and the ſtone of the Civet-cat cauſe divination; alſo *Vervain*, and the Hearb *Theangelis* cauſe ſoothſaying, as hath been above ſaid. The ſecond degree reſembling *Mercury*, poſſeſſeth thoſe things which are from animals, and which are compounded

compounded of the mixtion of divers natural things together, as Cups, and Meats; upon this account the heart of a *Mole*, if any one ſhall eat it whileſt it is warm, and panting, conduceth, as it is ſaid, to the foretelling of future events. And *Rabbi Moſes* in his commentaries upon *Leviticus* tells, that there is an animal called יְדוּעַ *Jedua*, having a humane ſhape, in the midle of whoſe navel comes forth a ſtring, by which it is faſtned to the ground like a gourd, and as far as the length of that ſtring reacheth, it devours and conſumes all that is green about it, and deceiving the ſight, cannot be taken, unleſs that ſtring be cut off by the ſtroke of a dart, which being cut off, it preſently dies. Now the bones of this animal being after a certain manner laid upon the mouth, preſently he whoſe mouth they are laid on, is taken with a phrenſie, and ſooth-ſaying. The third degree anſwers to the ſphear of *Venus*; This poſſeſſeth ſubtile powders, vapours, and odours, and oyntments, and ſuffumigations, which are made of theſe of which we have ſpoke above. The fourth degree belongs to the ſphear of the *Sun*; this poſſeſſeth voyces, words, ſingings, and harmonical ſounds, by the ſweet conſonancy whereof it drives forth of the minde any troubleſomeneſs therein, and chears it up. Whence *Hermes*, *Pythagoras*, *Plato*, adviſe us to compoſe a diſcontented minde, and chear it up by ſinging and harmony. So *Timotheus* is ſaid to have with ſounds ſtirred up King *Alexander* to a phrenſie: ſo the Prieſt *Calame* (*Aurelius Auguſtus* being witneſs) was wont at his pleaſure by a certain ſhrill harmony to call himſelf forth out of his body into a rapture, and extaſie; of theſe alſo we have before ſpoken. The firſt degree is anſwerable to *Mars*: this poſſeſſeth vehement imaginations, and affections of the minde, conceits alſo, and motions thereof, of all which before. The ſixth degree anſwers to *Jupiter*: this poſſeſſeth the diſcourſes of reaſon, deliberations, conſultations, and moral purgations: of theſe we have ſpoken in part above, and further we ſhall ſpeak afterwards; It poſſeſſeth alſo admirations, and venerations, at the aſtoniſhment of which, the phantaſie, and reaſon are ſometimes ſo reſtrained, that they ſuddenly let

paſs all their own actions: whence then the minde it ſelf being free, and expoſed to a diety only, whether to any God, or Demon, doth receive ſupernal, and divine influencies, *viz.* thoſe concerning which it did deliberate before. So we read that the Sybils, and the Prieſts of *Pythia* were wont to receive oracles in the caves of *Jupiter*, and *Apollo*. The ſeventh degree reſembles *Saturn*: this poſſeſſeth the more ſecret intelligencies, and quiet contemplations of the minde. I call here, the contemplation, the free perſpicacity of the minde, ſuſpended with admiration upon the beholding of wiſdom. For that excogitation which is made by riddles, and images, is a certain kind of ſpeculation, or diſcourſe belonging to *Jupiter*, and not a contemplation. The eighth degree reſembles the ſtarry heaven; this obſerves the ſituation, motion, raies, and light of the celeſtial bodies: it poſſeſſeth alſo images, rings, and ſuch like, which are made after the rule of celeſtials, as we have above ſpoken. The ninth degree anſwers to the *primum mobile*, *viz.* the ninth ſphear, as the very univerſe: this poſſeſſeth things more formal, as Numbers, Figures, Characters, and obſerves the occult influencies of the intelligences of the heaven, and other myſteries, which becauſe they bear the effigies of celeſtial dieties, and invocated ſpirits, eaſily allures them, and compelleth them being forced by a certain neceſſity of conformity to come to one, and detains them, that they ſhall not eaſily go back, of which we read in the Oracles in *Porphyrie*.

Ceaſe now at length, ſpare words, to life give reſt,
Diſſolve, and leave old ſhapes (I thee requeſt)
Diſhape the members, and the winding-ſheet
Unlooſe ——— ———

And in an other place in the ſame book.

Ye Garlands looſe the feet, With water clean
Let them be ſprinkled, and the Laurel green
Be taken off frow th' hands, and every line
And Character be blotted out ———

Or

Of theſe we have ſufficiently treated already, and ſhall afterwards treat further of them.

CAAP. XLVII.

Of the ſecond kinde from Dionyſius.

NOw the ſecond phrenſie proceeds from *Dionyſius*: this doth by expiations exterior, and interior, and by conjurations, by myſteries, by ſolemnities, rites, temples, and obſervations divert the ſoul into the mind, the ſupream part of it ſelf, and makes it a fit and pure temple of the Gods, in which the divine ſpirits may dwell, which the ſoul then poſſeſſing as the aſſociate of life, is filled by them with felicity, wiſdom, and oracles, not in ſigns, and marks, or conjectures, but in a certain concitation of the mind, and free motion: So *Bacchus* did ſoothſay to the *Beotians*, and *Epimenides* to the people of *Cous*, and the *Sybil Erithea* to the *Trojans*. Sometimes this phrenſie happens through a clear viſion, ſometimes by an expreſs voyce: So *Socrates* was governed by his Demon, whoſe counſel he did diligently obey, whoſe voyce he did often hear with his ears, to whom alſo the ſhape of a Demon did often appear. Many prophecying ſpirits alſo were wont to ſhew themſelves, and be aſſociats with the ſouls of them that were purified; examples of which there are many in ſacred Writ, as in *Abraham*, and his bondmaid *Hagar*, in *Jacob*, *Gideon*, *Elias*, *Tobias*, *Daniel*, and many more. So *Adam* had familiarity with the Angel *Raziel*. *Shem* the ſon of *Noah* with *Jophiel*; *Abraham* with *Zadkiel*: *Iſaac* and *Jacob* with *Peliel*; *Ioſeph*, *Ioſhua* and *Daniel* with *Gabriel*; *Moſes* with *Metatron*; *Elias* with *Malkiel*; *Tobias* the yonger with *Raphael*; *David* with *Cerniel*; *Mannoah* with *Phadael*; *Cenez* with *Cerrel*; *Ezekiel* with *Haſmael*; *Eſdras* with *Uriel*; *Solomon* with *Michael*. Sometimes the ſpirits by vertue of the ſouls enter into, and ſeiſe upon organical bodies, whether of brutes or men, and uſing the ſouls thereof as the baſis, utter

voyces through organical inſtruments, as is manifeſt in *Baalams Aſſe*, and in *Saul*, on whom the ſpirit of the Lord fell, and Prophecyed. Of theſe *Apollo* in his anſwers in *Porphyry* thus;

Phebean fulgor charmed, did from on high
Come down, and through pure air was ſilently
Conveyed; came into ſouls well purified
With a ſonorous breath, a voyce uttered
Through a mortal throat———

CHAP. XLVIII.

Of the third kind of phrenſie from Apollo.

NOw the third kind of phrenſie proceeds from *Apollo, viz.* from the mind of the world. This doth by certain ſacred myſteries, vows, ſacrifices, adorations, invocations, & certain ſacred arts, or certain ſecret confections, by which the ſpirits of their God did infuſe vertue, make the ſoul riſe above the mind, by joyning it with dieties, and Demons: ſo we read concerning the Ephod, which being applied, they did preſently prophecie: ſo we read in the books of the Senats in the chapters of *Eleazar*, that *Rabbi Iſrael* made certain cakes, writ upon with certain divine and angelicall names, and ſo conſecrated, which they that did eat with faith, hope, and charitie, did preſently break forth with a ſpirit of prophecie. We read in the ſame place that *Rabbi Johena* the ſon of *Jochabad* did after that manner enlighten a certain rude countryman, called *Eleazar*, being altogether illiterate, that being compaſſed about with a ſudden brightneſs, did unexpectedly preach ſuch high myſteries of the Law to an aſſembly of wiſe men, that he did even aſtoniſh all that were neer him. And it is reported of a certain man called *Herviſcus* an *Ægyptian*, that he was endowed with ſuch a divine nature, that at the very ſight of images that had any diety in them, he was forthwith ſtirred

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up with a kind of a divine phrenſie. We read alſo in the ſcripture, that when *Saul* was amongſt the Prophets, the ſpirit of the Lord came upon him, and he prophecied, and when he went forth from the aſſembly of the Prophets, he ceaſed to propheſie; the ſame happened to thoſe officers which *Saul* ſent to catch *David*: who when they ſaw the company of the Prophets, and *Samuel* ſtanding in the midſt of them, received the ſpirit of the Lord on them, and propheſied alſo. So great is the abounding of divine light oftentimes in the prophets, taken with a divine phrenſie, that it alſo ſeiſeth on them that are neer them, and makes them have the ſame ſpirit of phrenſie: It is not therefore incredible, that an ignorant man ſhould preſently be made wiſe, and again that a wiſe man become ignorant: for there is a certain art (known but to few) of informing, adorning, & illuſtrating a pure mind, ſo that it ſhould preſently be recovered out of the darkneſs of ignorance, and brought to the light of wiſdom: and on the contrary, there is a way by certain hid ſecrets, to make them that have unclean, and unbelieving minds to become ignorant again, although for the preſent they are learned and wiſe. Mans mind alſo, eſpecially that which is ſimple, and pure, may (*Apuleius* being witneſs) by ſome ſacred, and myſterious recreation, and appeaſing, be ſo brought into a ſleep, and aſtonied, that it may forget things preſent ſo utterly, as to be brought into its divine nature, and ſo be enlightned with the divine light, and inſpired with a divine phrenſie that it may foretell things to come, and withall receive the vertue of ſome wonderfull effects. Whence *Jamblicus* ſaith, when the prophets are inſpired with a diety, they fear nothing, for they go through wayes unpaſſable, and are carried into the fire without any hurt, and paſſe over rivers. So we read of certain caves, as of *Apollo*, *Trophonius*, the three footed ſtools, dens, fountains, lakes, and ſuch like, that were conſecrated to the gods after this manner, or made by that myſterie, that from thence the prieſts might draw the ſpirit of prophecying, as *Jamblicus* in *Porphyrie*: The *Sybill* (ſaith he) in *Delphi* was wont to receive God after two wayes: either by a ſubtill ſpirit, and fire,

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which did break forth ſomewhere out of the mouth of the cave, where ſhe ſitting in the entrance upon a brazen three footed ſtool dedicated to a diety, was divinely inſpired, and did utter prophecyings; or a great fire flying out of the cave did cirround this propheteſs, ſtirring her up, being filled with a diety, to prohheſie, which inſpiration alſo ſhe received as ſhe ſate upon a conſecrated ſeat, breaking forth preſently into predictions. Moreover there was a propheteſs in *Branchi* which ſate upon an extree, and either held a wand in her hand given to her by ſome diety, or waſhed her feet, and ſometimes the hem of her garment in the waters, or drew the vapour of fire from the waters. By all theſe ſhe was filled with divine ſplendour, and did unfold many Oracles. We alſo read that in the country of *Thracia* there was a certain paſſage conſecrated to *Bacchus*, from whence predictions, and Oracles were wont to be given: the Priors of whoſe temples having drank wine abundantly did do ſtrange things. Amongſt the *Clarians* alſo, where the temple of *Clarius Apollo* was, to whom it was given to utter divine things, they having drank much wine did ſtrange things. There was alſo a propheticall fountain of Father *Achaia*, conſtituted before the temple of *Ceres*, where they that did enquire of the event of the ſick did let down a glaſs by degrees tied to a ſmall cord, to the top of the water, and certain ſupplications and fumes being made, the event of the thing did appear in the glaſs. There was alſo not far from *Epidaurus* a City of *Laconia* a deep Fen, which was called the water of *Juno*, into which cakes of corn being caſt, anſwers were given, fortunate, if the waters did quietly retain what was caſt in; but unhappy, if they did as it were, ſcorning of them, caſt them back. The like they ſay do the caves of *Aetna*, into which money or ſacrifices did ſhew the ſame preſage of good or ill, by being retained, or rejected. The like things reports *Dion* in his Romane Hiſtory, in a place which they call the *Nymphs*: where Frankincenſe being caſt into the flames, Oracles were received concerning all thoſe things which he did deſire to know, eſpecially concerning death, and thoſe things which belonged to marri-

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ages. Wonderfull alſo is that which *Ariſtotle* relates of a certain fountain of the *Paliſcans* of *Sicilia*, to which they that did take an oath did go, and whatſoever they did affirm upon oath writ it upon tables, which they caſt into the fountain. If thoſe things were true, the tables would ſwim; if falſe, ſink; then fire coming ſuddenly forth burned him that was perjured into aſhes. There was alſo in the City *Dodona* an Oak, which aſſoon as any one entered in to receive an anſwer, did forthwith move, and make a ſound; there was alſo a ſtatue holding a wand, which did ſtrike a baſon, whereby the baſon made anſwer by moderated ſtrokes. Whence it is read in the Epiſtle of *Auſinus* to *Paulinus*,

Anſwers did give the Dodonean *braſs,*
With moderated ſtrokes; ſo docile t'was.

CHAP. XLIX.

Of the fourth kinde of Phrenſie, from Venus.

NOw the fourth kind of Phrenſie proceeds from *Venus*, and it doth by a fervent love convert, and tranſmute the mind to God, and makes it altogether like to God, as it were the proper image of God; Whence *Hermes* ſaith, O *Aſclepius*! Man is a great miracle, an animal to be honoured and adored; for he paſſeth into the nature of God, whereby he becomes God: He knows the riſe of Demons, and he knows himſelf to have his originall with them, deſpiſing the part of his humane nature in himſelf, having a ſure confidence of the divinity of the other; The ſoul therefore being converted, and made like to God, is ſo formed of God, that it doth above all intellect, know all things by a certain eſſential contract of Divinity: therefore *Orpheus* deſcribes love to be without eyes, becauſe it is above the intellect. Now then the ſoul being ſo converted into God by love, and ſublimated above the intellectuall ſpear, doth beſide that it hath by its integrity obtain'd the ſpirit of prophecie, ſometimes work wonder-

wonderfull things, and greater then the nature of the world can do, which works are called miracles. For as the heaven by its image, light, and heat, doth thoſe things, which the force of the fire cannot do by its naturall quality (which in *Alchymie* is moſt known by experience) ſo alſo doth God by the image and light of himſelf do thoſe things, which the world cannot do by its innate vertue. Now the image of God is man, at leaſt ſuch a man that by a phrenſie from *Venus* is made like to God, and lives by the mind only, and receives God into himſelf. Yet the ſoul of man according to the *Hebrew* Doctors and Cabaliſts, is defined to be the light of God, and Created after the image of the word, the cauſe of cauſes, the firſt example, and the ſubſtance of God, figured by a ſeal whoſe Character is the eternall word. Which *Mercurius Triſmegiſtus* conſidering, ſaith, that ſuch a man is more excellent then they that are in heaven, or at leaſt equall to them.

CHAP. L.

Of rapture, and extaſie, and ſoothſayings, which happen to them which are taken with the falling ſickneſs, or with a ſwoune, or to them in an agonie.

A Rapture is an abſtraction, and alienation, and an illuſtration of the ſoul proceeding from God, by which God doth again retract the ſoul being fallen from above to hell, from hell to heaven. The cauſe of this is in us a continuall contemplation of ſublime things, which as far as it conjoyns with a moſt profound intenſion of the mind, the ſoul to incorporeal wiſdom, doth ſo far recall it ſelf with its vehement agitations from things ſenſible and the body, and (as *Plato* ſaith) in ſuch a manner ſometimes, that it even flieth out of the body, and ſeemeth as it were diſſolved: even as *Aurelius Auſtin* reporteth concerning a Prieſt of *Calamia*; (of whom we have made mention before) he lay (ſaith he) moſt like unto

to a dead man, without breath; and when he was burnt with fire and wounded, he felt it not; ſo great therefore is the command of the ſoul: *viz.* when it hath obtained its own nature, and is not oppreſſed by the allurements of the ſenſes, that by its own power it ſuddenly aſcendeth, not onely remaining in the body, but even ſometimes looſed from its fetters, and flyeth forth of the body to the ſuperceleſtiall habitations, where now it being moſt nigh, and moſt like to God, and made the receptable of divine things, it is filled with the divine Light and Oracles. Whence *Zoroaſtes* ſaith, thou muſt aſcend to the light it ſelf, and to the beams of the Father, whence thy ſoul was ſent thee, clothed with very much mind; and *Triſmegiſtus* ſaith, it is neceſſary that thou aſcend above the heavens, and be far from the quire of ſpirits: and *Pythagoras* ſaith, if thou by leaving the body ſhalt paſs into the ſpacious heavens, thou ſhalt be an immortall god. So we read that *Hermes*, *Socrates*, *Xenocrates*, *Plato*, *Plotine*, *Heraclitus*, *Pythagoras* and *Zoroaſtes*, were wont to abſtract themſelves by rapture, and ſo to learn the knowledge of many things: alſo we read in *Herodotus*, that there was in *Proconneſus* a Philoſopher of wonderfull knowledge, called *Atheus*, whoſe ſoul ſometimes went out of the body, and after the viſitation of places far remote, returned again into the body more learned: *Pliny* reporteth the ſame thing, that the ſoul of *Harman Clazomenius* was wont to wander abroad, his body being left, and to bring true tidings of things very far off; and there are even to this day in Norway and Lapland very many who can abſtract themſelves three whole dayes from their body, and being returned declare many things which are afar off; and in the mean time it is neceſſary to keep them, that not any living creature come upon them or touch them; otherwiſe they report that they cannot return into their body. Therefore we muſt know, that (according to the doctrine of the *Egyptians*,) ſeeing the ſoul is a certain ſpirituall light, when it is looſed from the body, it comprehendeth every place and time, in ſuch a manner as a light incloſed in a Lanthern, which being open, diffuſeth it ſelf every

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where, and faileth not any where, for it is every where, and continually; and *Cicero* in his book of Divination ſaith, neither doth the ſoul of man at any time divine, when it is ſo looſed that it hath indeed little or nothing to do with the body; when therefore it ſhall attain to that ſtate, which is the ſupream degree of contemplative perfection, then it is rapt from all created ſpecies, and underſtandeth not by acquired ſpecies, but by the inſpection of the *Ideas*, and it knoweth all things by the light of the *Ideas*: of which light *Plato* ſaith few men are partakers in this life; but in the hands of the gods, all: alſo they who are troubled with the ſyncope and falling ſickneſs, do in ſome manner imitate a rapture, and in theſe ſickneſſes ſometimes as in a rapture do bring forth propheſie, in which kind of propheſying we read that *Hercules* and many *Arabians* were very excellent, and there are certain kinds of ſoothſayings, which are a middle betwixt the confines of naturall predictions, and ſupernaturall Oracles, *viz.* which declare things to come from ſome exceſs of paſſion, as too much love, ſorrow, or amongſt frequent ſights, or in the agony of death, as in *Statius*, of the mother of *Achilles*;

——Nor ſhe without parents dear
Under the glaſſie gulf the oars did fear.

For there is in our minds a certain perſpicuous power, and capable of all things, but encumbred and hindred by the darkneſs of the body and mortality, but after death it having acquired immortality, and being freed from the body it hath a full and perfect knowledge. Hence it cometh to paſs, that they who are nigh to death, and weakened by old age, have ſometimes ſomewhat of an unaccuſtomed light, becauſe the ſoul being leſs hindred by the ſenſes, underſtandeth very acutely, and being now as it were a little relaxed from its bands, is not altogether ſubject to the body, and being as it were nigher to the place, to the which it is about to go, it eaſily perceiveth revelations, which being mixed with its agonies, are then offered to it; whence *Ambroſe* in his book of the belief of the reſurrection, ſaith, Which being free

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in the aerial motion, knoweth not whither it goeth, and whence it cometh; yet we know that it ſuperviveth the body, and that it being freed, the chains of its ſenſes being caſt off, freely diſcerneth thoſe things which it ſaw not before, being in the body, which we may eſtimate by the example of thoſe who ſleep, whoſe mind being quiet, their bodies being as it were buried, do elevate themſelves to higher things, and do declare to the body the viſions of things abſent, yea even of celeſtial things.

CHAP. LI.

Of Prophetical Dreams.

NOw I call that a dream, which proceedeth either from the ſpirit of the phantaſie and intellect united together, or by the illuſtration of the Agent intellect above our ſouls, or by the true revelation of ſome divine power in a quiet and purified mind; for by this our ſoul receiveth true oracles, and abundantly yieldeth propheſies to us: for in dreams we ſeem both to Ask queſtions, and learn to read and find them out; alſo many doubtfull things, many Policies, many things unknown, and unwiſhed for, nor ever attempted by our minds, are manifeſted to us in Dreams: alſo the repreſentations of unknown places appear, and the Images of men both alive and dead, and of things to come are foretold; and alſo things which at any times have happened, are revealed, which we knew not by any report; and theſe dreams need not any art of interpretation, as thoſe of which we have ſpoken in the firſt book, which belong to divination, not fore-knowledge; and it commeth to paſs that they who ſee theſe dreams, for the moſt part underſtand them not; for (as *Abdala* the Arabian ſaith) as to ſee dreams, is from the ſtrength of imagination, ſo to underſtand them, is from the ſtrength of underſtanding; whoſe intellect therefore, being overwhelmed by the too much commerce of the fleſh, is in a dead ſleep, or its imaginative or phantaſtick

phantaſtick ſpirit is too dull and unpoliſhed, that it cannot receive the ſpecies and repreſentations which flow from the ſuperior intellect, and retain them when received, this man is altogether unfit for the ſoothſaying by dreams. Therefore it is neceſſary, that he who would receive true dreams, ſhould keep a pure, undiſturbed, and an undiſquieted imaginative ſpirit, and ſo compoſe it, that it may be made worthy of the knowledge and government by the mind and underſtanding: for ſuch a ſpirit is moſt fit for propheſying, and (as *Sineſius* ſaith) is a moſt clear glaſs of all the Images which flow everywhere from all things: when therefore we are ſound in body, not diſturbed in mind, not dulled by meat or drink, nor ſad through poverty, nor provoked by any vice of luſt or wrath, but chaſtly going to bed, fall aſleep, then our pure and divine ſoul being looſed from all hurtfull thoughts, and now freed by dreaming, is endowed with this divine ſpirit as an inſtrument, and doth receive thoſe beams and repreſentations, which are darted down, and ſhine forth from the divine minde into it ſelf; and as it were in a deifying glaſs, it doth far more certainly, clearly, and efficaciouſly behold all things, then by the Vulgar enquiry of the intellect, and by the diſcourſe of reaſon; the divine power inſtructing the ſoul, being invited to their ſociety by the oportunity of the nocturnal ſolitarineſs; neither further will that deity be wanting to him when he is awaked, which ruleth all his actions: whoſoever therefore doth, by quiet and religious meditation, and by a diet temperate and moderated according to nature, preſerve his ſpirit pure, doth very much prepare himſelf, that by this means he may become divine, and knowing all things; but whoſoever, on the contrary, doth languiſh with a phantaſtick ſpirit, receiveth not perſpicuous and diſtinct viſions, but even as the divine ſight, by reaſon of its weakneſs, Judgeth confuſedly and indiſtinctly; and alſo when we are overcome with wine and drunkenneſs, then our ſpirit being oppreſſed with noxious vapours (as a troubled water is wont to appear in divers forms) is deceived, & waxeth dull; for which cauſe *Amphiarus* the Prophet (as we read in *Philoſtratus*) command-

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ed thoſe, who would receive Oracles, to abſtain one whole day from meat, and three days from wine that the ſoul could not rightly prophefie unleſs it were free from wine, and meat; for to ſober and religious minds, attending on the divine worſhip, the Gods are wont to give Oracles; whence *Orpheus* cryeth out,

——Thou ſpirit great of prophecy
Doſt go to ſouls that ſleep full quietly,
And them inſpire with knowledge of the Gods,
And makeſt them ſoothſay——

Hence it was a cuſtome amongſt the ancients, that they who ſhould receive Anſwers, certain ſacred expiations and ſacrifices being firſt celebrated, and divine worſhip ended, did religiouſly ly down even in a conſecrated chamber, or at leaſt on the skins of the ſacrifices; of which Ceremony *Virgil* makes mention in theſe verſes,

—— Hence they ſought
Anſwers to doubts; when gifts the prieſts had brought,
Here he repoſed on skins of ſlaughtred ſheep,
And under ſilent night prepares to ſleep.

And a little after he ſingeth,

—— But now
Here King Latinus *Oracles to know,*
They did a hundred choyce ſheep ſacrifice,
And on their skins, and ſpreading fleeces lyes——

And the rulers of the *Lacedemonians* (as *Cicero* ſaith) were wont to lye down in the Temple at *Paſiphae*, that they might dream. The ſame was done in the Temple of *Æſculapius*, from whom true dreams were thought to be ſent forth. And the *Calabrians* conſulting *Podalyrius* the ſon of *Æſculapius*, did ſleep neer his Sepulchre in lambes skins; for ſo doing they were told in their dreams whatſoever they deſired to know; for the moſt uſuall time for dreams is the night, when the ſen-

ſes are freed from wandring objects, and meridian errours, and vain affections; neither doth fear ſtrike the minde, nor the thoughts tremble, and the minde being moſt quiet, doth ſtedfaſtly adhere to the Deity; for there are, (as *Rabbi-Johenan* in his book of Senatours ſaith) four kinds of true dreams: the firſt Matutine, which is made betwixt ſleep and awaking: the ſecond, which one ſeeth concerning another: the third, whoſe interpretation is ſhewen to the ſame dreamer in the nocturnall viſion: the fourth, which is repeated to the ſame dreamer, according to that which *Joſeph* ſaith to *Pharoah*, But that thou haſt ſeen the dream belonging to the ſame thing the ſecond time, it is a ſign of confirmation; but that dream is moſt ſure, which is concerning thoſe things which one did meditate on, and revolve in his minde, when he goeth to bed, as it is written, Thou O King didſt think upon thy bed, what ſhould become of theſe things; but it is neceſſary, that he which interpreteth other mens dreams, hath the knowledge by the which he can diſtinguiſh and diſcern the ſimilitudes of all things, and know the cuſtomes of all nations, according to the laws which they have received from God and his Angels; farther this muſt be known, that there is ſcarce any dream without ſome vanity, as no grain of corn without his chaffe, which thing even the dream of *Joſeph* the *Patriarch* manifeſteth; which his father *Jacob* interpreted, ſaying; what meaneth this dream, that thou haſt ſeen? what ſhall I, and thy mother, and thy brethren fall down and worſhip thee? which effect concerning his mother, who ſhortly after died, followed not. Alſo *Rabbi Johenan* in the forecited book, ſaith theſe things; and alſo *Rabbi Levi* affirmeth, that no prophetical dream can bee kept back from his effect longer than twenty two years; ſo *Joſeph* dreamed in the ſeventeenth year of his age, which was accompliſhed in the thirty ninth year of his age; therefore whoſoever would receive divine dreams, let him be well diſpoſed in body, his brain free from vapours, and his mind from perturbations, and let him that day abſtain from ſupper, neither let him drink that which will inebriate, let him have a clean and neat chamber, alſo exor-

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cized and conſecrated: in the which, a perfume being made, his temples anoynted, things cauſing dreams being put on his fingers, and the repreſentation of the heavens being put under his head, and paper being conſecrated, his prayers being ſaid, let him go to bed, earneſtly meditating or that thing he deſireth to know: So he ſhall ſee moſt true and certain dreams with the true illumination of his intellect: whoſoever therefore ſhall know to joyn together thoſe things which here and there we have delivered concerning this matter in theſe books, he ſhall eaſily obtain the gift of oracles and dreams.

CHAP. LII.

Of Lots and marks poſſeſſing the ſure power of Oracles.

THere are alſo certain Lots having a divine power of Oracles, aud as it were Indexes of divine judgement, being before ſought for by earneſt prayer, and ſometimes commanded by God himſelf to be done, as is read in *Leviticus* concerning a goat to be offered to the Lord, and of the ſcape goat; and in the book of *Numbers* of the rods of the Tribes of *Iſrael*. Now both *Moſes* and *Ioſhua* did by Lots in the preſence of the Lord divide the lands, and inheritances to the tribes of *Iſrael* according to the command of God. The Apoſtles of Chriſt, prayers going before, did by lot chooſe *Matthias* into the place of *Judas* the traitor. *Jonas* the Prophet when he flying from the preſence of God did ſail to *Tharſus*, a dangerous ſtorm being raiſed, was by lot found out by the Mariners to be the cauſe of the danger, and being caſt into the ſea, the tempeſt ſeaſed. *Cæſar* reports of M. *Valerius Procillus*, being taken by his enemies, concerning whom it was conſulted whether he ſhould be preſently burnt, or reſerved to another time, that by lot he eſcaped ſafe. There was formerly at *Bura*, a Town of *Achaia*, an oracle of *Hercules* conſtituted by a cheſt bord, where he that went to conſult of any thing, after he had prayed, caſt four dice, the caſt of which the Prophet obſerving,

did find written in the cheſtboard what ſhould come to paſs: Now all ſuch dice were made of the bones of ſacrifices. Now this you muſt know, that the Ancients were not wont upon every ſlight cauſe to caſt lots, but either upon neceſſity, or for ſome advantagious end, and that not but with great devotion, reverence, expiations, faſting, purity, prayers, invocations, vowes, ſacrifices, conſecrations, and ſuch like ſacred myſteries of religion. For theſe ſacred ordinances were wont to go before our works, eſpecially to procure the divine good will, and pleaſure, and the preſence of the divine ſpirits, by whoſe diſpenſation the lot being directed, we may receive a true judgement of the things ſought for. Every one therefore that works by lots, muſt go about it with a mind well diſpoſed, not troubled, nor diſtracted, and with a ſtrong deſire, firm deliberation, and conſtant intention of knowing that which ſhall be deſired. Moreover he muſt, being qualified with purity, chaſtity, and holineſs towards God, and the celeſtials, with an undoubted hope, firm faith, and ſacred orations, invocate them, that he may be made worthy of receiving the divine ſpirits, and knowing the divine pleaſure; for if thou ſhalt be qualified, they will diſcover to thee moſt great ſecrets by vertue of lots, and thou ſhalt become a true Prophet, and able to ſpeak truth concerning things paſt, preſent, and to come, of which thou ſhalt be demanded. Now what we have ſpoken here concerning lots, is alſo to be obſerved in the auguries of all diſcernings, *viz.* when with fear, yet with a firm expectation we prefix to our ſouls for the ſake of prophecying ſome certain works, or require a ſign, as *Eleaſar Abrahams* countryman, & *Gideon* Judge in *Iſrael* are read to have done. There was once at *Pharis* a City of *Achaia* in the midle of the market a ſtatue of *Mercury*, where he that went to receive any omen, did, frankincenſe being fumed, and candles being lighted, which were ſet before it, and that country coin being offered on the right hand of the ſtatue, whiſper into the right ear of the ſtatue whatſoever he would demand, and preſently his ears being ſtopped with both his hands, did make haſt away from the market place, which when he was paſt, did preſently,

his

his ears being opened, obſerve the firſt voice he did hear from any man for a certain Oracle given to him. Although therefore theſe kinds of lots ſeem to the ignorant to be caſuall, or fortuitous, and to have nothing of reaſon in them, yet they are diſpoſed by God, and the higher vertues by certain reaſons, neither they do fall beſide the intention of him that moderates them. Was not the lot in chooſing *Saul* to be King of *Iſrael*, thought to fall upon him caſually, and fortuitouſly? Yet he was before appointed by the Lord to be King, and annointed by the Prophet *Samuel*. And God that appointed him King, diſpoſed of the Lot that it ſhould fall upon him. And thus much of theſe.

CHAP. LIII.

How he that will receive Oracles muſt diſpoſe himſelf.

WHoſoever therefore being deſirous to come to the Supream ſtate of the ſoul, goeth to receive oracles, muſt go to them being chaſtly and devoutly diſpoſed, being pure and clean go to them, ſo that his ſoul be polluted with no filthineſs, and free from all guilt. He muſt alſo ſo purifie his mind and body as much as he may from all diſeaſes, and paſſions, and all irrationall conditions, which adhere to it as ruſt to iron, by rightly compoſing and diſpoſing thoſe things which belong to the tranquillity of the mind; for by this means he ſhall receive the truer and more efficacious Oracles. Now by what things the mind is purged, and reduced into a divine purity, we muſt learn by Religion, and wiſdom. For neither wiſdom without Religion, nor Religion without wiſdom is to be approved off. For wiſdom (as ſaith *Solomon*) is the tree of life to them that lay hold on it. And *Lucretius* ſaith that it is the intention of God, or the breathings of God, where he ſings.

Moſt famous Memmius *! this that God is he,*
The prince of life, who reaſon, which all we
Call wiſdom, firſt found out. and who by art
The life from troubles, darkneſs ſet apart
And freed, and unto light, and peace reduc'd.

He alſo underſtandeth that to be a divine illuſtration, whence *Democritus* thinketh that there are no men wiſe but they that are ſtruck with ſome divine phrenſie, as was *Menos* that Cretenſian, whom they report learned all things of *Jupiter*, whence he had frequent converſe with God in the mount *Ida*: ſo alſo the *Athenians* report that *Meloſagora Eleuſinus* was taught by the Nymphs; ſo alſo we read, that *Heſiod* when he was a Shepherd in *Beotia*, and kept his flock neer the mountain *Helicon*, had ſome pens given him by the *Muſes*, which having received, he preſently became a Poet, which to become ſo ſodainly was not of man, but by a divine inſpiration; for God conveying himſelf into holy ſouls, makes men Prophets, and workers of miracles, being powerfull in work and ſpeech, as *Plato* and *Mercurius* affirm, and alſo *Xiſtus* the *Pythagorian*, ſaying that ſuch a man is the temple of God, and that God is his gueſt: to whom aſſents our *Paul*, calling man the temple of God; and in another place ſpeaking of himſelf, I can do all things in him that ſtrengtheneth me; for he is our power, without which (as he ſaith) we can do nothing; which alſo *Ariſtotle* confeſſeth in his *Meteors* and *Ethicks*, ſaying, that there is no vertue whether naturall or morall but by God; and in his ſecrets he ſaith that a good and ſound intellect can do nothing in the ſecrets of nature without the influence of divine vertue. Now we receive this influence then only, when we do acquit our ſelves from burdenſome impediments, and from carnall and Terrene occupations, and from all externall agitation; neither can a blear or impure eye behold things too light, neither can he receive divine things who is ignorant of the purifying of his mind. Now we muſt come to this purity of mind by degrees, neither

neither can any one that is initiated newly unto thoſe myſteries preſently comprehend all cleer things, but his mind muſt be accuſtomed by degrees, untill the intellect becomes more enlightened, and applying it ſelf to divine light be mixed with it. A humane ſoul therefore when it ſhall be rightly purged, and expiated, doth then, being looſed from all impurity, break forth with a liberall motion, and aſcends upwards, receives divine things, inſtructs it ſelf, when happily it ſeems to be inſtructed from elſwhere; neither doth it then need any remembrance, or demonſtration by reaſon of the induſtry of it ſelf, as by its mind which is the head and the pilot of the ſoul, it doth, imitating by its own nature the angels, attain to what it deſires, not by ſucceſſion or time, but in a moment. For *David* when he had not learning, was of a Shepherd made a Prophet, and moſt expert of divine things. *Solomon* in the dream of one night, was filled with the knowledge of all things above and below. So *Iſaiah*, *Ezekiel*, *Daniel*, and the other Prophets, and Apoſtles were taught. For the ſoul (which is the common opinion of the *Pythogorians*, and *Platoniſts*) can by way of purification, without any other ſtudy, or ſearching only by an eaſie, and adventitious collating on theſe intelligibles received from above, acquire the perfect knowledge of all things knowable. It can alſo by an extrinſecall expiation attain to this, as to underſtand all things Inviſibly by its ſubſtantiall form. For the mind is purged, and expiated by cleanſing, by abſtinence, by penitency, by almes: and then alſo do thereunto conduce certain ſacred inſtitutions, as ſhall afterward be diſcovered. For the ſoul is to be cured by the ſtudy of Religions, and indeed theſe which are commonly called occult, that being reſtored to its ſoundneſs, confirmed by truth, and fortified by divine graces, may not fear any riſing ſhakings.

CHAP. LIV.

Of cleanneſs, and how to be obſerved.

WE muſt therefore firſt obſerve cleanneſs in food, in works, in affections, and to put away all filthineſs, and perturbations of the mind, and whatſoever ſenſe or ſpirit that offends, and whatſoever things are in mind unlike to the heavens, not only if they be in mind and ſpirit, but alſo if they be in the body, or about the body: for ſuch an externall cleanneſs is beleeved not to help a little to the purity of the mind. For this cauſe the *Pythagorian* Philoſophers being taken with the deſire of Oracles, divine praiſes being celebrated, did waſh themſelves in a river as in a bath, & did put on white rayment and linen; for they did account wooll a prophane clothing being the excrements of beaſts, and they did inhabit in a pure chamber, and altogether unſpotted. In like manner the *Bragmanni* the wiſe men of the *Indians* were wont to waſh themſelves naked in a fountain, which is called *Dirce* in *Beotia*, their heads being firſt annointed with amber drops, and odours fit for that purpoſe; then after they were according to cuſtome ſufficiently clean, they were to go forth about noon, clothed in white linen, with a white attire having rings on their fingers and ſtaves in their hands. In like manner amongſt the *Gymnoſophiſts* it was a cuſtom to waſh themſelves thrice in a day, and twice in the night in cold water, before they entred into the holy places. They did alſo every day uſe linen garments every day newly waſhed. We read alſo of the manner of this kind of waſhing in *Heſiod* in his books of works and dayes, where he ſings,

None dare with hands unwaſhed unto Jove
Wine pour forth, nor unto the gods above;
For then they do refuſe for to be heard,
Though being pray'd unto——

When

And elſwhere

When wicked men the rivers do paſſe by
With hands unwaſh'd, then are the gods angry
With them, and them afflict ——

Hence in *Virgil*, *Æneas* thus ſpeaks to his father,

O Father, take the houſhold gods, and hold
Them in thy ſacred hands; to be ſo bold
As them to handle after ſo great fights
I dare not till that waſh'd in ſtreams moſt bright.

It was alſo a cuſtome amongſt the Gentiles, when they were wont to perform any holy ſervices to the gods, to cleanſe their bodies by waſhing; and when they were to contend with the infernall gods, ſprinkling only did ſuffice. Hence in *Virgil*, *Dido*, when ſhe did perform any ſolemnities to the gods, ſaith,

Cauſe that my ſiſter Ann (my nurſe moſt dear:)
Come, and my body waſh with water clear.

And in another place where *Æneas* is brought in amongſt the infernals bringing a bough to *Proſerpina*, he ſing thus,

The paſſage doth Æneas keep, and waſh
His body with freſh water ——

Alſo when he relates of *Miſenus* to be buried, he ſings,

His friends he thrice did waſh with water new,
And with an Olive branch, wett in the dew,
He did them ſprinkle ——

Now man being made thus clean becomes celeſtiall, and ſpirituall, and is fitted for the ſight of and union with God, whileſt he miniſters to God with a clean body, and pure mind, and delights in the cleanneſs of all things, as inwards, skin,

skin garments, houſes, utenſils, oblations, gifts, and ſacrifices; the cleanneſs of all which even purifies the air, and attracts the moſt pure influence of celeſtiall, and divine things, and allures the pure miniſters of God, and good Demons: although ſometimes impure ſpirits, and ill Demons, as the apes of the good Demons, take upon them this kind of cleanneſs, that either they may be adored, or may deceive: therefore firſt of all we muſt obſerve that the mind be pure, and the heart pure, and then the impure powers cannot aſcend.

CHAP. LV.

Of abſtinence, faſtings, chaſtity, ſolitarineſs, the tranquility and aſcent of the mind.

ABſtinence alſo doth commonly fortifie, and defend the obſervers thereof againſt vices, and evil Demons, and makes the mind an unpolluted temple of God, uniting it to God. For nothing doth more conduce to health, and temperance of the complexion, then not to heap together ſuperfluities, and not to exceed the bounds of neceſſary food. Neither is nutriment to be taken that is too ſtrong for nature, but rather let nature be ſtronger then the meat, as ſome affirm of Chriſt, that he took meat in that proportoin that it ſhould not breed any excrement of the third concoction. Many others alſo taking meat ſparingly, enjoyed thereby health and agility of body, as *Moſes*, and *Elias*, who faſted fortie dayes: whence his face ſhined, and he lifted up, could eaſily guide his body as if it were a ſpirit. For Magicians, and Philoſophers affirm that our ſpirit is not as a terrene thing, or body nouriſhed by nutriment received through certain organs by the concoction of meat, and drink, but draws in their aliment like ſponges through the whole body, *viz.* from the thin vapours penetrating the body on all ſides. Therefore they that deſire to have this ſpirit pure, and potent, let them uſe dryer meats, and extenuate this groſs body with faſtings, and they make

make it eaſily penetrable, and leaſt by the weight thereof, the ſpirit ſhould either become thick, or be ſuffocated, let them preſerve the body clean by lotions, frictions, exerciſes, and clothings, and corroborate their ſpirits by lights, and fumes, and bring it to a pure and thin fineſs. We muſt therefore in taking of meats be pure, and abſtinent, as the *Pythagorian* Philoſophers, who keeping a holy and ſober table, did protract their life in all temperance. The temperance therefore of life and complexion, becauſe thereby no ſuperfluous humour is bred, which may dull the phantaſie, makes, that our ſoul oftentimes dreaming, and ſometimes watching, is alwayes ſubjected to the ſuperiour influences. Moreover the *Pythagorians*, if any one doth by abſtinence moderate prudently every motion of the mind, and body, promiſe perpetuall health of both, and long life. So the *Bragmani* did admit none to their colledge, but thoſe that were abſtinent from wine, from fleſh, and vices, ſaying that none could underſtand God, but they that emulate him by a divine converſation: which alſo *Phraotes* in *Philoſtrates* taught the lower *Indians*. Moreover we muſt abſtain from all thoſe things which infect either the mind, or ſpirit, as from covetouſneſs, and envy, which are handmaids to injuſtice (as *Hermes* ſaith) enforcing the mind and the hand to evil practices; alſo from idleneſs, and luxury; for the ſoul being ſuffocated with the body, and luſt, cannot foreſee any celeſtiall thing. Wherefore the prieſts of the *Athenians* who are called in Greek *Hierophantæ* (as *Hierom* reports) that they might live more chaſtly in their ſacred employments, and might follow their divine affairs without luſt, were wont to caſtrate themſelves by drinking of hemlock. Moreover the chaſtity of a mind devoted to God doth make our mind (as *Orpheus* teacheth *Muſeus* in the hymne of all the gods) a perpetuall temple of God. Alſo we muſt abſtain from all multitude and variety of ſenſes, affections, imaginations, opinions, and ſuch like paſſions, which hurt the mind and pervert the judgement of reaſon, as we manifeſtly ſee in the laſcivious, the envious, and ambitious. Wherefore *Cicero* (in his *Tuſculans* queſtions) cals theſe paſſions the ſickneſſes of the mind, and the

the peſtiferous diſeaſes thereof. But *Horace* calls them furies or madneſs, where he ſings,

Girles have a thouſand furies, ſo have boyes.

The ſame alſo ſeems to be of opinion that all men are fools in ſomething. Whence it is read in *Eccleſiaſticus*, there are an infinite number of fools. Therefore the *Stoicks* deny that paſſions are incident to a wiſe man; I ſay ſuch paſſions, which follow the ſenſitive apprehenſion: for rational, and mental paſſions, they yeld a wiſe man may have. This opinion did *Boetius* ſeem to be of, where he ſings that ſome paſſions are to be laid aſide in the inquiſition of truth, in theſe verſes,

If truth thou wouldſt diſcover with cleer ſight,
And walk in the right path, then from thee quit
Joy, fear, grief, hope expell; for where theſe raign,
The mind is dark, and bound------

We muſt therefore acquit and avert our minds from all multitudes, and ſuch like paſſions, that we may attain to the ſimple truth; which indeed many Philoſophers are ſaid to have attained to in the ſolitude of a long time. For the mind by ſolitude being looſed from all care of humane affaires is at leaſure, and prepared to receive the gifts of the celeſtial dieties. So *Moſes* the law-giver to the Hebrews, and the greateſt of prophets, and learned in all the knowledge of the *Caldeans* and *Ægyptians*, when he would abſtract himſelf from ſenſes, went into the vaſt wilderneſſes of *Ethiopia*, where all humane affaires being laid aſide, he applied his mind to the ſole contemplation of divine things, in which thing he ſo pleaſed the omnipotent God, that he ſuffered him to ſee him face to face, and alſo gave him a wondrous power of miracles, as ſacred writ teſtifies of him. So *Zoroaſtes* the father and prince of the Magicians, is ſaid to attain to the knowledge of all naturall and divine things by the ſolitude of twenty years, when he wrot, and did very ſtrange things concerning all the art of divining

divining, and ſoothſaying. The like things do the writings of *Orpheus* to *Muſeus* declare him to have done in the deſerts of *Thracia*. So we read that *Epimenides* of *Crete*, becauſe learned by a very long ſleep, for they ſay that he ſlept fifty years, *i. e.* to have lay hid ſo long; *Pythagoras* alſo in like manner to have layen hid ten years, and *Heraclitus*, and *Democritus* for the ſame cauſe were delighted with ſolitarineſs. For by how much the more we have the animal and the humane life, by ſo much the more we live like angels, and God, to which being conjoyned, and brought into a better condition, we have power over all things, ruling over all. Now how our mind is to be ſeparated from an animal life, and from all multitude, and to be erected, untill it aſcend to that very one, good, true, and perfect, through each degree of things knowable, and knowledges, *Proclus* teacheth in his Commentaries upon *Alcibiades*, ſhewing how that firſt ſenſible things are to be ſhunned, that we may paſs to an incorporeal eſſence, where we muſt exceed the order of ſouls yet multiplied by divers rules, habitudes, and various proportions, many bonds, and a manifold variety of forces, and to ſtrive after an intellect, and intelligible kingdome, and to contemplate how far better theſe are then ſouls. Moreover we muſt bear an intellectual multitude, although united, and individuall, and come to the ſuperintellectual and eſſential unity, abſolute from all multitude, and the very fountain of good, and truth. In like manner we muſt avoid all knowledge that doth any waies diſtract, and deceive, that we may obtain the moſt ſimple truth. The multitude therefore of affections, ſenſes, imaginations, and opinions is to be left, which in it ſelf is as different, as ſome things are contrary to others in any ſubject; and we muſt aſcend to ſciences, in which although there be a various multitude, yet there is no contrariety. For all are knit one to the other, and do ſerve one the other, under one the other, untill they come to one, preſuppoſed by all, and ſuppoſing none beyond it; to which all the reſt muſt be referred: yet that is not the higheſt top of knowledges, but above it is a pure intellect. Therefore all compoſition, diviſion,

and

and various diſcourſe being laid aſide, let us, aſcending to the intellectual life, and ſimple ſight, behold the intelligible eſſence with individual and ſimple precepts, that we may attain to the higheſt being of the ſoul, by which we are one, and under which our multitude is united. Therefore let us attain to the firſt unity, from whom there is a union in all things, through that one which is as the flower of our eſſence: which then at length we attain to, when avoyding all multitude we do ariſe into our very unity, are made one, and act uniformely.

CHAP. LVI.

Of Penitency, and Almes.

NOw the greateſt part of purgations is a voluntary penitency for faults: for (as ſaith *Seneca* in *Thyeſte*) he whom it grieves that he hath offended, is in a manner innocent. This brings to us the greateſt expiation, whileſt it oppoſeth afflictings to delights, and purgeth out of the ſoul a ſtupid joyfulneſs, and gives a certain peculiar power, reducing us to the things above. Penitency therefore is not only a mortification of vices, but a ſpiritual Martyrdome of the ſoul; which with the ſword of the ſpirit is on all ſides mortified; Now the ſword of the ſpirit is the word of God; whence *Jeremiah* the Prophet ſaith, and alſo *Paul*, writing to the *Epheſians*, *Curſed is he that with-holdeth his ſword from blood*; and the Pſalmiſt ſings; *A ſword is in their lips.* Therefore our cogitations, affections of our mind, and all evils that proceed from our heart and mouth, muſt be uttered to the prieſt in confeſſion, that he may according to the word of God judge thoſe things; and according to the power granted to him by God, penitency being joyned with it, may purifie, & purge them, & direct them to that which is good, neither is there found in religion for the expiating hainous offences a ſtronger Sacrament. Hence the Gods themſelves (*Ovid* in *Pontus* being witnes)

Do

Do often eaſe the pains, reſtore the lights
Which were caught away, when that mortall wights
They ſee repenting of their ſins—

There is as yet another Sacrament of expiation, *viz.* Almſgiving, of which as I remember I have read very little in Philoſophers, but the very truth taught us that, ſaying, Give ye almes, and all things ſhall be clean to you; and in *Eccleſiaſticus* it is read; as water extinguiſheth fire, ſo almes doth ſin; and *Daniel* taught the King of *Babylon*, that he ſhould redeem his ſin by almes; and the Angel *Raphael* teſtifieth to *Tobias*; becauſe alms frees from death, and is that which purgeth ſins, and make us find eternal life. Hence Chriſt commanded us to pray to the Father, Forgive as we forgive others, give us as we give to others; of which he ſaid in another place, ye ſhall receive an hundred fold, and ſhall poſſeſs eternal life. He ſhall when he comes to judge the quick and the dead, upbraid the wicked above all things for their neglect of almes and works of mercy, when he ſhall ſay, I was hungry, and thirſty, and ye gave me neither meat, nor drink; and in another place he ſpeaks of the poor; what ye have done to any one of them ye have done to me. Which *Homer* alſo ſeems to be ſenſible of, when he brings in a yong man wooing *Antinoe*, ſaying theſe words, *Antinoe* how plauſibly haſt thou ſlain a poor beggar! he ſhall deſtroy thee if God be in heaven, for the Gods themſelves being likened to ſtrangers, and gueſts, go out into the whole world, overturning Cities, and beholding the injuries, and wickedneſſe of men.

CHAP. LVII.

Of thoſe things which being outwardly adminiſtred conduce to Expiation.

IT is believed, and it is delivered by them that are skilful in ſacred things, that the mind alſo may be expiated with certain

certain inſtitutions, and ſacraments miniſtred outwardly, as by ſacrifices, baptiſmes, and adjurations, benedictions, conſecrations, ſprinklings of holy water, by anoyntings, and fumes, not ſo much conſecrated to this, as having a naturall power thus to do; upon this account ſulphur hath a place in Religions, to expiate ill Demons with the fume thereof. An egge alſo was wont to be uſed in Purgations; hence eggs are called holy, whence *Ovid*,

Let the old Woman come, and purge the bed,
And place, and bring ſulphure and eggs ſacred
In her trembling hand ——

Proclus alſo writes, that the prieſts in purifyings were wont to uſe ſulphur, and bitumen, or the waſhing of ſea water: For ſulphur purifies by the ſharpneſs of its odour, and ſea water by reaſon of its fiery part; In like manner the hearb Cinquefoil: wherefore by reaſon of its purity the ancient prieſts did uſe it in purifications, alſo the boughs of Olives. For theſe are ſaid to be of ſo great purity, that they report that an olive tree planted by an harlot is thereby for ever made unfruitfull, or elſe withers. In like manner, frankincenſe, myrrhe, vervain, valerian, and the hearb called Phu conduce to expiation. Alſo the bleſſed Clove flower; and the gall of a black dog being fumed is ſaid to be very powerfull in theſe, as well for expiating of ill ſpirits, as any bewitchings: alſo the feathers of a lapwing being fumed, drives away *Phantaſmes*. It is wonderfull, and ſcarce credible, but that that grave and worthy Author *Joſephus* relates it in his hiſtory of *Jeruſalem*, of a root of *Baaras*, ſo called from a place neer *Machernus* a Town of *Judea*, being of a yellow colour, that in the night it did ſhine, and was hard to be taken, that it did oftentimes deceive the hands of them that went to take it, and go out of their ſight, never ſtood ſtill, till the urine of a menſtrous woman was ſprinkled on it. Neither yet being thus retained, is it pulled up without danger, but ſuddain death fals upon him that drawes it up, unleſs he were fortified with an amulet of the ſaid root; which they that want, ſacrificing about the earth do bind

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the root to a dog by a cord, and preſently depart: at length the dog with a great deal of pains drawes up the root, and as it were ſupplying the place of his maſter preſently dies, after which any one may handle the root without danger; the power of which is much excellent in expiations, as is manifeſt for the delivery of thoſe that are vexed with unclean ſpirits; now that theſe kind of waters ſhould act upon ſpirituall ſubſtances by putting them to flight, or by alluring them, or mitigating them, or by inciting them, they are of no other opinion then that the fire of *Sicilia* acts upon ſouls: which (*William* of *Paris* being witneſs) not hurting the bodies, doth moſt intolerably torment the ſouls of them that are neer. But of thoſe in part we have treated before.

CHAP. LVIII.

Of Adorations, and vowes.

ADorations, and vowes, ſacrifices, and oblations are certain degrees in ſacred things to find out God, and thoſe things which principally provoke the divine pleaſure, and procure a ſacred and indiſſolvible communion of God with ſouls; for by prayers which we utter with true and ſacred words, ſenſibly, and affectionately, we obtain a great power, when by the application of them to any diety we do ſo far move it, that he may direct his ſpeech and anſwer by a divine way, by which (as ſaith *Dionyſius*) God ſpeaks with men, but ſo occultly that very few perceive it. But oftentimes that King and Prophet *David* perceives it, when he ſaith, I will hear what the Lord will ſpeak in me. Adoration therefore being a long time continued, and often frequented, perfects the intellect, and makes the ſoul more large for the receiving of divine lights, inflaming divine love, producing faith, hope, and ſacred manners, purifieth the ſoul from all contrariety, and what is any away adverſe to it, and doth alſo repell divers evils, which would otherwiſe naturally fall out. Hence *Ovid* ſings,

——*With prayers mov'd is Jove;*
I oftentimes have ſeen when from above——
He would ſend dreadfull lightnings, him to be
Appeaſ'd with frankincenſe——

Now man is returned to God by prayers, by which coming he (ſaith *Plato* in *Phedrus*) ſtops horſes, and enters into the chambers of repoſe, where he feeds upon *Ambroſia*, and drinks *Nectar*. Therefore they that deſire to enjoy any vertue, muſt pray, and ſupplicate often to him who hath all vertue in himſelf Now that is the beſt prayer, which is not uttered in words, but that which with a Religious ſilence and ſincere cogitation is offered to God, and that which with the voice of the mind and words of the intellectuall world, is offered to him. Now a vow is an ardent affection of a chaſt mind given up to God, which by vowing wiſheth that which ſeems good. This affection (as *Jamblicus*, and *Proclus* teſtifie) doth ſo joyn the ſoul to God, that the operation of the mind and of God is one; *viz.* of God as an artificer, of the mind as a divine inſtrument: all antiquity teſtifies that by vowes ſometimes miracles are done, diſeaſes are cured, tempeſts are diverted, and ſuch like. Hence we read that the moſt excellent, and wiſe in all nations, the *Bragmanni* of the *Indians* the Magicians of the *Perſians*, the *Gymnoſopiſts* of the *Ægyptians*, the divines of the Greeks, and *Caldeans* which did excell in divine ſecrets, did apply themſelves to divine vowes, and prayers, and thereby did effect many wonderfull things. Now to the perfection of a vow, and adoration (for a vow cannot be perfect without an adoration, nor an adoration without a vow) there are two things eſpecially required, *viz.* Firſt the knowledge of the thing to be adored, and to which we muſt vow, and in what manner, and order, and by what Mediums it muſt be worſhipped; for there are various cooperators and inſtruments of God, *viz.* The heavens, Stars, adminiſtring ſpirits, the celeſtiall ſouls, and Heroes, which we muſt implore as porters, interpreters, adminiſtrators, mediators, but firſt of all him, who goeth to the Archetype God, who only is the utmoſt term of adoration; the others dieties

are

are as it were paſſages to that very God. Know therefore that adorations and vowes muſt with a pure and pious mind be principally made to that one only God, the higheſt father, King and Lords of all the god. But when they ſhall come before to the inferiour gods, let the intention of the adminiſtration be terminated in them; therefore to adorations, and vowes, when they be directed to the inferiour dieties, *Zoroaſtes* and *Orpheus* thought fitting that ſuffumigations and characters ſhould be uſed; But when they are erected to the majeſty of the ſupream God, they muſt not in any wiſe; which alſo *Hermes*, and *Plato* forbid to be done. Whence *Hermes* to *Tatius*; This (ſaith he) is like to ſacriledge when thou prayeſt to God to be willing to kindle frankincenſe, and ſuch like; For (ſaith *Porphyrie*) they are not agreeable to piety. For there is not any materiall thing can be found, which to the immateriall God is not unclean. Therefore neither is that prayer which is uttered by words agreeable to him, nor that prayer which is mentall, if the mind be polluted with vice; Secondly there is alſo required a certain aſſimilation of our life to the divine life, in purity, chaſtity and holineſs, with a lawfull deſire of that which we wiſh for; for by this means we eſpecially obtain the divine benevolence, and are ſubjected to the divine bounty; for unleſſe we, having our minds purged, be worthy to be heard; and alſo thoſe things which we deſire, be worthy to be done, it is manifeſt that the gods will not hearken to our prayers; whence divine *Plato* ſaith, that God cannot be bound by our prayers or gifts to do unjuſt things; therefore let us deſire nothing of God, which we think uncomely to wiſh for: for by this means only, we ſee that very many are fruſtrated of their prayers and vowes, becauſe that neither they themſelves are Religiouſly diſpoſed, nor are their deſires and prayers made for thoſe things which are well pleaſing to God, neither do they know to diſcern in what order they ought to pray, and through what mediatours they ought to go to God; the ignorance of which doth very oft reduce our prayers and ſupplications to nothing, and cauſeth our deſires and wiſhes to be denied.

CHAP. LIX.

Of ſacrifices and oblations, and their kinds and manners.

A Sacriſice is an oblation which is both holy by offering, and ſanctifieth and maketh Holy the offerer, unleſs either Irreverence or ſome other ſin be an impediment to him; therefore theſe ſacrifices and oblations do yeld us much hope, and make us of the family of God, and do repel from us many evils hanging over our heads, which the doctors of the Hebrews do eſpecially confirm, ſaying by this that we kill our living creatures, and diſſipate our wealth by ſacrifice, we turn away miſchiefes which do hang over us: for as this mortall prieſt ſacrificeth in this inferior world the ſoul of irrational creatures to God, by the ſeparating of the body from the ſoul: ſo *Michael* the Archangel the prieſt of the higher world, ſacrificeth the ſouls of men, and this by the ſeparation of the ſoul from the body, and not of the body from the ſoul, unleſs perchance, as it happeneth in fury, Rapture, Extaſie and ſleep, and ſuch like vacations of the ſoul, which the Hebrews call the death of the body. But ſacrifices & oblations are firſt of all and principally to be offered up to the moſt high God; but when they are to be directed to the ſecondary divine powers, this ought to be done even as we have ſpoken concerning prayers and vows: but there are many kinds of ſacrifices: one kind is called a burnt offering, when the thing ſacrificed was conſumed by fire; another, is an offering for the effuſion of blood; moreover there are ſalutiferous ſacrifices which are made for the obtaining of health, others pacifying for obtaining peace, others praiſing for the freeing from ſome evill, and for the beſtowing of ſome good thing; others Gratulatory, for divine worſhip and thankſgiving; but ſome ſacrifices are made neither for the honor of God, nor out of good will, of which ſort was that amongſt the Hebrews, called the ſacrifice of Jealouſie, which was made only for the detecting

of

of occult adultery. There was in times paſt amongſt the Gentiles the ſacrifice of expiation, by the which cities were purged from famine, peſtilence, or ſome horrible calamity; whoſe rites were to ſearch out the moſt wicked man in that city, and to lead him to the place appointed carrying in his hands a cheeſe and wafers and dry figs; afterwards to whip him ſeven times with Rods, and then to burn him to aſhes with the ſame rods, and to caſt the aſhes into the ſea; of theſe *Lycophron* and *Hipponax* make mention; neither doth *Philoſtratus* relate things much different from theſe, concerning *Apollonius* of *Tiana* while he chaſed away the Peſtilence from *Epheſus*. Moreover there were many kind of ſacrifices and offeringsas *Agonalia, Dapſa, Farreationes, Hecatombe, Hoſtia, Hyacinthia, Armiluſtra, Janualia, Lucalia, Lupercalia, Munychia, Novendinalia, Nyctiluca, Palatialia, Paſtillaria, Popularia, Protervia, Scenopegia, Solitaurilia, Stata, Rubigalia, Fontanalia, Ormia, Parentalia, Inferiæ, Conſualia, Lampteria, Amburbia, Ambarvalia, Vivalia, Thyia, Holocauſtomata, Orgia, Latialia, Dianetaurica, Bacchanalia, Trieterica, Liberalia, Cocytia, Cerealia, Theſmophoria, Adonia, Teonia, Laurentalia, Opalia, Palilia, Quirinalia, Vertumnalia, Gynæcia, Panathenea, Quinquatria, Diapalia, Diaſia, Horma, Hormea, Nemea, Mytriaca, Palogygia.* And the offerings of theſe were proper and diverſe; for a Goat and an Aſs were ſacrificed to *Bacchus*, a Sow to *Ceres*, an horſe to the *Sun*, an hart and dogs to *Diana*, an Aſs to *Priapus*, a Gooſe to *Iſis*, a dunghil-cock to the *Night*, a ſhe-Goate to *Faunus*, a Bull to *Neptune*, a ſhe-Goate to *Minerva*, a Bull to *Hercules*, a child to *Saturn*, a Sow with piggs to *Maja*, a Cock to *Æſculapius:* moreover they did ſacrifice to *Hercules Gnidius* with ſcoulding and railings; there were alſo diverſe orders of Prieſts, as high prieſts, *Flamines, Archiſlamines, Phylades, Salians, Hierophantes* & diverſe namesof religions, and ſuperſtitions, and ſacrifices, ceremonies, feaſts, conſecrations, dedications, vowes, devotions, expiations, oathes, offerings, ſatisfactory works; by the which the ſeduced gentiles did ſacrifice to falſe Gods and devils; but the true ſacrifice, which purgeth any man, and uniteth him to God, is twofold; one

which the high prieſt Chriſt offered for the remiſſion of ſins, purifying all things by the blood of his croſs; the other, by the which a man offereth up himſelf clean unſpotted, for a living ſacrifice to God, as Chriſt the high prieſt offered himſelf, and taught us to be offered together with him, as he was offered, ſaying of the ſacrament of his body, and blood, Do this in remembrance of me; *viz.* that we ſhould offer our ſelves together, being mortified by the paſſion of his mortal body, and quickned in ſpirit; of the which *Porphyry* ſaith, Let us labor to offer up holines of life for a ſacrifice; for no man can be a good prieſt of God, but he which bringeth forth himſelf for a ſacrifice, and buildeth up his own ſoul, as it were for an Image, and doth conſtitute both his mind, and underſtanding for a Temple in the which he may receive the divine light; but eternal ſacrifices (as *Heraclitus* ſaith) are certain cures of the ſoul, inſtituted by the moſt High Phyſitian; for the evill ſpirit poſſeſſeth a man (as *Proclus* ſaith) even untill he be expiated by ſacrifices; therefore ſacrifices are required to pacifie God and the Heavenly powers, and to expiate a man, who beareth the Image both of God and the world; But our Lord Ieſus Chriſt the true high prieſt concluded all ſacrifices in bread and wine only, as in the primary ſubſtance of mans meat, needing further the offering up of no animals, nor other things, or the effuſion of blood, in which we may be cleanſed, being perfectly cleanſed in his blood. There were alſo amongſt the *Egyptians* ſixhundred ſixty ſix kinds of ſacrifices; for they did appoynt divine honors, and holy ſacrifices to each ſtar, and planet, becauſe they were divine animals partaking of an intellectual ſoul and a divine mind; whence they ſay that the ſtars being humbly prayed unto, do hear our prayer, and beſtow celeſtial gifts, not ſo much by any natural agreement, as by their own free will. And this is that which *Iamblicus* ſaith, that celeſtial bodies, and the dieties of the world have certain divine and ſuperior powers in themſelves, as alſo natural and inferior, which *Orpheus* calls the keyes to open and ſhut; and that by thoſe we are bound to the fatall influencies, but by theſe to looſe us from fate. Whence

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if any misfortune hang over any one from *Saturn*, or from *Mars*, the Magicians command that he muſt not forthwith fly to *Jupiter*, or *Venus*, but to *Saturn* or *Mars* themſelves. So that *Apuleian Pſyche* who was perſecuted by *Venus* for equalling her in beauty, was forced to importune for favor, not from *Ceres*, or *Juno*, but from *Venus* her ſelf. Now they did ſacrifice to each ſtar with things belonging to them; to the *Sun* with ſolary things, and its animals, as a Laurel tree, a Cock, a Swan, a Bull; to *Venus* with her animals, as a Dove, or turtle, and by her plants, as Vervain; as *Virgil* ſings,

——— Water bring out
With garlands ſoft, the altar round about
Compaſs, and burn fat boughs and frankincenſe
Thats ſtrong and pure ———

Moreover the Magicians when they made any confection either natural, or artificial, belonging to any ſtar, this did they afterward religiouſly offer, and ſacrifice to the ſame ſtar, receiving not ſo much a natural vertue from the influence thereof being oppottunly received, as by that religious oblation receiving it divinely confirmed and ſtronger. For the oblation of any thing, when it is offered to God after aright manner, that thing is ſanctified by God by the oblation as is a ſacrifice, and is made part thereof. Moreover to the celeſtial and etherial Gods white ſacrifices were offered; but to the terreſtial or infernal, black: but to the terreſtial upon the altars, but to the infernal in ditches; to the aerial and watery flying things: But to theſe white, to theſe black. Finally, to all the Gods and Demons beſides terreſtial and infernal, flying things were offered, but to thoſe only four-footed animals, for like rejoyceth in like. Of theſe only which were offered to the celeſtial, and etherial, it is lawfull to eat, the extream parts being reſerved for God, but of the other not. Now all theſe the Oracle of *Apollo* hath expreſſed in theſe verſes,

A threefold ſacrifice to th' Gods above,
White muſt be ſlain for them; for them below
Threefold alſo, but black for them; withall
With open altars Gods celeſtiall
Are taken, when th' infernal Gods require
Pits embru'd with black blood, and fill'd with mire;
And are not pleaſ'd but with a ſacrifice
That's buried; but of th' aire the dieties
Delight in honey, and in Wines moſt clear,
And that on altars kindled be the fire,
Require, With flying ſacrifice, and white:
But of the earth the dieties delight
That earthly bodies ſhould with frankinſenſe
And wafers offered be in reverence.
But for the Gods that rule the ſea thou muſt
Thy ſacrifices lay on the ſea coaſts,
And on the waves caſt the Whole animal.
But to the dieties celeſtial
Give th' extream parts, and them conſume with fire;
What then remains thou maiſt if thou deſire
Eat up, and let the air with vapors thick
And ſweet ſmelling drop ——

Theſe doth *Porphyry* make mention of in his book of anſwers, to whom the reſt aſſent. For they ſay that theſe ſacrifices are certain natural Mediums betwixt the Gods and men; which *Ariſtotle* affirming ſaith, that to ſacrifice to God is in a man naturally. They are therefore they ſay, Mediums, which favor of the nature of both, and repreſent divine things analogically, and have with the diety to whom they are offered, certain convenient anlogies, but ſo occult that a mans underſtanding can ſcarce conceive of them, which God, and the Dieties require in particular for our expiation with which the celeſtial vertues are pleaſed, and withhold themſelves from execution of the puniſhment which our ſins deſerve. And theſe are (as *Orpheus* calls them) keys which open the gate

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of the elements and the heavens, that by them a man may aſcend to the ſuperceleſtials; and the intelligences of the heavens, and the demons of the elements may deſcend to him. Now men that are perfect, and truly Religious need them not, but only they, who (ſaith *Triſmegiſtus*) being fallen into diſorder, are made the ſervants of the heavens and creatures; who becauſe they are ſubjected to the heavens, therefore think they may be corroborated by the favour of the celeſtiall vertue, untill they flying higher be acquitted from their preſidency, and become more ſublime then they.

CHAP. LX.

What imprecations, and rites the ancients were wont to uſe in ſacrifices, and oblations.

NOw let us ſee what imprecations they did joyn to oblations, and ſacrifices; For he that did offer any ſacrifice to God, did ſay theſe, or the like things: I thy ſervant do offer and ſacrifice theſe things to thee; I confeſſe that thou art the author of all ſanctity, and I call upon thee to ſanctifie this oblation, that thou wouldſt pour upon it the vertue of thy high and excellent ſpirit, that by it we may obtain what we ask for. Moreover alſo as this thing preſent by any oblations is made thine, as to live, or die to thee, ſo alſo let me be made thine who by this oblation, and communion, by this thing which I come to offer, and ſacrifice to thee, profeſs to be one of thy family, and worſhippers. Beſides in offerings it was ſaid, As that animal is in my power to be ſlain, if I pleaſed, or to be ſaved: ſo it is in thy power to take away in wrath, or to give in love that which we deſire. Laſtly, when for expiation, or the avoyding of any evil, any ſacrifice was to be made, it was ſaid, As that animall dies in my hand, ſo die all vice in me, alſo all uncleanneſs, or ſo let die and be annihilated ſuch or ſuch an evil, or diſcommodity. Alſo, As the blood of this animal is poured forth

out

out of its body, ſo let all vice and uncleanneſs flow out from me. In ſacrifices laid on the altar to be burnt, it was ſaid, as this oblation is conſumed by this preſent fire, ſo that nothing remains of it; ſo let all evil be conſumed in me, or let ſuch or ſuch an evil which we would repell and avoyd be conſumed. It was alſo a cuſtom when imprecation was made, to touch the altar with the hands of all thoſe for whom ſuch a ſacrifice was made, or of them who did deſire to be partakers of it, becauſe prayer only cannot prevail, unleſs he that prayes toucherh the altar with his hands; whence in *Virgil*,

Thoſe that in theſe words pray, and altar touch
Th' omnipotent doth hear ———

And elſwhere,

I touch the altars, and the middle fires,
And the Dieties beſeech.

CHAP. LXI.

How theſe things muſt be performed, as to God, ſo to inferiour dieties.

EVery Adoration therefore, oblation, or ſacrifice, deprecation, invocation, are differenced thus, *viz.* either becauſe they are made to God only, or to inferiour dieties, as angels, Stars, Heroes. In theſe therefore ſuch rules are to be obſerved, that when any prayer is to be offered to God alone for the obtaining of any effect, it muſt be done with the commemoration of ſome work, miracle, ſacrament, or promiſe, taken ſomewhere out of ſcripture; as if there be a deprecation made for the deſtruction of enemies, let it be commemorated that God deſtroyed the Giants in the deluge of waters, and the builders of *Babel* in the confuſion of tongues, *Sodom*, and *Gomorrha* in raining of fire, the hoſt of *Pharoah* in the Red-ſea, and the like; adding to thoſe ſome

ſome malediction out of the *Pſalms*, or ſuch as may be gathered out of other places of ſcripture. In like manner when we are to deprecate againſt dangers of waters, let us commemorate the ſaving of *Noah* in the flood; the paſſing of the children of *Iſrael* through the Red-ſea, and Chriſt walking dryſhod upon the waters, and ſaving a ſhip from ſhipwrack, commanding the winds and waves, and lifting up *Peter* ſinking in the waters of the ſea, and ſuch like. But if a prayer be neceſſary for obtaining Oracles, or dreames, whether it be to God, Angels, or Heroes, there are many places offer themſelves out of the old teſtament, where God is ſaid to talk with men, promiſing in very many places Preſages, and Revelations, beſides the propheticall dreams of *Jacob*, *Joſeph*, *Pharoah*, *Daniel*, *Nebuchad-nezzer*, in the old Teſtament, and the Revelation of *John*, *Paul*, in the new; alſo of holy Magicians, as *Helen*, *Conſtantine* and *Charles*; alſo of later Prophets, as *Methodius*, *Cyrillus*, *Joachim*, *Merlin*, *Brigitta*, *Mechtindis*, *Hildegardis*, the dieties of whom being piouſly invocated, render us oftentimes partakers of divine Revelations. Moreover we muſt invocate the ſacred names of God, but thoſe eſpecially, which are ſignificative of the thing deſired, or any way applicable to it; as for the deſtruction of enemies we muſt invocate the name of Gods wrath, of the revenge of God, fear of God, juſtice of God, fortitude of God: but for the avoiding of any danger we muſt invocate the names of pity, defence, ſalvation, goodneſs, and the like. Moreover we muſt petition for and to the effecters of the thing deſired, *viz.* ſuch an Angel, Star or Heroe on whom that office lies; but obſerving that our invocation on them muſt be made with due number, weight, and meaſure, and according to the rules delivered concerning inchantments. For betwixt theſe there is no difference, but that inchantments are ſuch as affect our mind, diſpoſing the Paſſions thereof into a conformity to certain dieties; but prayers are ſuch as are exhibited to any diety by way of worſhip, and veneration; and from the ſame root alſo may the manner of conſecrations be taken, of which we ſhall in the next place ſpeak.

CHAP.

CAAP. LXII.

Of Conſecrations, and their manner.

CONſecration is a lifting up of experiments, by which a ſpirituall ſoul, being drawn by proportion and conformity, is infuſed into the matter of our works according to the tradition of Magiciall art rightly and lawfully prepared, and our work is vivified by the ſpirit of underſtanding. The efficacy of conſecrations is perfected by two things eſpecially, *viz* the vertue of the perſon himſelf conſecrating, and the vertue of the prayer it ſelf. In the perſon himſelf is required holineſſe of life, and a power to conſecrate; the former, nature and deſert perform; the latter is acquired by imitation, and dignification, of which we have ſpoken elſewhere. Then it is neceſſary that he that ſacrificeth muſt know this vertue and power in himſelf, with a firm and undoubted faith. Now what things are required in prayer, are theſe. There is alſo a certain power of ſanctifying placed in it by God, as if it be ſo ordained of God for this or that very thing (of which ſort we read of many in the holy writ) or inſtituted to this or that thing, by the vertue of the holy ghoſt, according to the ordination of the Church, of which ſort are many every where extant: or this holineſs is in the prayer it ſelfe, not by vertue of inſtitution, but of the commemoration of ſacred things, as of ſacred letters, hiſtories, miracles, works, effects, favours, promiſes, ſacraments and ſuch ſacramentall things, which ſhall ſeem to cohere with the thing to be conſecrated, either properly, or improperly or analogically. And of theſe we ſhall now give ſome examples, by which a way eaſily may be laid open to the whole conſideration of it. So in the conſecrating of water there is this commemoration made, *viz.* becauſe God placed the firmament in the midſt of waters; becauſe in the middle of the earthly paradiſe he made a holy fountain, from which through four rivers the whole earth is watered: becauſe he made the waters an inſtrument of his juſtice, in the deſtruction of the Giants, by th

the generall deluge over the whole earth: and in the deſtruction of the Army of *Pharaoh* in the Red ſea, and becauſe he led the people dry-ſhod through the middle of the Red ſea, and through the middle of Jordan, and becauſe he brought water miraculouſly out of a rock of the wilderneſs, and brought forth a fountain of living water out of the jaw bone of an aſſe at the prayers of *Sampſon*, and becauſe he appointed the waters as an inſtrument of his pity, and of ſalvation for remiſſion of ſins: and becauſe Chriſt being baptized in Jordan, purified and ſanctified the waters; and the like alſo by invocating divine names ſutable to theſe things, as when God is called a living fountain, living water, a living river. In like manner in conſecration of fire, let there be a commemoration that God created the fire to be an inſtrument of his juſtice for puniſhment, revenge, purgation of ſins, and when he comes to judge the world he wil command burning to go before; and he appeared to *Moſes* in a burning buſh, went before the children of *Iſrael* in a pillar of fire, and commanded that inextinguiſhable fire ſhould be kept in the tabernacle of the Covenant, & kept fire unextinguiſhed under the water. Alſo we muſt uſe ſuch divine names as offer themſelves, as becauſe God is a conſuming fire, and a melting fire: and ſuch as are proper to theſe, as the ſhining of God, the light of God, the brightneſs of God, and ſuch like. So in the conſecration of oil ſuch ſolemnities muſt be commemorated as belong to theſe, as in *Exodus* the oil of unction & ſweet perfumes and ſacred names ſutable to theſe, ſuch as is the name *Chriſt*, which ſignifies annointed, and ſuch as this, and that in the Apocalyps concerning the two olive trees diſtilling ſanctified oil into lamps burning in the preſence of God. So in the conſecration of places let there be commemoration made of mount *Sinai*, of the Tabernacle of the Covenant, of the *ſanctum ſanctorum*, the temple of *Solomon*, and of the ſanctification of the hill *Golgotha* through the myſtery of the paſſion of Chriſt, and of the field which was bought with the price of Chriſts blood; alſo of mount *Tabor*, where the transfiguration and aſcent into heaven was. Sacred names alſo being uſed as of the place of God,

the

the throne of God, the chair of God, the tabernacle of God, the altar of God, the ſeat of God, and the habitation of God, and of ſuch like. After the ſame manner we muſt proceed in the benediction of other things, by enquiring into holy write by divine names, and profeſſion of Religion for ſuch things which may ſeem to be after a manner ſutable to this or that thing. As for example, if there be a paper, or a book having ſome of the myſteries which we ſhould comemorate, as the tables of the ten commandments given to *Moſes* on mount *Sinai*, and the ſanctification of the law, and of the Prophets, and Scriptures promulgated by the holy ſpirit: and let the divine names of the teſtament of God, the book of God, the book of life, the knowledge of God, the wiſdom of God, and of ſuch like be commemorated. So if a ſword be to be conſecrated, we may remember out of the ſecond of *Maccabees* there was a ſword ſent from God to *Judas Macchabeus*, that he ſhould deſtroy the children of *Iſraels* enemies: alſo that in the prophets, Take unto you two edged ſwords; alſo in the Goſpel, coats being ſold, ſwords muſt be bought; and in the Hiſtory of *David* an Angel was ſeen hiding a bloody ſword; and many ſuch like we ſhall find in the Prophets, and *Apocalyps*, as alſo the ſacred names of the ſword of God, the rod of God, the ſtaff of God, the vengeance of God, and ſuch like. And now let theſe things which have been exemplified concerning reall conſecrations, and benedictions ſuffice: by which perſonall conſecrations, and benedictions may eaſily be underſtood. But there is yet another powerfull and efficacious rite of conſecrating, and expiating, which is of the kinds of ſuperſtitious, *viz:* when the rite of any ſacrament is tranſſumed to another thing, which is intended to be conſecrated, or expiated, as the rite of baptiſme, confirmation, funerall, and ſuch like. Moreover we muſt know, that a vow, oblation, and ſacrifice, have a certain power of conſecration, as well reall as perſonall, as the things or perſons are vowed or offered.

CHAP. LXIII.

What things may be called holy, What conſecrated, and how theſe become ſo betwixt us and the Dieties; and of ſacred times.

NOw thoſe things are called ſacred, which are made holy by the gods themſelves, or their Demons, being (as I may ſay) dedicated to us by the gods themſelves. By this account we call Demons holy, becauſe in them God dwels, whoſe name they are often ſaid to bear. Whence it is read in *Exodus*: I will ſend my Angel who ſhall go before thee; obſerve him, neither think that he is to be deſpiſed, becauſe my name is in him. So alſo myſteries are called ſacred. For a myſtery is that which hath a holy and an occult vertue, and favour given by the gods or Demons, or deſpenſed by the moſt high God himſelf; ſuch as are thoſe ſacred names and Characters, which have been above ſpoken of. So the croſſe is called holy and myſterious, being made ſo by the paſſion of Jeſus Chriſt. Hence alſo certain prayers are called holy, and myſticall which are not inſtituted by the devotion of man, but by divine Revelation, as we read in the Goſpel that Chriſt inſtituted the Lords Prayer. In like manner certain confections are called holy, into which God hath put the eſpeciall beam of his vertue, as we read in *Exodus* of the ſweet perfume, and oil of anointing, and as with us there is a ſacred fountain, and a ſacred ointment; There is alſo another kind of holineſs, whereby we call thoſe things holy which are dedicated and conſecrated by men to God, as vows, and ſacrifices, of which we have ſpoken already: Whence *Virgil*,

But Ceſar *With a tripple triumph brought*
Into the City Rome, *as moſt devout,*
Did dedicate unto the Italian *gods*
An immortall vow ——

And

And *Ovid* in his *Metamorphoſis* ſings thus,

A feaſt was kept, wherein Æacides
For Cicnus *death with heifers blood did pleaſe*
Propitious Pallas, *when the entralls laid*
On burning altars, to the Gods convaid
An acceptable ſmell; a part addreſt
To ſacred uſe, the board receiv'd the reſt.

In like manner the repreſentations, reſemblances, Idols, Statues, Images, Pictures, made after the ſimilitudes of the Gods, or dedicated to them, are called ſacred, even as *Orpheus* ſingeth in his hymn to *Lycian Venus*,

The chieftains that the ſacred things protect
Of our country, did for our town erect
A Sacred Statue——

And *Virgil.*

Hence divine *Plato* in his eleventh book of Lawes, commanded that the ſacred Images and Statues of the Gods ſhould be honoured, not for themſelves, but becauſe they repreſent the Gods to us, even as the ancients did worſhip that Image of *Jupiter*, thus interpreting it: for in that he bares the reſemblance of a man, was ſignified that he is a mind which produceth all things by his ſeminary power; he is feigned to ſit, that his immutable and conſtant power might be expreſſed; he hath the upper parts bare and naked, becauſe he is manifeſt to the intelligences and the ſuperiors; but the lower parts are covered, becauſe he is hid from the inferior creatures: he holdeth a ſcepter in his left hand, becauſe in theſe parts of the body the moſt ſpiritual habitation of life is found. For the Creator of the intellect is the King and the vivifying ſpirit of the world; but in his right hand he holdeth forth both an Eagle and victory; the one, becauſe he is the Lord of all

all the Gods, as the Eagle is of other birds; the other, becauſe all things are ſubject to him; in like manner we alſo reverence the Image of a Lamb, becauſe it repreſenteth Chriſt, and the picture of a Dove, becauſe it ſignifieth the holy Ghoſt, and the forms of a Lion, Oxe, Eagle, and a man, ſignifying the *Evangeliſts*, and ſuch like things, which we find expreſſed in the Revelations of the Prophets, and in divers places of the holy Scripture: moreover thoſe things confer to the like revelations and dreams, and therefore are called ſacred pictures; there are alſo ſacred rites and holy obſervations, which are made for the reverencing of the Gods, and religion, *viz.* devout geſtures, genuflexions, uncoverings of the head, waſhings, ſprinklings of Holy water, perfumes, exterior expiations, humble proceſſions, and exterior Ornaments for divine praiſes, as muſical Harmony, burning of wax candles and lights, ringing of bells, the adorning of Temples, Altars and Images, in all which there is required a ſupream and ſpecial reverence and comelineſs; wherefore there are uſed for theſe things, the moſt excellent, moſt beautifull and pretious things, as gold, ſilver, pretious ſtones, and ſuch like: which reverences and exterior rites are as it were leſſons and invitations to ſpiritual ſacred things, for the obtaining the bounty of the Gods; concerning which *Proſerpina* beareth witneſs in theſe verſes.

Who ever did the brazen ſtatues ſlight,
The yellow gifts of gold, or ſilver white,
Who would not wonder, and not ſay that theſe
Are of the Gods? ———

The prieſts alſo are called ſacred, and the miniſters of the divine powers, and Gods, and they themſelves being conſecrated do both adminiſter all the holy things, and alſo conſecrate them, whence *Lucan.*

The conſecrated prieſts, to whom great power
Is granted ———

And *Virgil* ſaith of *Helenus* the prieſt of *Apollo*,

He praies for peace of th' Gods, and doth unlooſe
The Garlands of his ſacred head——

Thoſe holy rites are as it were certain agreements betwixt the Gods and us, exhibited with praiſe, reverence or obedience. by the means of which we very oft obtain ſome wonderfull vertue from that divine power, on whom ſuch reverence is beſtowed; ſo there are ſacred Hymns, Sermons, Exorciſmes, Incantations, and words, which are compounded and dedicated for the praiſes, and divine ſervices of the Gods, whence, *Orpheus* in a verſe compoſed for the ſtars, ſaith.

With Holy words, now on the Gods I call.

And the primitive Church did uſe certain holy incantations againſt diſeaſes and tempeſts, which we either pronounce, praying to ſome divine powers, or alſo ſometimes carrying them along with us, written and hanged on our neck, or bound to us, we obtain very oft ſome power from ſuch a Saint, which men very much admire; by this means alſo there are ſacred names, figures, Characters, and ſeals, which contemplative men, in purity of mind, for their ſecret vows, have devoted, dedicated and conſecrated to the worſhip of God; which things truly, if any man afterward ſhall pronounce with the ſame purity of mind, with the which they were firſt inſtituted, he ſhall in like manner do miracles; further alſo, the manner and rules delivered by the firſt inſtitutor muſt be obſerved, for they who are ignorant of theſe things, looſe their labor, and work in vain; Thus not only by barbarous words, but alſo by *Hebrew*, *Ægyptian*, *Greek*, *Latine*, and the names of other languages, being devoted to God, and attributed and dedicated to his eſſence, power or operation, we ſometimes do wonders; ſuch names there are in *Iamblicus*; *viz* *Oſyris*, *Jſion*, *Emeph*, *Pthe*, *Epies*, *Amun*; ſo in

Plato

Plato, and amongſt the Greeks, ὃν πὶν παντὸν, ſo the Greeks call *Jupiter* ζῆνα ἀπὸ τῆ ζῆν which ſignifieth to live, becauſe he giveth life to all things; in like manner Δία which ſignifieth through, becauſe through him are all things made, ſo ἀθανατὸν, which ſignifieth Immortal; ſo amongſt the Latines he is called *Jupiter*, as it were an adjuvant father, and ſuch like, and alſo certain names are devoted to men, as *Eutychis*, *Soſia*, *Theophilus*, that is, proſperous, ſervant, dear to God. In like manner certain materiall things receive no little ſanctity and vertue by conſecration, eſpecially if done by a prieſt, as we ſee thoſe waxen ſeals, in which are imprinted the figure of Lambs, to receive vertue by the benediction of the Romane High prieſt, againſt lightnings and tempeſts, that they cannot hurt thoſe who carry them, for a divine vertue is inſpired into Images thus conſecrated, and is contained in them, as it were in a certain ſacred Letter, which hath the Image of God; the like vertue thoſe holy waxed lights receive at *Eaſter*, and at the feaſt of the purification of the virgins; in like manner bells by conſecration and benediction receive vertue, that they drive away and reſtrain lightnings and tempeſts, that they hurt not in thoſe places where their ſounds are heard; in like manner ſalt and water, by their benedictions and exorciſmes receive power to chaſe and drive away evill ſpirits; and thus in things of this kind, there are alſo ſacred times alwaies obſerved by the nations of every religion with very great reverence, which are either commanded that we ſhould ſanctify by the Gods themſelves, or are dedicated to them by our fore-fathers and Elders, for the commemoration of ſome benefit received of the Gods, and for a perpetual Thankſgiving. Thus the Hebrews have received their Sabbaths, and the Heathens their holy-daies, and we the ſolemn dayes of our holy rites, alwaies to be reverenced with the Higheſt ſolemnity; there are alſo times contrary to theſe, which they call penitential, and we black dayes, becauſe that in thoſe daies the commonwealth hath ſuffered ſome notable blow, and calamity, of which ſort amongſt the Romans was the day before the fourth nones of *Auguſt*, becauſe that on that day they ſuffered that extraordinary blow

at the Battle of *Canna.* In like manner all Poſtriduan daies are called black dayes, becauſe that moſt commonly battles ſucceeded ill on theſe dayes: So amongſt the Jews the black dayes are the ſeventeenth day of *June*, becauſe on that day *Moſes* brake the Tables, *Manaſſes* erected an Idol in the *Sanctum Sanctorum*, & the walls of *Jeruſalem* are ſuppoſed to have been pulled down by their Enemies; likewiſe the ninth of *July* is a black day with them, becauſe on that day the deſtructions of both the Temples happened, by this reaſon they are called *Ægyptian* dayes, in the old time obſerved by the *Ægyptians*, and every Nation by this way may eaſily make a like calculation of days fortunate or unfortunate to them, and the Magicians command that theſe holy and religious daies be obſerved no leſs then the planetary daies, and the celeſtial diſpoſitions; for they affirm that they are far more efficacious, eſpecially to obtain ſpiritual and divine vertues, becauſe that their vertue is not from the Elements and celeſtial bodies, but deſcendeth from the intelligible and ſuperceleſtial world, and being helped by the common ſuffrages of the Saints, is not infringed by any adverſe diſpoſition of the heavenly bodies, nor fruſtrated by the corruptible contagion of the Elements, if ſo be that firm belief and religious worſhip be not wanting, that is, joyned with fear and trembling, for religion properly holdeth forth thus much; Hence thoſe daies are called religious, which to violate is a ſin, which if we carefully obſerve, we fear not any great miſchief, which we may do, if we do otherwiſe.

CHAP. LXIV.

Of certain Religious obſervations, ceremonies, and rites of perfumings, unctions, and ſuch like.

WHoſoever therefore thou art, who diſireſt to operate in this faculty, in the firſt place implore God the Father being one, that thou alſo maiſt be one worthy of his favour,

favour, be clean, within and without, in a clean place, becauſe it is written in *Leviticus*, Every man who ſhall approach thoſe things which are conſecrated, in whom there is uncleanneſs, ſhall periſh before the Lord; Therefore waſh your ſelves oft, and at the ſdaies appointed, according to the myſteries of number, put on clean clothes, and abſtain from all uncleanneſs, pollution, and luſt; for the Gods will not hear that man (as *Porphyry* ſaith) who hath not abſtained many dayes from venereous Acts; Be not thou coupled to a polluted or menſtruous woman, neither to her who hath the Hemorhoides, touch not an unclean thing; nor a Carkaſs, whence *Porphyry* ſaith, whoſoever ſhall touch a dead man, may not approach the Oracles, perhaps, becauſe that by a certain affinity of the funeral ill odour, the mind is corrupted and made unfit to receive divine influences; Thou ſhalt waſh, and anoynt, and perfume they ſelf, and ſhalt offer ſacrifices; for God accepteth for a moſt ſweet odour thoſe things which are offered to him by a man purified and well diſpoſed, and together with that perfume condeſcendeth to your prayer and oblation, as the Pſalmiſt ſingeth; *Let my prayer, O Lord, be directed to thee, as incenſe in thy ſight*; Moreover, the ſoul being the offſpring and Image of God himſelf, is delighted in theſe perfumes and odours, receiving them by thoſe noſtrils, by the which it ſelf alſo entred into this corporeal man, and by the which (as *Job* teſtifieth) the moſt lively ſpirits are ſometimes ſent forth, which cannot be retained in mans heart, boyling either through choler, or labor; whence ſome think that the faculty of ſmelling is the moſt lively and ſpiritual of all the ſenſes. Further, perfumes, ſacrifice, and unction penetrate all things, and open the gates of the Elements and of the Heavens, that through them a man can ſee the ſecrets of of God, Heavenly things, and thoſe things which are above the Heavens, and alſo thoſe which deſcend from the Heavens, as Angels, and ſpirits of deep pits, and profound places, apparations of deſart places, and doth make them to come to you, to appear viſibly, and obey you; and they pacify all ſpirits, and attract them as the Loadſtone Iron, and joyn them with the

elements,and cauſe the ſpirits to aſſume bodies : for truly the ſpirituall body is very much incraſſated by them, and made more groſs: for it liveth by vapours, perfumes and the odours of ſacrifices : moreover whatſoever thou operateſt, do it with an earneſt affection and hearty deſire ; that the goodneſs of the Heavens and heavenly bodies may favour thee, whoſe favour, that thou maiſt more eaſily obtain, the fitneſs of the place, time, profeſſion, cuſtome, diet, habite, exerciſe and name alſo do wonderfully conduce : for by theſe the power of nature is not only changed, but alſo overcome, for a fortunate place conduceth much to favour : neither without cauſe did the Lord ſpeak to *Abraham* that he ſhould come into the land which he would ſhew him ; and *Abraham* aroſe and journeyed towards the ſouth : in like manner, *Iſaac* went to *Gerarath*, where he ſowed & gathered an hundred fold, and waxed very rich : but what place is congruous to each one, muſt be found out by his nativity, which thing he that knoweth not, let him obſerve where his ſpirits are eſpecially recreated, where his ſenſes are more lively, where the health of his body and his ſtrength is moſt vigorous, where his buſineſſes ſucceed beſt,where moſt favour him, where his enemies are overthrown, let him know that this region, this place is preordained by God and his Angels for him ; and is alſo well diſpoſed, and prepared by the Heavens. Therefore reverence this place, and change it according to your time and buſineſs, but alwayes flie an unfortunate place : fortunate names alſo make things more fortunate ; but unfortunate, unhahpy ; Hence the Romans in liſting their ſouldiers were wary, leaſt that the firſt ſouldiers names ſhould be in any meaſure unfortunate ; and for paying tributaries, and muſtrings of their Armies and Colonies, they did chuſe *Genſours* with good names. Moreover they believed, that if unfortunate names were changed into fortunate, that the fortune of things would alſo be changed into better ; So *Epidamnus*, leaſt that ſea men going that way ſhould ſuffer damage, they commanded to be called Dyrachius ; for the ſame cauſe they called *Maleoton*, leaſt he

ſhould

ſhould cauſe ſome miſchief, *Beneventus*; but they thought good to call *Lacus*, *Lucrinus*, for the goodneſs of the name being the moſt happy place of all: make election alſo of hours and dayes for thy operations, for not without cauſe our Saviour ſpake, Are there not twelve hours in the day, and ſo forth? for the *Aſtrologers* teach that times can give a certain fortune to our buſineſſes; the Magicians likewiſe have obſerved, and to conclude, all the ancient wiſe men conſent in this, that it is of very great concernment; that in what moment of time, and diſpoſition of the heavens, every thing, whether naturall or Artificiall hath received its being in this world; for they have delivered, that the firſt moment hath ſo great power, that all the courſe of fortune dependeth thereon, and may be foretold thereby, and in like manner, by the ſucceſſes of the fortune of every thing, they both firmly believed, and experience alſo teſtifieth, that the beginning of any thing may thereby be found out; even as *Sulla* the Aſtrologian foretold, that a moſt certain deſtruction approached *Caligula*, who asked his advice concerning his nature; *Methecn* the Aſtrologer foreſaw the calamity of the wars which happened afterward to the *Athenians*, making an expedition againſt the *Syracuſans*: to the ſame about to ſail to *Sicilia*, *Meſon* the Aſtrologer foretold a great tempeſt. *Anaxagoras* by the knowledge of the times, forewarned on what dayes a great ſtone ſhould fall from the Sun; as afterwards it happened at *Ægos*, a river of *Thracia*; on the contrary, L. *Tarnucius Firmianus* by the acts and fortune of *Romulus*, found both the time of his conception and nativity; the ſame man found out alſo the nativity of the City of *Rome*, by making the ſucceſſes and fortunes of that City: So *Maternus* reporteth, that the beginning and Creation even of this world was found out by the events of things: for that times can do very much in naturall things, may be manifeſted by many examples; for there are trees, which after the Solſtice do invert their leaves, as the Poplar, Elm, Olive, Linetree, whitewillow; and ſhelfiſhes, Crabs and Oiſters do increaſe, the Moon increaſing, and when the Moon decreaſeth, do grow lean; & the Seas in ebbing and flowing do

obſerve the motions and times of the Moon; and *Euripus* in *Eubœa*, doth it not ſeven times with wonderfull ſwiftneſs ebbe and flow? and three dayes in every moneth, *viz.* the 7. 8. and 9. day of the Moon it ſtandeth ſtill; and amongſt the the *Troglotides* there is a lake, which thrice in a day is made bitter and ſalt, and again ſweet; moreover in the winter time, when all things wither, and dry, Penyroyall flouriſheth: on the ſame day, they ſay, that blown bladders do break, and that the leaves of Sallows and Pomegranats are turned and forced about; and its known to all, that which I have ſeen both in *France* and *Italy*, and I know alſo the ſowing thereof, *viz.* that a nut-tree, which ſeemeth dry all the year, on the Even of Saint *Johns* day doth produce both leaves, and flowres, and ripe fruits: and this miracle doth wholly conſiſt in the obſervation of the time of its ſowing; moreover that times can yield ſome wonderfull power to artificiall things, the Aſtrologers in their books of Elections and Images do conſtantly affirm; and by this means, we read in *Plutarch*, That there was an image amongſt the *Pelencans* made with ſuch art, that what way ſoever it did look, it did ſtrike all things with terrour and very great perturbation, ſo that no man durſt through fear behold it; and we read in the life of *Apollonius*, that the Magicians of *Babylon* had tied to the roof of their houſe, four golden fowls, which they called the tongues of the gods; and that they had power to reconcile the minds of the multitude to the love and obedience of the King. In the Iland *Chios* there was the face of *Diana* placed on high, whoſe countenance appeared ſad to thoſe which came in, but to thoſe that went out, it appeared chearfull: In *Troas*, the ſacrifices which were left about the Image of *Minerva* did not putrifie; In the temple of *Venus* at *Paphos*, it never rained in the court: If any thing was taken forth from the Tomb of *Antheus*, ſhowers were powred down from heaven till that which was digged up, was reſtored into its place: In the tomb of King *Bibria* of *Pontus*, did ariſe a *Laurell*, from which if any one did break a branch and carry it on ſhipboard, quarrells would never ceaſe untill it was thrown over. In the Iland

Boriſthenes,

Boriſthenes, no bird did haunt the houſe of *Achilles*: at Rome, neither flie, nor dog did enter into the Palace of *Hercules*, in the oxe market. In *Olynthus* of *Thracia* there was a place, into the which if a Beetle had fallen, it could not get forth, but writhing it ſelf every way it died: I could bring even innumerable examples, and far more wonderfull then theſe, which Antiquity reporteth to have been done by the Art of images, and by the obſervation of times: but leaſt any one ſhould think them long ſince, obſolete, and repute them for fables, I will bring more new things, and ſuch as remain even to this time in ſome places, and I will joyn to theſe ſome artificiall wonders; for they ſay, that by the Art of images it cometh to paſſe that at Byzantine Serpents hurt not, and that Jackdaws flie not over within the wals; that in Crete there are no night Owls, that about Naples Graſhoppers are never heard; that at *Venice*, no kind of flie doth enter the publike houſes of Barbers, that in *Toledo* in the publike ſhambles, one only flie is ſeen all the year long, of a notable whiteneſs: and we in the foregoing book have declared already both the faſhions and times, by the obſervation of which, theſe things and ſuch like may be done; moreover you ought eſpecially to obſerve the vertue of ſpeeches and words, for by theſe the ſoul is ſpread forth into inferiour ſubſtances, into ſtones, metals, plants, animals and all naturall things, imprinting divers figures and paſſions on them, inforcing all creatures, or leading and drawing them by a certain affection: So *Cato* teſtifieth, that weary Oxen are refreſhed by words, and alſo that by prayers and words, you may obtain of *Tellus*, that it produce unuſuall trees; trees alſo may by this means be entreated to paſs over to another place, and to grow in another ground: Rapes grow the greater, if they be entreated when they are ſown, to be beneficiall to them, their family, and neighbours; the Peacock alſo being commended, preſently extends his feathers: but on the contrary, it is found by experience that the hearb Baſill, being ſown with curſings and railings, is more flouriſhing; alſo a kind of Lobſter doth cure burnings and ſcaldings, if ſo be that in the mean time his name be not named:

named: further, they which uſe witchcraft, kill trees by praiſing them,& thus do hurt ſown Corn and children: moreover they ſay that there is ſo great power in mans execrations, that they chaſe and baniſh even wicked ſpirits: *Euſebius* declareth that by this means *Serapis* amongſt the *Ægyptians*, did publiſh ſhort ſentences,by the which devils were expelled, and he taught alſo, how devils having aſſumed the forms of brute beaſts, do enſnare men: To conclude, in all buſineſſes, put God before your eyes, for it is written in *Deuteronomie*, When you ſhall ſeek the Lord your God, you ſhall find him. Whence we read in *Mark*, That whatſoever ye ſhall deſire and pray for,believing that you ſhall receive it,it ſhal come to paſs for you;and in *Matthew*,If you ſhall have faith as a grain of muſtard ſeed, nothing ſhall be impoſſible for you; alſo the fervent prayer of a righteous man prevaileth much, for *Elias* (as *James* ſaith) was a man like unto us, ſubject unto paſſions, and he prayed earneſtly, that it might not rain upon the earth,and it rained not in three yeers and ſix moneths; and again he prayed, and the heaven gave rain, and the earth brought forth its fruit: but take heed in your prayers, leaſt that you ſhould deſire ſome vain thing,or that which is againſt the will of God; for God would have all things good: neither ſhalt thou uſe the name of thy God in vain, for he ſhall not go unpuniſhed, who taketh his name for a vain thing: be abſtemious and give alms, for the Angel ſaith to *Tobiah*, prayer is good with faſting and alms; and we read in the book of *Judith*: Know ye, that the Lord will hear your prayers, if ye ſhall perſevere in faſtings and prayers in his ſight.

CHAP.

CHAP. LXV.

The Concluſion of the whole Work.

THeſe are the things, which for an introduction into Magick we have collected out of the tradition of the ancients, and diverſly compiled in this book, in ſhort words, yet ſufficient for thoſe who are intelligent; ſome of theſe things are written in order, ſome without order, ſome things are delivered by fragments, ſome things are even hid, and left for the ſearch of the intelligent; who more acutely contemplating theſe things which are written, and diligently ſearching, may obtain the compleat rudiments of the magicall Art, and alſo infallible experiments: for we have delivered this Art in ſuch a manner, that it may not be hid from the prudent and intelligent, and yet may not admit wicked and incredulous men to the myſteries of theſe ſecrets, but leave them deſtitute and aſtoniſhed, in the ſhade of ignorance and deſperation: You therefore ſons of wiſdom and learning, ſearch diligently in this book, gathering together our diſperſed intentions, which in divers places we have propounded, and what is hid in one place, we make manifeſt in another, that it may appear to you wiſe men; for, for you only have we written, whoſe mind is not corrupted, but regulated according to the right order of living, who in chaſtity, and honeſty, and in ſound faith fear and reverence God: whoſe hands are free from ſin and wickedneſs, whoſe manners are gentle, ſober, and modeſt, you only ſhall find out this knowledge which is preſerved for you, and the ſecrets which are hid by many Enigmaes cannot be perceived but by a profound intellect, which when you ſhall obtain, the whole ſcience of the invincible magicall diſcipline will inſinuate it ſelf into you: and thoſe vertues will appear to you, which in times paſt *Hermes*, *Zoroaſtes*, *Apollonius*, and the others, who wrought miracles, obtained. But ye, envious, caluminators, ſons of baſe ignorance, and fooliſh lewdneſs, come not nigh our writings, for they

they are your enemies, and ſtand on a precipice, that ye may erre & fall head-long into miſery: if any therefore through his incredulity or dulneſs of intellect, doth not obtain his deſire, let him not impute the fault of his ignorance to me, or ſay that I have erred, or purpoſely written falſly and lied, but let him accuſe himſelf, who underſtandeth not our writings; for they are obſcure, and covered with divers myſteries, by the which it will eaſily happen, that many may erre and looſe their ſenſe; therefore let no man be angry with me, if we have folded up the truth of this ſcience with many Enigmaes, and deſperſed it in divers places, for we have not hidden it from the wiſe, but from the wicked and ungodly, and have delivered it in ſuch words which neceſſarily blind the fooliſh, and eaſily may admit the wiſe to the underſtanding of them.

FINIS.

To the Reverend Father, and Doctor of Divinity *Aurelius de Aquapendente*, *Auſtin* Fryar; *Henry Cornelius Agrippa* ſendeth greeting.

BY thoſe letters (moſt reverend Father!) which you ſent me ſince the ſecond of this month, I underſtand your candidneſs towards me, and great learning, and indeed the curious ſearching after theſe things which lye hid in darkneſs; I did preſently rejoyce, and do bleſs my ſelf that I have entred into acquaintance with ſuch a friend, with whom I may improve my gifts; And now (this hand-writing being my witneſs) I reckon you amongſt the cheifeſt of my friends. But oh, who are your leaders that you follow, dareing to enter into the houſe of *Dedalus*, from whence is no return; and of moſt dreadfull *Minois*, and daring to go through the watches, and commit your ſelf to the ſiſters of deſtiny? Who are your maſters that you are converſant about ſuch huge things, daring to attempt to make a wandring diety, ſtable, perfidious, faithful, and the moſt fugatious of all the Gods to be more conſtant then *Adraſtia*; Take heed that you be not deceived by them that are deceived. Neither can the great reading of books direct you here, ſince they are but as riddles. How great writings are there made of the irreſiſtable power of the Magical Art, of the prodigious Images of Aſtrologers, of the monſtrous tranſmutations of *Alchymiſts*, of that bleſſed ſtone, by which, *Mydas* like, all metals that were touched

touched are preſently tranſmuted into Gold, or Silver, all which are found vain, fictitious, and falſe, as often as they are practiſed according to letter. Yet ſuch things are delivered, and writ by great and grave Philoſophers, and holy men, whoſe traditions, who dare ſay are falſe? Nay, it were impious to think that they were lyes. There is therefore another meaning then what is written in letters, and that is vailed with divers myſteries, and as yet clearly explained by none of the Maſters, and which I believe no man can attain to by reading of books only, without a skilfull, and faithfull maſter, unleſs he be divinely illuminated, as very few are. Therefore it is a vanity for any man that ſearcheth into the ſecrets of nature, to give himſelf to bare reading. For they that thus do, are, being enſnared in the gins of the exterior ſpirits, to whom it is given to rule, made dangerous ſlaves, not knowing themſelves, and go back into the footſteps of their flocks, ſeeking without themſelves, what they have in themſelves. And this is that which I would have you know, becauſe in us is the operator of all wonderfull effects, who knows how to diſcern, and effect, and that without any ſin or offence to God, whatſoever the monſtrous *Mathematicians*, the prodigious *Magicians*, the envious *Alchymiſt*, and bewitching *Necromancers* can do by ſpirits. In us I ſay is the operator of Miracles.

Not the bright ſtars of th' skie, nor flames of Hell,
But th' ſpirit that theſe doth make, doth in us dwell.

But of theſe I ſhall diſcourſe more fully, but in your preſence (for theſe things are not to be written, but to be infuſed by a few ſacred words, and with face to face) and that when I ſhall haply ſee you. Now as concerning thoſe books which you deſire of me, ſome of them were ſometime in my cuſtody, but now are not. But as for thoſe books which you have of mine which were made in my youth, being intituled, Of *Occult Philoſophy*, the two former of them were dificient in many things, the third is wholy imperfect, and contains but a certain Epitome of my writings. But I will (God willing)

ſet

ſet forth the whole work, being made entire, and reviſed, reſerving the key thereof for moſt intimate friends only, one whereof you need not at all queſtion but that I reckon you. Farewell and proſper. From *Lyons* the XXIV. of *September*, *Annoq*; *Domini*. M. D. XXVII.

Unto the ſame Man.

BY your courteous letters (moſt reverend Father !) I have ſeen, as in a glaſs, your whole mind, which I heartily embrace & I would have you know that you ſhall be welcome to me beyond expreſſion, and that you are ſeated deeply in my affections, and that I am ſuch an one (I write this out of the abundance of my heart) as am not wont upon any occaſion to forſake my friends. Wherefore that you may obtain the deſires, which are no leſs then mine, I will haſten to come to you. When we ſhall come face to face, hear and ſpeak with one the other, I know our friendſhip will be indiſſoluble, and endure for ever. But now concerning that *Phyloſophy* which you require to know, I would have you know, that it is to know God himſelf, the worker of all things, and to paſs into him by a whole image of likeneſs (as by an eſſential contract, and bond) whereby thou maiſt be transformed, and made as God, as the Lord ſpake concerning *Moſes*, ſaying; Behold, I have made thee the God of *Pharoah*. This is that true, high *Occult Phyloſophy* of wonderfull works. The key thereof is the intellect: for by how much higher things we underſtand, with ſo much the ſublimer vertues are we endowed, and ſo much greater things do work, and that more eaſily, and efficaciouſly. But our intellect being included in the corruptible fleſh, unleſs it ſhall exceed the way of the fleſh, and obtain a proper nature, cannot be united to theſe vertues (for like to like) and is in ſearching into theſe occult ſecrets of God, and nature, altogether inefficacious; for it is no eaſy thing for us to aſcend to the heavens. For how ſhall he that hath loſt himſelf in mortal duſt, and aſhes, find God ? How

ſhall

ſhall he apprehend ſpiritual things that is ſwallowed up in fleſh and blood? Can man ſee God, and live? What fruit ſhall a grain of corn bear if it be not firſt dead? For we muſt dye, I ſay dye to the world, and to the fleſh, and all ſenſes, and to the whole man animal, who would enter into theſe cloſets of ſecrets, not becauſe the body is ſeparated from the ſoul, but becauſe the ſoul leaves the body: of which death *Paul* wrote to the *Colloſſians*: *Ye are dead, and your life is hid with Chriſt*: And elſwhere he ſpeaks more clearly of himſelf. *I know a man, whether in the body, or out of the body I cannot tell, God knows, caught up unto the third heaven*, &c. I ſay by this death, pretious in the ſight of God, we muſt dye, which happens to few, and perhaps not alwaies. For very few whom God loves, and are vertuous, are made ſo happy. And firſt thoſe that are born, not of fleſh and blood, but of God. Secondly thoſe that are dignified to it by the bleſſing of nature, and the heavens at their birth. The reſt endeavour by merits, and art, of which more fully when I ſee you. But this I will adviſe you, that you be not deceived concerning me, as if I at any time having received ſuch divine things ſhould boaſt of them to you, or ſhould arrogate any ſuch thing to my ſelf, or could hope to have them granted to me, who hitherto have been a ſouldier, conſecrated with mans blood, having been almoſt alwaies belonging to the Kings Court, bound to a moſt dear wife by the bond of fleſh, expoſed to all the blaſt of inconſtant fortune, and being croſſed in my fleſh, in the world, and worldly affairs, and therefore could not obtain the ſublime gifts of the immortal God. But I would be accounted as a director, who waiting alwayes at the dores, ſhews to others which way they muſt go. But as for my love to you, you are indeed a little deceived: I do not ſee how you are my debtor, ſeeing I have beſtowed nothing upon you, only I am ready when occaſion ſerves to beſtow all things. So farewell and proſper. From *Lyons* XI X. *Novemb. Anno Dom.* M. D. XXVII.

Henry

Henry Cornelius Agrippa *ſendeth greeting to a certain friend of the Kings Court.*

THe Ancients were wont to brand notorious folly with this proverb, *viz.* To bring Owles to *Athens*: but it is not a part of leſs folly, but of moſt great impiety, to ſend divels to hell. You know what I call hell, *viz.* that *School* of wickedneſſes, which with much diſpleaſure I have elſwhere in its colours notoriouſly ſhewed the Court to be. But there was never ſo juſt an occaſion of writing and of indignation given as now, if it were lawfull to treat of the whole buſineſs as I ſhould, yet I cannot contein but give you an argument of it. Now therefore hear a thing both fooliſh and impious: There was ſent for out of *Germany* with no ſmall charges a certain maſter of ſpirits, that is a Necromancer, who poſſeſſeth a power over ſpirits, that as *James* and *Jambres* reſiſted *Moſes*, ſo he ſhould oppoſe *Cæſar*; for they were perſwaded by the father of lies, that he could foretel all things to come, and diſcloſe all ſecret counſels, and manifeſt even the thoughts; moreover that he was endowed with ſo great power, that he could bring back the Kings children through the aire, even as we read that *Habacuck* with his pulſe was carryed to the den of Lions, and that he could do as *Eliſha* did being beſieged in *Dotham*, ſhew mountains full of horſemen and fiery Chariots, and a very great Army; moreover that he could find out and fetch up the treaſures of the earth, and compell what mariages and affections he pleaſed, to break them off, and cure all deſperate diſeaſes, by a Stygian medicine, as a confirmed Hectick, a radicated Dropſy, Leproſy in the bones; and

Who Wiſely can the Knotty gout ſoon cure,
And health even to the deſperate procure.

See where their faith is placed, where their hope is repoſed, who endeavour to ſubject the Elements, Heaven, Fate, Nature, Providence, God, and all things to the command of one

Magitian; and ſeek for the preſervation of a kingdom from Devils the enemies of publike preſervation; ſaying in their heart with *Ochozias*, there is not a God in *Iſrael*, let us go and conſult *Beelzebub* the God of *Achron*, and as *Saul* ſpeaking to the witch, ſaith, the *Philiſtins* fight againſt me, & God hath deſerted me, and will not hear me, therefore am I come to you. What do they ſo much deſpair of God, that they have judged it requiſite to deſire aid of the Divels? is not this according to the word of *Iude* and *Peter*, to deny God and Ieſus Chriſt our Lord and Saviour who hath redeemed us, and to bring upon themſelves ſwift deſtruction? do they not treaſure up for themſelves the fierce wrath of the Lord who will ſend it upon them by evill ſpirits? are they not delivered over to a reprobate ſenſe, who deſire the certainty of ſecret counſels from the divel, the father of lies, and hope for victory elſewhere than from the Lord of Hoaſts? and further, this addeth boldneſs to this abominable worker of Idolatry and Sacriledge, that the Oxthodox mother doth very much favour thoſe things, and the anthority of her moſt Chriſtian Son is accommodated, and gifts beſtowed out of the ſacred pence; the Pillars of the Church, Biſhops and Cardinals, winking at, yea furthering this abominable work; and the wicked Nobles applaude this operation of Impiety, as the crowes the works of the Wolf. What greater wickedneſs have *Pharoah*, *Balack*, *Saul*, *Ahab* with his *Iezabel*, *Ochozias*, *Nebuchadnezar*, *Balthazar*, *Senacherib* and the other worſhippers of *Balaam*, committed? *Pharoah* called forth his magitians againſt *Moſes*; they being convicted in the third plague, confeſſed the finger of God: but the King being obſtinate through the ten plagues periſhed in the red ſea; *Balack* the Moabite ſent forth *Baalam* the Sorcerer that he ſhould curſe *Iſrael*, but God himſelf turned the curſe into a bleſſing; *Balack* is curſed; what did the anſwers of *Samuel* or the witch profit *Saul*? was he not ſlain in the mountain *Gilboah*? *Ahab* and *Iezabel* being wickedly maryed together, did confide in the prophets of *Baal*, and according to the word of the Lord, a lying ſpirit went forth into the mouthes of all the prophets who promiſed proſperity

to

to *Ahab* going up against *Ramoth Gilead*, but *Ahab* fell, and *Jezabel* was thrown down headlong, and the dogs did eat her: *Asa* a King of *Juda* is reproved by the prophet of the Lord, because that in his sickness he sought not the Lord, but trusted to the skill of his physitian: have not they committed a greater sin, who leave God the saviour, and the wholesome vertues of nature, and seek for help of Satan? *Ochozias* did thus in times past, & therefore heard from the prophet of the Lord, Thou shalt not descend from thy bed on which thou art, but shalt certainly dy: Let the series of the other unrighteous Kings be run over, and also the histories of the Gentiles. *Zoroastes, Diatharus, Crœsus, Pompey, Pyrrhus, Crassus, Nero, Julian*, what have they gayned by their *Magitians* and *Diviners*, who falsly fained prosperity for them? were they not all reduced to nothing, and did they not wickedly perish in their sins? So are all these ungodly follyes wont to bring distruction to the admirers thereof, to the which truly, they who especially confide, are made the most unfortunate of all men. I deny not but that there are natural sciences, Metaphysical arts, Occult Ingenuities, which can, without offending God, or injuring faith or religion, preserve Kingdomes, dive into counsels, overcome Enemies, deliver captives, encrease wealth, obtain the good will of men, expell diseases, conserve health, prolong life, and restore strength of youth: There are moreover sacred religious intercessions, publike supplications, private prayers of good men: by the which we may not only turn away the wrath of God, but also entreate him to be gratious unto us; besides if there be a certain art to foretell, and work miracles, which the Ancients call *Calomagia* or *Theurgia*, surely it is unknow unto these fooles and slaves of the Divel for to find out things to come, and to pronounce truth concerning those things which hang over our heads, & are occult, and from heaven portended unto men; and to effect things which exceed the common course of nature, belongeth only to a man of profound and perfect knowledge, and of a most pure life and faith, and not to men most vain and unlearned. But every Creature serveth those who are Innocent;

and learned in the law of God, for their faiths ſake;and whatſoever they ſhall ask theyſhall receive:ſo the Ravens fed *Eliah*, and at his prayers the earth withheld her fruits,the Heaven denyed rain,and ſhowred down fire upon the wicked:So the Ravens ſerved *Eliſha*, the Angels fought for him; rivers are paſſed dry-foot; the Lions laying aſide their fierceneſs, and not regarding their hunger, fawn on *Daniel*, and the hot fiery furnace burneth not the children. Theſe are not the works of Necromancers and Sorcerers,nor of Devils, but of faithfull and godly men; for not the Divels, but the ſpirit of God doth aſſiſt them: I confeſs there are ſome, (perhaps many) even at this time, who are very wiſe, and of wonderfull knowledge, vertue and power, and of a pure converſation, moſt prudent, and alſo diſpoſed by age and ſtrength, that they can very much profit the Commonwealth by their counſel and operations; but your courtiers contemn theſe men, as thoſe who are very far from their purpoſe, who for wiſdome have malice, guile and deceit; for counſel deceit, and craft for knowledge; guile,and perfidiouſneſs for prudence.Superſtition is in the place of religion, and God is blaſphemed in afflictions: and what faith (as ſaith the Apoſtle) is perfected in weakneſs is contemned: but they run to the invocations of evil ſpirits. Every good man is mocked at by them, bold hypocriſie is promoted, truth is accounted a crime; praiſe and rewards are reſerved for fooliſhneſs and wickedneſs. O fools, and wicked, who by theſe arts would eſtabliſh a kingdome, by which formerly moſt potent Empires have fallen, and have been utterly overthrown; Of whom it was truly ſpoken by *Jeremiah*, our Crown is fallen, wo to us becauſe we have ſinned: which I wiſh might not be ſo truly as fitly applyed to you. For truly that verſe, the numeral letters being gathered together M.C.V. I. expreſſeth the year M. D. XXIV. wherein according to the account your King was taken at *Papia*: Did not ye ſee theſe things,and admire at them,which before they were done you judged impoſſible? And as yet you are proud, and obdurate in your affliction. You deſpiſe the prophets, and the threatnings of God are as tales to you.

Behold

Behold it is at hand, and as yet you ſhall ſee, and feel the great things of God upon the whole earth, and ſhall tremble becauſe the miſery which you know not ſhall come upon you ſuddenly; Whither then will ye fly? Stand with your inchanters, and with the multitude of your Sorceries, if haply they can profit you, or you can be made thereby ſtronger. Will not that *German* Sorcerer that is ſent for, ſave you, and make lying Prophets, and prevail againſt the wrath of the Lord, and deliver you from evil? No, ye wicked, *No*; unleſs the Lord ſhall build, and keep the Cities, and Kingdom, all the keepers thereof labor and watch in vain. It is the work of God alone, not of Devils, not of *Magicians* to ſuſpend or change the ſentence of the Prophets. But if you will with your whole heart turn unto his mercy, and will change your wickedneſs, then you may be freed from evil, as was *Nebucadnezar*, who by the counſel of *Daniel* redeeming his ſins by almes, and his iniquities by taking pitty on the poor, avoided the imminent wrath of God for a time, until in the Court at *Babylon* he with a proud ſpeech recalled it back to himſelf again. *Achab* moſt impious, with his *Iezebel*, to whom the Lord threatned death by *Elias*, was, becauſe he turned to God, made again the word of the Lord to *Eliah*. Becauſe *Achab* feared my face I will not bring the evill in his daies. The *Ninevites*, becauſe by the Edict of the King and Princes they repented at the preaching of *Jonas*, were totally freed from the imminent puniſhment. *Eſaias* brought this ſentence to *Ezechias*, that he ſhould ſet his houſe in order, becauſe he ſhould dy; He praied and wept, and was healed, and fifteen years added to his life; for thus the Lord ſpake to the ſame man by the ſame Prophet, I have ſeen thy tears, and heard thy prayers, behold I will add to thy daies fifteen years; moreover I will deliver thee from the hand of the King of *Aſſyria* & this City, and protect it; So much could the converſion and prayer of this pious King do, who though he prayed for himſelf alone, yet obtained not only for himſelf, but alſo for the City and people; It is the Lord only who preſerveth the King, and who giveth wiſdome to the Kings Son; they ought to fly to this

maſter, who ſeek ſalvation, and not to Magicians and Sorcerers: put on righteouſneſs and fear the Lord, you who deſire proſperity: if the ſtability of a Kingdom be ſought for; it is written, the juſt ſhall inherit the Land, the juſt ſhall be had in everlaſting remembrance, he ſhall not be moved for ever; if ſecurity be ſought for; They that fear the Lord ſhall not be afraid for evil tidings, but ſhall ſcorn all their enemies. If honour, and wealth be ſought for; In his houſe are glory, and riches. If praiſe, and favour; The generation of the righteous ſhall be bleſſed: If power; He ſhall be powerfull on the earth, and his ſeed alſo. His ſtrength ſhall be exalted in glory: If marriage, and proſperity of wedlock; His wife ſhall be as a vine flouriſhing on the houſe ſide, and his children as olive branches. If health of body, and ſtrength; the Lord will not ſuffer his holy one to ſee corruption. Laſtly, bleſſed is the man in all things that feats the Lord, who is unſpotted in the way, who goes not into the counſell of the wicked, who takes pitty on the poor, and needy. For in an evil day the Lord ſhall deliver him, and ſhall not deliver him into the hands of his enemies. All the wicked ſhall ſee, and be vexed, and ſhall gnaſh their teeth and pine away, their deſire ſhall periſh. Let this ſuffice for admonition. For I will not more curiouſly proſecute this matter, leſt haply the evilneſs of the ſubject ſhould provoke me to write more then is expedient. Farewel, from *Paris*, XIII. of *February*, Anno. M. D. XXVIII. after the Romane account.

The Cenſure, or Retractation of Henry Cornelius Agrippa, *concerning* Magick, *after his declamation of the vanity of Sciences, and the excellency of the Word of God.*

Of Magick in generall.

THis place doth require that we ſpeak of Magick; for it is ſo neer joyned to, and of affinity with Aſtrologie, in ſo much that he that profeſſeth Magick without Aſtrologie, doth nothing, but altogether is in an errour. *Suidas* is of the opinion that Magick had its name, and originall from the Maguſeans. It is the common opinion, that it is a *Perſian* name, to which *Porphyry*, and *Apuleius* aſſent, and that in that tongue it ſignifies a prieſt, wiſe man, or Philoſopher. Magick therefore comprehending all Philoſophy, naturall, and Mathematicall, joyns the powers of Religions to them. Hence alſo they contain in them Goetia, and Theurgia, for which cauſe many divide Magick into two parts, *viz.* Naturall, and Ceremoniall.

Of Naturall Magick.

IT is thought that naturall Magick is nothing elſe but the higheſt power of naturall Sciences, which therefore is called the height of naturall Philoſophy, and the moſt abſolute conſummation thereof, and that which is the active part of naturall Philoſophy, which by the help of naturall vertues, from a mutuall, and opportune application of them, brings forth operations even to Admiration: which Magick the *Æthiopians*, and *Indians* eſpecially did uſe, where the vertue of herbs, and ſtones, and other things looking towards it was ſufficient. It is ſaid that *Hierome* made mention of it to *Paulinus*, where he ſaith that *Apollonius the Tyanean* was a Magician, or Philoſopher, as alſo the *Pythagorians*; of this kind were thoſe wiſe men which came to worſhip Chriſt with gifts when he was born, which the interpreters of the

Chaldeans expound the Philoſophers of the *Chaldeans*, ſuch as were *Hiarchas* amongſt the *Bragmanni*, *Teſpion* amongſt the *Gymnoſophiſts*, *Budda* amongſt the *Babylonians*, *Numa Pompilius* amongſt the Romans, *Zamolxides* amongſt the *Thracians*, *Abbaris* amongſt the *Hyperboreans*, *Hermes* amongſt the *Ægyptians*, *Zoroaſtes* the ſon of *Oromaſus* amongſt the *Perſians*. For the *Indians*, *Æthiopians*, *Chaldeans*, and *Perſians* chiefly did excell in this Magick. With which therefore (as *Plato* relates in *Alcibiades*) the ſons of the *Perſian* Kings were inſtructed, that they might learn to adminiſter, and diſtribute their image to the commonwealth of the world, and the commonwealth to it; and *Cicero* ſaith in his books of divination, that there was none amongſt the *Perſians* did enjoy the Kingdom, but he that firſt had learned Magick. Naturall Magick therefore is that which contemplates the powers of all naturall and celeſtiall things, and ſearching curiouſly into their Sympathy, doth produce occult powers in nature into publique view, ſo coupling inferiour things as allurements to the gifts of ſuperiour things, by their mutuall application, that from thence ariſe wonderfull miracles, not ſo much by art as by nature, to which art becomes an aſſiſtant whileſt it works theſe things. For Magicians, as the moſt curious ſearchers of nature, making uſe of thoſe things which are prepared by nature, by applying active things to paſſive, produce oftentimes effects before the time ordained by nature, which the vulgar think are miracles, which indeed are naturall works, the prevention of the time only coming betwixt: as if any one ſhould produce Roſes in the moneth of March, and ripe Grapes, or ſowen Beans, or make Parſly to grow into a perfect plant within few hours, nay, and cauſe greater things, as clouds, rains, thunders, and animals of divers kinds, and very many tranſmutations of things, many of which ſort *Roger Bacon* boaſted that he did do by meer naturall Magick. Of the works thereof wrote *Zoroaſtes*, *Hermes*, *Eranthes* King of *Arabia*, *Zacharias* the *Babylonian*, *Joſeph* the *Hebrew*, *Bocus*, *Aaron*, *Zenotenus*, *Kiramides*, *Almadal*, *Thetel*, *Alchindus*, *Abel*, *Ptolomy*, *Geber*, *Zahel*, *Nazabarub*,

barab, *Tebith*, *Berith*, *Solomon*, *Aſtaphon*, *Hipparchus*, *Alcmeon*, *Apollonius*, *Triphon*, and many others, many of whoſe works are yet entire, and many fragments are yet extant, and have come to my hands. Some modern men have alſo wrote of naturall Magick, but they but a few things, as *Albertus*, *Arnoldus de villa nova*, *Raimundus Lullie*, *Bacon*, and *Apponus*, and the Author of the book to *Alfonſus*, ſet forth under the name of *Picatrix*, who alſo together with naturall Magick, mixeth much ſuperſtition, which indeed the reſt have done.

Of Mathematicall Magick.

THere are moreover other moſt witty emulators of nature and moſt bold inquiſitors, which promiſe they can by the influences of the heavens, obtained without naturall vertues, but only by Mathematicall learning, produce works like to thoſe of nature, as walking, or talking bodies, which have not animall vertues: ſuch was the wooden dove of *Architas* which did flie, and the ſtatue of *Mercury* which did ſpeak; and the brazen head made by *Albertus Magnus*, which they ſay did ſpeak. *Boetius* a man of a great wit and much learning, excelled in theſe things, to whom *Caſſiodorus* writing concerning ſuch like things, ſaith, to thee it is appointed to know hard things, and ſhew miracles: by the ingenuity of thy art metals ſpeak, *Diomedes* in braſs trumpets, the brazen Serpent hiſſeth, birds are feigned, and thoſe which know no proper ſound, are heard ſending forth ſweet melody; we relate ſmall things of him, who hath power to imitate the heavens; concerning theſe arts I think that is ſpoken which we read in *Plato* in the eleventh book of Laws. There is an art given to mortall men, by which they ſhould generate certain latter things, not partaking of truth or divinity, but ſhould deduce certain repreſentations of affinity with them: and thus far have Magicians gone, being men moſt bold to do all things, eſpecially that old ſtrong Serpent, the promiſer of all

Sciences

Sciences favoring them, that they like apes endeavour to emulate God, and nature.

Of Enchanting Magick.

THere is moreover a kind of naturall Magick, which they call bewitching, medicinary, which is done by cups, love-potions, and divers medicaments of Sorcerers: Of which sort *Democritus* is said to make some, whereby good, happy, and fortunate sons may be begotten: and another whereby we may rightly understand the voyces of birds, as *Philostratus* and *Porphyrie* relate of *Apollonius*. *Virgil* also speaking of certain Pontick herbs, saith,

I many times, with these have Mœris *spide,*
Chang'd to a wolf, and in the woods to bide:
From sepulchres would souls departed charm,
And corn bear standing from anothers farm.

And *Pliny* relates that a certain man, *Demarchus Parrhasius*, in a sacrifice which the *Arcades* made by a humane sacrifice to *Jupiter Lyceus* tasted of the entrals of a boy that was sacrificed, and turned himself into a wolfe, by reason of which changing of men into a wolfe, *Austin* thinks that the name was put upon *Pan Lyceus*, and *Jupiter Lyceus*. The same *Austin* relates, that whilest he was in *Italy*, there were certain women Magicians like *Circe*, who by giving cheese to travellers turned them into cattle; and when they had carried what burdens they pleased, restored them into men again; and that the same happened to a certain Father called *Prestantine*. But least any one should think these things to be but fooliſh toyes, and things impossible, let him call to mind what the Scripture mentions concerning *Nebuchadnezar* the King, how he was turned into an ox, and lived seven yeers with hay, and at length returned through the mercy of God into a man again, whose body after his death, his son *Evilmerodac* gave

as

as a prey to the Vulters, leaſt he ſhould again riſe from the dead, who returned from a beaſt into a man: and more of this kind doth *Exodus* relate of the Magicians of *Pharaoh*. But *Solomon* ſpeaks of the ſame, whether Magicians, or Sorcerers, when he ſaith, Thou haſt terrified them O God! becauſe they have done horrible deeds by inchantments. Moreover, this I would have you know, that theſe Magicians do not ſearch into naturall things only, but alſo thoſe things which do accompany nature, and after a manner put it off, as motions, numbers, figures, ſounds, voyces, concents, lights, affections of the mind, & words: So the *Pſylli*, and *Marſi* called together ſerpents, and others by other things depreſſing them, put them to flight. So *Orpheus* repreſſed the tempeſt of the *Argonaute* with a hymn; and *Homer* relates to *Ulyſſes* that his blood was reſtrained with words. And in the law of the twelve tables puniſhment was ordained for them who enchanted the corn: that without all doubt the Magicians did produce wonderfull effects by words only, affections, and ſuch like, not upon themſelves, but alſo upon extraneous things; all which things are thought to put forth their innate vertue upon other things, draw them to them, or expell them from them, or any otherwiſe affecting of them, no otherwiſe then the Loadſtone draws Iron, or Jeat Chaff, or a Diamond or Garlick bind them, ſo that by this graduall, and concatenated Sympathy of things, not only naturall, and celeſtiall gifts, but alſo intellectuall, and divine may, as *Jamblicus*, *Proclus*, and *Syneſius* confirm by the opinion of Magicians, be received from above, which *Proclus* in his book of ſacrifice, and Magick confeſſeth, *viz.* That by the conſent of theſe kinds of things, the Magicians were wont to call up the dieties themſelves. To ſuch a height of madneſs ſome of them are grown, that from divers conſtellations of the Stars, through intervals of times, and a certain rule of proportions being obſerved, think that an image of the gods can with a beck receive the ſpirit of life, and intellect, and ſo give an anſwer to them that ask counſell of it, and reveal the ſecrets of occult truth. Hence it is manifeſt that this naturall Magick is ſometimes

times inclining to *Goetia*, and *Theurgia*, entangled in the wyles and errours of evill Spirits.

Of Goetia Necromancy.

NOw the parts of Ceremonial Magick are *Goetia* and *Theurgia*; *Goetia* is unfortunate, by the commerces of unclean ſpirits made up of the rites of wicked curioſities, unlawfull charms, and deprecations, and is abandoned and execrated by all laws. Of this kinde are thoſe which we now adayes call *Necromancers*, and Witches.

A people envy'd by the Gods, have skill,
Begot by th' evill one, even at their will
The heavens for to blemiſh, and the things
Which are in heaven, and on earth to bring
Out of order, and the poles for to force,
And of the rivers for to turn the courſe,
The mountains level, and the skie to drive
Under the earth ——

Theſe therefore are they which call upon the ſouls of the dead, and thoſe which the Ancients called *Epodi*, who enchant boys, and bring them out into the ſpeech of the Oracle, and which carry about them familiar ſpirits, as we read of *Socrates* and ſuch, as it is ſaid, they fed in glaſſes, by which they feign themſelves to prophecy. And all theſe proceed two waies. For ſome endeavour to call and compell evill ſpirits, adjured by a certain power, eſpecially of divine names; for ſeeing every creature fears, and reverenceth the name of him who made it, no marvel, if *Goetians*, *Infidels*, *Pagans*, *Jews*, *Saracens*, and men of every prophane ſect and ſociety do bind Divels by invocating the divine name. Now there are ſome that are moſt impiouſly wicked indeed, that ſubmit themſelves to Divels, ſacrifice to, and adore them, and thereby become guilty

guilty of Idolatry, and the baſeſt abaſement: to which crimes if the former are not obnoxious, yet they expoſe themſelves to manifeſt dangers. For even compelled divels alwaies deceive us whitherſoever we go. Now from the ſect of the *Goetians* have proceeded all thoſe books of darkneſs, which *Vulpianus* the Lawyer calls books diſallowed to be read, and forthwith appointed them to be deſtroyed, of which ſort the firſt is *Zabulus* reported to invent, who was given to unlawfull arts, then *Barnabas* a certain *Cyprian*; and now in theſe dayes there are carryed about books with feigned titles, under the names of *Adam*, *Abel*, *Enoch*, *Abraham*, *Solomon*, alſo *Paul*, *Honorius*, *Cyprianus*, *Albertus*, *Thomas Hierome*, and of a certain man of *Yorke*, whoſe toies *Alphonſus* King of *Caſtile*, *Robert* an Engliſh man, *Bacon*, and *Apponus*, and many other men of a deplored wit have fooliſhly followed. Moreover they have not made men only and Saints, and Patriarkes, and the angels of God, the authors of ſuch execrable opinions, but they boaſt alſo that thoſe books were diliver-ed by *Raziel*, and *Raphael* the Angels of *Adam* and *Tobias*; Which books openly betray themſelves to him that looks narrowly into them, to be a rule, rite, and cuſtome of their precepts, and a kind of words, and characters, an order of extruction, an empty phraſe, and to contain nothing but meer toyes, and impoſtures, and to be made in latter times by men ignorant of all ancient Magick, and forlorn artiſts of pernitious art, of prophane obſervations mixed with the ceremonies of our religion, with many unknown names, and ſeals intermixed, that thereby they may terrifie and aſtoniſh the ſimple, and ignorant. Moreover it doth not yet appear that theſe arts are fables: for unleſs there were ſuch indeed, and by them many wonderfull and hurtful things done, there would not be ſuch ſtrict, divine, and humane lawes made concerning them, for the utter exterminating of them. And why do the *Goetians* uſe thoſe evill ſpirits only, but becauſe good Angels will hardly appear, expecting the command of God, and come not but to men pure in heart, and holy in life: but the evill are eaſily called up, favouring him

him that is falſe, and counterfeiting holineſs are alwaies ready to deceive with their craft, that they may be worſhipped, and adored: and becauſe women are moſt deſirous of ſecrets, and leſs cautious, and prone to ſuperſtition, they are the more eaſily deceived, and therefore give up themſelves the more readily to them, and do great prodigies. The poets ſing of *Circe*, *Medea*, and others of this ſort; *Cicero*, *Pliny*, *Seneca*, *Auſtin*, and many others as well Philoſophers as Catholike Doctors, and Hiſtorians, alſo the Scriptues teſtifie the like. For in the books of the Kings we read, that a woman who lived at *Endor*, called up the ſoul of *Samuel* the Prophet, although many interpret it not to be the ſoul of the Prophet, but an evil ſpirit, which took upon him his ſhape. Yet the Hebrew maſters ſay that *Auſtin* to *Simplicianus* doth not deny but it might be the true ſpirit of *Samuel*, which might eaſily be called up from its body before a compleat year after his departure, as alſo the *Goetians* teach. Alſo *Magician Necromancers* ſuppoſe that might be done by certain natural powers and bonds, as we have ſaid in our books of *Occult Philoſophy*. Therefore the ancient Fathers, skilfull of ſpiritual things, did not without cauſe ordain that the bodies of the dead ſhould be buried in a holy place, and be accompanied with lights, and ſprinkled with holy water, and be perfumed with frankincenſe, and incenſe, and be expiated by prayers as long as they continued above ground. For as the Maſters of the Hebrews ſay, All our body and carnal Animal, and whatſoever in us depends upon the matter of the fleſh being ill diſpoſed is left for meat to the Serpent, and as they called it, to *Azazel*, who is the Lord of the fleſh and blood, and the Prince of this world, and is called in *Leviticus* the Prince of deſerts, to whom it is ſaid in *Geneſis*, *Thou ſhalt eat duſt all the daies of thy life*. And in *Iſaiah*, *Duſt thy bread i. e.* our body created of the duſt of the earth, ſo long as it ſhall not be ſanctified, and turned into better, that it be no longer an effect of the ſerpent, but of God, *viz.* a ſpiritual made of carnal, according to the word of *Paul*, ſaying, that which is ſowed a carnal, ſhall ariſe a ſpitual; and els where, All indeed ſhall riſe, but all ſhall not be

be changed, because many shall remain for ever as meat of the Serpent. This filthy and horrid matter of the flesh and meat of the Serpent we therefore cast off by death, changing it for a better and spirituall, which shall be in the resurrection of the dead; and is already done in those, who have tasted of the first fruits of the resurrection, and many have already attained to, by the vertue of the divine spirit in this life, as *Enoch*, *Eliah*, and *Moses*, whose bodies were changed into a spirituall nature, and have not seen corruption; neither are their carkasses left to the power of the Serpent. And this was that dispute of the devill with *Michael* the Archangel, concerning the body of *Moses*, of which *Jude* makes mention in his Epistle. But of *Goetia*, and *Necromany* let these suffice.

Of Theurgia.

NOw many think that Theurgia is not unlawfull, as if this be governed by good Angels, and a divine diety, when as yet oftentimes it is under the names of God, and the fallacies of evil Angels obstringed by the wicked fallacies of the devils. For we do procure, and attract not by naturall powers only, but also by certain rites, and ceremonies, celestials, and by them divine vertues to our selves; Of which together with many rules the ancient Magicians did treat in many volumes. But the greatest part of all ceremonies consists in observing cleanness, and purity, first of the mind, then of the body, and of those things which are about the body, as in the skin, in garments, in habitations, in vessels, utensils, oblations, sacrifices, the purity of which disposeth to the acquaintance with and beholding of divine things, and is very much required in sacred things, according to the word of *Isaiah*, Be ye washed, and made clean, and take away the evil of your thoughts. Now impurity, because it oftentimes infects the air, and man, disturbes that most pure influence of Celestiall and divine things, and chaseth away the pure spirits of God. But sometimes impure spirits, and deceiving powers, that

that they be worſhipped, and adored for gods, require alſo this purity. Therefore here is great need of caution, as we have lately diſcourſed at large in our books of Occult Philoſophy. But of this Theurgia, or Magick of divine things *Porphyrie* diſputing at large, at length concludes that by Theurgicall conſecrations the ſoul of man may be fitted to receive ſpirits, and Angels, and to ſee God: but he altogether denies that we can by this art return to God. Of his School therefore is the Art *Almadel*, the Notary art, the *Pauline* Art, the art of Revelations, and many ſuch like ſuperſtitions, which are ſo much the more pernicious, by how much they ſeem the more divine to the ignorant.

Of Cabalie.

HEre the words of *Pliny* come into my mind, who ſaith the faction of Magick depends upon *Moſes* and *Lutopea*, being Jews; which words put me in mind of the Cabalie of the Jews, which the *Hebrews* are of opinion was delivered to *Moſes* by God himſelf on mount *Sinai*, and then by degrees of ſucceſſion without the monuments of letters was untill the times of *Eſara* delivered to others by word of mouth only: as the *Pythagorian* opinions were formerly delivered by *Archippus*, and *Lyſias*, who had ſchools at *Thebes* in Greece, in which the Scholers keeping the precepts of their maſters in their memorie, did uſe their wit, and memorie inſtead of books: So certain Jews deſpiſing literature, placed this in memorie, and obſervations, and vocall traditions, whence Cabalie was by the *Hebrews* called as it were the reception of any thing from another only by hearing. That art (as it is reported) is very ancient, but the name was known but of late times amongſt Chriſtians: They deliver a double ſcience therefore, the one of *Breſith*, which they call Coſmologie, *viz* explaining the powers of things created naturall, and Celeſtiall and expounding the ſecrets of the Law and Bible by Philoſophicall reaſons: which truly upon this account differs

nothing

nothing at all from naturall Magick, in which we believe K. *Solomon* excelled. For it is read in the ſacred Hiſtories of the *Hebrews*, that he was skilled in all things, even from the Cedar of *Lebanon*, to the Hyſſop that grows upon the wal: alſo in cattle, birds, creeping things, and fiſhes; all which ſhew that he knew the Magicall vertues of nature. *Moſes* the *Ægyptian*, amongſt the later writers followed after this in his expoſition upon the *Pentacles*; alſo many more *Talmudiſts*. They call the other Science thereof of *Mercara*, which is concerning the more ſublime contemplations of divine & Angelick vertues, & of ſacred names, and ſeals, being a certain Symbolical divinity, in which letters, numbers, figures, things, & names, and tops of elements, and lines, points, and accents, are all ſignificative of moſt profound things, & great ſecrets. This again they divide into *Arithmancy*, *viz.* that which is called *Notariacon*, treating of Angelical vertues, names, & ſeals, alſo of the conditions of ſpirits, and ſouls, and into *Theomancy*, which ſearcheth into the myſteries of divine majeſty, as the emanations thereof, & ſacred names, and Pentacles, which he that knows may excell with wonderful vertues; as that when he pleaſeth, he may fore-know all future things, & command whole nature, have power over devils, and Angels, and do miracles. By this they ſuppoſe, that *Moſes* did ſhew ſo many ſigns, and turned the rod into a Serpent, and the waters into blood, and that he ſent Frogs, Flies, Lice, Locuſts, Caterpillars, fire with hail, botches and boyls on the *Egyptians*, and ſlew every firſt born of man and beaſt; and that he opened the Seas, and carryed his thorow, and brought fountains out of the rock, and quails from Heaven, that he ſent before his, clouds and lightnings by day, a pillar of fire by night, and called down from Heaven the voice of the living God to the people, and did ſtrike the haughty with fire, and thoſe that murmured with the Leproſie; and on the ill deſerving brought ſuddain deſtruction; the earth gaping and ſwallowing them up; further he fed the people with heavenly food; pacified Serpents, cured the envenomed, preſerved the numerous multitude from infirmity, & their garments from wearing out, & made them victors over their enemies. To conclude, by this art of miracles *Joſhua* commanded the Sun to ſtand

ſtill, *Eliah* called down fire from Heaven upon his enemies, reſtored a dead childe to life; *Daniel* ſtopt the mouths of the Lyons; The three children ſang ſongs in the fiery Oven; moreover by this art the incerdulous Jews affirm, that even Chriſt did do ſo many miracles; *Solomon* alſo very well knew this art, and delivered charms againſt devils, and their bonds, and the manner of conjurations, and againſt diſeaſes, as *Joſeph* reporteth, but as I doubt not but that God revealed to *Moſes* many ſecrets, contained under the bark of the words of the Law, which were not to be revealed to the prophane vulgar. So I acknowledge that this Cabaliſticall art, which the Hebrews brag of, and I ſometimes diligently and laborioufly ſought after, is nothing elſe than a meer rapſody of ſuperſtition, and a certain Theurgicall Magick, but if it proceeded from God (as the Jews boaſt) and conduceth to the perfection of life, health of men, to the worſhip of God, and to the truth of underſtanding; truly that ſpirit of truth, which hath left this Synagogue, and come to teach us all truth, would not have concealed it from his Church even untill theſe laſt times, which indeed knoweth all things that are of God, whoſe benediction, baptiſm, and other myſteries of ſalvation are revealed and perfected in every tongue, for every tongue hath the ſame equall power, if ſo be that there be the ſame equall piety, neither is there any name, either in heaven or earth, by the which we muſt be ſaved, and by which we work miracles, beſides this one name *Jeſus*, in which all things are recapitulated and contained. Hence it is, that the Jews, who are moſt skilful in uſing the names of God, can operate little or nothing after Chriſt, as their ancient fathers did; but that we by experience find, and ſee, that by the revolution of this art (as they call them) oftentimes wonderful ſentences, full of great myſteries, are wreſted from the holy Scriptures, this is nothing elſe then a certain playing upon Allegories, which idle men buſying themſelves with all the points, letters, and numbers, which this tongue and the cuſtome of writing do eaſily ſuffer, do fain and diſguiſe at their pleaſures; which although ſometimes they hold forth great myſteries, yet they

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can neither prove nor evince any thing; but we may (according to the words of *Gregory*) with the ſame facility contemn them, as they are affirmed. *Rabanus* the Monk, by the ſame artifice hath fained many things, but in Latin Characters and verſes, with certain pictures inſerted, which being read any way by the delineations of the ſuperficies and pictures, do declare ſome ſacred myſterie, repreſenting the Hiſtories of the things painted; which alſo may without doubt be wreſted from prophane writings, as every one may know, who hath read the *Cantones* of *Valeria Proba*, compoſed out of the verſes of *Virgil*, concerning Chriſt; All things of this kind are the ſpeculations of idle brains, but what belongeth to the working of miracles, there is none of you, I ſuppoſe, of ſo fooliſh an underſtanding, who believeth that they have any art or ſcience of them; therefore this *Cabala* of the Jews is nothing elſe than a moſt pernitious ſuperſtition, by the which they gather at their pleaſure, divide, transfer words, names and letters, ſcatteringly put in the holy Scriptures, and by making one thing out of another, they diſſolve the connections of the truth, the ſpeeches, inductions and parables, and here and there conſtruing them by their own fictions, would bring the words of God to their follies, defaming the Scriptures, and ſaying that their fictions have foundation on them. They calumniate the Law of God, and by the ſupputations of words, ſyllables, letters, numbers impudently extorted, they aſſay to bring violent and blaſphemous proofs for their unbelief. Beſides, they being puft up by theſe trifles, do boaſt that they finde and ſearch out the unſpeakable myſteries of God, and ſecrets, which are above the Scriptures, by the which alſo they impudently affirm, and without bluſhing, that they can even prophecy, and do miracles and wonders; but it happeneth to them, as to *Æſops* Dog, who leaving his bread, and gaping after the ſhadow, loſt his food; ſo this perfidious and ſtiff necked people, being always buſied in the ſhadows of the Scriptures, and about their own vanities, and doing violence by their artificiall, but ſuperſtitious Cabala, do looſe the bread of eternall life, and being fed with vain words, do

deſtroy the word of truth; from this Judaicall ferment o Cabaliſticall ſuperſtition proceeded (as I ſuppoſe) the Ophitane, Gnoſtican, and Valentinian Hereticks, who together with their diſciples, fained a certain Greek Cabala, perverting all the myſteries of the Chriſtian faith, and by their hereticall corruption wreſting them to the Greek letters and numbers, by the which they conſtituted a body of truth (as they call it) and taught, that without theſe myſteries of letters & numbers the truth could not be found in the Goſpel, becauſe that the writings thereof are various, and ſometimes repugnant to themſelves, and full of parables; that they who ſee, might not ſee, and that they who hear, might not hear, and that they who underſtand, might not underſtand, and that they are propounded to the blind and erroneous, according to the capacity of their blindneſs and error; but that the ſincere truth lying hid under theſe things, is committed to the perfect only, not by writings, but by word of mouth, and that this is that Alphebetary and Arithmetical Theology which Chriſt in private manifeſted to his Apoſtles; and which *Paul* ſpeaketh to the perfect only; for ſeeing that theſe are the higheſt myſteries, therefore they are not written, nor ought ſo to be, but to be kept in ſecret amongſt wiſe men; but no man is a wiſe man amongſt them, who knoweth not to refrain the greateſt monſters of Hereſie.

of

Of Juggling or Legerdemain.

BUt let us return to that Magick, part of which is an art of jugglings (*e. i.*) deluſions, which are made according to appearance only, by which Magicians ſhew phantaſmes,and play many miracles by circulatory frauds, and cauſe dreams, which they do not ſo much by Geotick inchantments,and imprecations, and deceits of devils, as by certain vapors, perfumes, lights, love-medicines,collyries, alligations, and ſuſpenſions, alſo by rings, images, glaſſes, and ſuch like drugs, and inſtruments of Magicall art, and a naturall and Celeſtiall power. Alſo many things are done daily by ſlieght of hand, of which ſort we ſee ſome are done daily by ſtage players,and ſporters which we call *Chiroſophers (e. i.)* skilful in ſleight of hand. There are extant concerning this art, books of the Legerdemain of *Hermes*,and ſome others. We read alſo of a certain man called *Paſeton*, a moſt notable juglar, that was wont to ſhew a banquet to gueſts, and when he pleaſed,to make it vaniſh away again, all riſing with hunger, and thirſt, being deluded. We read that *Numa Pompilius* did uſe theſe kinds of jugglings, and alſo that moſt learned *Pythagoras* did ſometimes do this toy, that what things he pleaſed, he would write in a glaſs, which being ſet againſt the full Moon, he would ſhew to any one that ſtood behind it, thoſe things repreſented in the Globe of the Moon; Hither belongs whatſoever Poets ſing of the tranſmutations of men, which alſo is delivered by Hiſtorians, and by ſome Chriſtian Divines, and alſo is recorded in the Scripture. So men may appear like Aſſes, or horſes, or other Animals with faſcinated eyes,or a troubled medium,and that by a naturall art. Sometimes theſe are done by good and evil ſpirits, or by God himſelf at the requeſt of ſome good men, as in the Scripture we read of *Eliſha* the Prophet beſet by an Army of the King fortifying *Dotham*. But to pure eyes, and ſuch as be opened by God,thoſe cannot deceive;ſo thatwoman which was judged to be a kind of cattle,did ſeem to *Hilario* to be not any ſuch thing,

but a woman. Theſe things therefore which are done according to appearance only, are called jugglers.

But thoſe things which are done by the Art of tranſmuting, or tranſlating, as of *Nebuchadnezar*, or of Corn carryed to another field, we have ſpoke of before; but of this art of juggling, thus ſaith *Jamblicus*, Theſe things which are ſuppoſed to be juggled or bewitched, beſides imagination, have no truth of action or eſſence. The end of theſe is but to hold forth things to the imagination according to appearance, of which there preſently remains no footſteps or ſigns. Now by what hath been ſaid, it is manifeſt that Magick is nothing elſe but a collection of Idolatry, Aſtrology, and ſuperſtitious medicines; And now there is by Magicians raiſed a great company of hereticks in the Church, who as *Jannes* and *Jambres* reſiſted *Moſes*, do in the like manner reſiſt the Apoſtolicall truth. The chief of theſe was *Simon* the *Samaritan*, on whom by reaſon of this art was beſtowed at *Rome* in *Claudius Ceſars* time, a Statue, with this Inſcription, *To* Simon *the holy God*. Of his blaſphemies *Clemens Euſebius*, and *Irenæus* make mention. From this *Simon*, as from a Seminary of all Hereſies proceeded by ſucceſſions the monſtrous Ophites, the filthy Gnoſticks, the impious Valentinians, Cerdonians, Marcioniſts, Montanians, and many other Hereticks, lying againſt God for gain and vain glory, doing no good to men, but deceiving them, and drawing them into deſtruction and error, to whom they that give credit ſhall be confounded in the judgement of God. But of Magick I wrote whileſt I was very yong three large books, which I called *Of Occult Philoſophy*, in which what was then through the curioſity of my youth erroneous, I now being more adviſed, am willing to have retracted, by this recantation; I formerly ſpent much time and coſts in theſe vanities. At laſt I grew ſo wiſe as to be able to diſſwade others from this deſtruction; For whoſoever do not in the truth, nor in the power of God, but in the deceits of divels, according to the operation of wicked ſpirits preſume to divine and prophecy, and practiſing through Magicall vanities, exorciſmes, incantions and other demoniacall works

and

and deceits of Idolatry, boasting of delusions, and phantasmes presently ceasing, brag that they can do miracles, I say all these shall with *Jannes*, and *Jambres*, and *Simon Magus*, be destinated to the torments of eternall Fire.

Of the Occult Philosophy of Henry Cornelius Agrippa,

FINIS.

Anno M. D. XXXIII. In the Moneth of *July*.

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